

Muhammad, 47:19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾

Know, therefore, that there is no god but Allah, and ask forgiveness for your fault, and for the men and women who believe: for Allah knows how you move about and how you dwell in your homes.

MUHAMMAD HUSAIN TABA TABAI (AR)

So you know that there is no god but God, and seek (His) protection for your sins and for the believing men and women; God knows well your movements and the place of your final rest.

These are the basic tenets for all as we have seen in the previous Surah about the piety of the believers and the evil of the disbelievers. God tells the Messenger now that he is aware about the humility of the true believer, and should be firm with the arrogance of the disbelievers, steadfast, resolute and persevering in his mission more so because God has sealed the hearts of the idolaters. He ignores them and their sins.

The case of the believers is just the opposite; they believe in the Oneness of God and are guided. He is told that he should have the knowledge of the Oneness of God when he knows about the disbelievers. He is asked to seek forgiveness of God for his sins, those of the Ummah and those of his believers. He is told that as far as the disbelievers are concerned their hearts are sealed and they never adopt piety but God has given them a reprieve. Sin has been attached here to the Messenger and we discuss details in Surah Fath. The apostles of God and the Imams are infallible. He then asked to pray for the salvation of the believers and the entire Ummah.

“Munqalib” means to move from state to another and “al-maswa” means stability and peace. What it means is that God knows when the Messenger is perturbed and when he is at peace and that he believes in the oneness of God and is steadfast about it. So he should seek forgiveness as mentioned above. God says that everyone should fear that their hearts may be sealed because of their sins and then ignored in the hereafter too.

It is also said that Munqalib may mean to be awake and alert and “Maswa” will therefore mean to be in a state of stupor. It is also said that Munqalib may mean to strive for sustenance and “Maswa” may mean to sit at home idle. But the meaning that I have discussed is closer to the verse.

MIR AHMAD ALI (AR)

Refer to the commentary of Mumin: 55 and verse 15 of this surah *for wastaghfir lidhambika*. The Holy Prophet is commanded to seek Allah's protection "from falling into errors in future" for the believing men and women so that they may follow his pattern of life. Forgiveness is sought for the sins already committed in the past and protection is sought against the errors (one has not committed) as a precaution that may keep the seekers of protection from falling into the trap prepared by Shaytan and his comrades.

Every thought or deed influences character formation which will be the main asset at the time of reckoning before the Lord who knows the seen as well as the unseen, therefore every sincere believer must always pray to seek Allah's protection against falling into the trap of sin and evil.

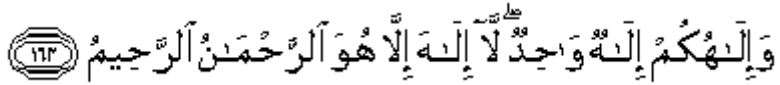
Imam Jafar bin Muhammad as Sadiq said:

"Just as a flutter of wind or a strong shaking brings the dried leaves of a tree on the ground, istighfar helps man to get rid of sins."

Aqa Mahdi Puya says:

Istighfar is a request made to Allah to keep the supplicant free from sinning by His grace and mercy. It is the highest form of worship. Every true servant of Allah uses this means to stay away from falling unintentionally into the pit of sin and evil, but a divinely commissioned leader (Imam) not only prays for himself but also for those who follow him, because their welfare is his responsibility.

Al-Baqara, 2:163



And your Allah is One Allah. There is no god but He, Most Gracious, Most Merciful.

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: And your God is one God:

We have explained the meaning of al-ilah (God) in the Commentary of the first verse of the first chapter, the Opening. Oneness is a self-evident idea, which needs no explanation. A thing is called one in view of one of its attributes, for example, one man, one scholar or one poet. These words show that the related attribute is indivisible, and not subject to plurality. For example, the manhood of one man, Zayd, is not shared between him and someone else. It is in contrast with manhood of two men - Zayd and Amr, for example which is shared by the two, and is therefore numerous. Thus Zayd, in context of his attribute of manhood, is one and indivisible and not subject to plurality. But when he is looked at in this very context combined with his other attributes - like his knowledge, power, life, etc. - then he is not one; he is a multiple in reality.

Allah is One, in view of His attribute, like His divinity, which is not shared by anyone else. He is one in His divinity as well as in His knowledge, power and life. He has knowledge, unlike other knowledge, and power and life unlike others' powers and lives. Also, He is one because His attributes are not multiple, they are not separate from one another except in their verbal meanings; His knowledge, His power and His life, all is one thing, all is His very person; none of them is separate from the other. Allah knows by His power, and has power by His life, and is alive by His knowledge. He is not like other things where attributes are multiple and numerous not only in meanings but in reality also.

Sometimes a thing possesses the characteristic of oneness in its personality, that is, by its very nature and essence, it cannot accept multiplication or division in its self; it cannot be divided into various parts or into its person and name etc. This oneness is called oneness of person, and it is referred to with the word al-ahad (= one); this word is never used except as a first construct of a genitive construction or in a negative, prohibitive or similar sentences, in the meaning of no one, any one, etc. For example, we say: No one came to me. This sentence negates the personality itself, irrespective of its oneness or plurality, because this oneness is related to its nature and essence, and not to its attribute. This connotation will be lost if we were to say, one man did not come to me. This sentence does not imply that two or more men did not come; it is because "oneness" in this sentence is an attribute of the comer, not of his person.

The reader should keep in mind this short explanation until we write about it in detail. Allah willing, under the verse: Say: "He, Allah, is One. " (112:1)

The words, "And your God is one God," imply that divinity, godhead, is exclusively reserved for Allah, and that His oneness in divinity is such as becomes His sublime status.

The word al-wahid (one), as understood by the audience of the Qur'an gives the idea of oneness, of a general type

That meaning may be applied to various kinds of oneness. But only a few of those connotations may be applied for Allah. The word "one" may show oneness of number, of species, or of genes, etc. And the people were bound to take it in the meaning best suited to their beliefs and ideas. That is why the Qur'an did not say: And Allah is one God. Because this sentence does not establish monotheism; even the polytheists say that He is one God, in the same way as each of their deities is one god,

Nor would have the sentence, "And your God is one", established monotheism. Because it could be imagined that He is one in the species of divinity. People say, when they enumerate the species of animals: Horse is one; mule is one - although horse and mule are manifold in number.

That is why the Qur'an said: "And your God is one God." "One God" (in contrast to two or more gods) is made predicate of "Your God". In this form the sentence clearly establishes the belief of monotheism, by restricting the godhead to one of the gods in which they believed.

QUR'AN: there is no god but He:

It further emphasizes the clear declaration of the preceding sentence about monotheism and negates every possible misinterpretation or superstition. The negative particle "la" (= no) is used here to negate the genes; ilah (= god) denotes here real and actual God. The sentence has an implied predicate "existent", and the meaning will be as follows: There is no real and actual god existing "but He". The pronoun "He", used in place of the proper name, Allah, is in nominative, not subjunctive case. Therefore, the word "but" is not used here as particle of exception; rather it is an adjective in the sense of "other than". The complete sentence, thus, means: There is no real god, other than Allah, existing.

The sentence therefore aims at repudiation of gods, other than Allah - the deities, which had no real existence outside the imagination of their worshippers. It does not aim at refuting other deities and proving the existence of Allah. as many scholars have thought. Our explanation is supported by the fact that the sentence needs only a negative mode, and not a negative followed by affirmative. Only repudiation of other imaginary deities is enough to confirm the Oneness of Allah in His godhead.

Moreover, the Qur'an treats the existence of Allah as a self-evident truth, which needs no proof or argument. The Qur'an only cares to affirm and prove His attributes; for example, it only proves that Allah is One; that He is the Creator, the Knower, the Powerful and so on.

Question: You say that the sentence has an implied predicate existent (or some other word of the same meaning). If so, then it would only negate the actual existence of other deities but not the "possibility" of their existence.

Reply: First, it is meaningless to suppose that there could be a "possible" or transient being (having equal relation with existence and non-existence), which would be the ultimate cause of all the existing things and their affairs. Second, we could change the predicate to "true" or "actual"; then the meaning would be: There is no god in reality other than He.

QUR'AN: the Beneficent, the Merciful:

We have explained its meaning in the exegesis of the first verse of the first Chapter, the Opening. With these two names, the meaning of Allah's Lordship becomes complete. From Him emanates every general bounty pursuant to His Beneficence and every special favor, in the way of guidance and the next world's bliss pursuant to His Mercy.

Shurayh ibn Wni said: "A Bedouin went on the day of the Camel to the Leader of the faithful (Ali, a. s.) and said: 'O Leader of the faithful! Do you say that Allah is one?' "(Shurayh) said: "Then the people bore down on him and said: 'O Arab! Don't you see how preoccupied the Leader of the faithful is?'

But the Leader of the faithful said: 'Let him be, Because what (this) Bedouin wants (i.e., gnosis of Allah) is the very thing which we want from these people (i.e., the enemies).'

Then he ('Ali, a.s.) said:

O Arab! The sentence, "Allah is one", may be interpreted in four ways, two of them are not permissible for Allah and two are allowed. The two meanings which are not permissible for Allah are:

- (1) The saying of one who says "one", when he uses it as a number: It is not permissible, because that which has no second (i.e., is unique) does not come within the domain of number. Do you not see that Allah has declared him an unbeliever who said that God was the third of the three?
- (2) And the saying of a one who says that "He is one of the people", in the same sense as a species is one of (its) genes. This (also) is not allowed because it likens Allah (to other things), and our Lord is too great for, and far above of, this (likening).

And as for the two meanings which are applicable to Him, they are:

- (1) The saying of one who says, "He is one, there is nothing like unto Him"; such (indeed) is our Lord.
- (2) And the saying of one who says that, He, the Mighty, the Great, is unique in significance, that is, He is not divisible - neither in existence, nor in thought or imagination; such (indeed) is our Lord." (al-Khisal; at-Tawhid Ma'ani'l-akhbar)

The author says: The two meanings confirmed by him (Ali, a.s.) conform to what we have written in the explanation of the verse: And your God is one God....

The lectures narrated from 'Ali (a.s.), ar-Ridha (a.s.) and other Imams of the Ahlu 'l-bayt (a.s.) repeatedly say that 'He is one not by number'. It refers to His pristine person that does not accept counting.

There is in a prayer of as-Sahifah as-Sajaddiyah, the sentence, "Thine is the oneness of number". It is interpreted as to refer to "ownership", that is, 'Thou art the owner of the oneness of number'; it does not mean that 'Thou art one in number', because reason as well as the Qur'an and the traditions firmly prove that His existence is Unique and pure, it is not duplicable nor can it be repeated - according to His person and reality.

al-Baqir (a.s.) said in a tradition, inter-alia, about the words of Allah, And there are some among men who take for themselves equals besides Allah. . . : "O Jabir! They are, by Allah! the leaders of the unjust ones and their followers" (al-Kafi; al-Ikhtisas; al-'Ayyashi). In the last-named book the wording is: "O Jabir! By Allah! They are the leaders of the injustice and their followers."

The author says: Its meaning is clear in the light of the explanation given above. Why did the Imam refer to them as "the leaders of injustice"? It is because Allah! has said: O that those who are unjust could see... Thus, the followers who took for themselves equals besides Allah! were "unjust"; therefore, their leaders must be "the leaders of the unjust ones" and "the leaders of injustice".

as-Sadiq (a.s.) said about the words of Allah: Thus will Allah show them their deeds to be intense regret to them: "He is a man who leaves (untouched) his wealth and because of avarice does not spend it in the obedience of Allah; then he dies and leaves it to someone who uses it in the obedience of Allah, or in His disobedience. If he (the heir) used it in the obedience of Allah, (the legator) shall see it in the "balance" of another man, and he shall look at it in intense regret, as the wealth had (originally) belonged to him. And if he (the heir) used it in disobedience of Allah! then it was he (the legator) who strengthened him with that wealth so that he used it in the disobedience of Allah." (al-Kafi)

MIR AHMED ALI (AR)

There is no god but Allah. There is only One God, and all attributes belong to Him. His main attribute is an all-encompassing beneficence and mercy. The "unity of God" is the main and single fundamental upon which the whole structure of the religion of Islam rests, through which all guidance and enlightenment emerge.

Aqa Mahdi Puya says:

The word wahid (one) is not used in any numerical sense, nor in the sense of order (the first of any second), nor in the sense of the oneness of a genus or a specie, nor in any other general term, but it is used in the sense that He is indivisible, unanalysable organically, chemically, geometrically, logically, mentally or physically, or in any sense whatsoever. This unity, in essence, does not correspond to any limitation. Since He is unlimited, a second, an equal, or an opposite to Him is not conceivable.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Since the principle of the Faith in theism can put an end to all these misfortunes, in the last verse of this group of verses, it says:

" And your God is One God. ..."

Again, to emphasize more, it says:

"... There is no god but He;..."

Then, at the end of the verse, as the reason for that statement, it adds:

"...He is the Beneficent, the Merciful."

Yes, only the One, Whose general mercy encompasses all creatures, on one side, and on the other side, Whose specific Mercy reaches the true believers, deserves servitude, and no one else

Al-Imran, 3:18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا
إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining (His creation) with justice.*

The verbal noun, “*ash-shahadah*” originally meant “to look at”, “to see”; one got knowledge of a thing or an event by being present at the time and place of occurrence and looking at it. Then it was used for describing it to others and bearing witness to the knowledge thus gained. Thereafter, the word was concurrently used for both meanings, both being treated as its real meanings. After all, there was not much distance from acquiring a knowledge to describing it to others. Mostly one acquires knowledge of an event with one aim in view: to preserve the reality and truth – lest it be invalidated or falsified as a result of a dispute or because of someone’s attempt to conceal the truth and usurp the right, or because one really forgets it. A witness protects the truth and reality. Acquiring the knowledge and bearing the testimony accordingly is called witnessing – protecting the truth.

“*al-Qist*” is justice.

The preceding eight verses, beginning with, “(As for) those who disbelieve” and ending at, “those who ask for forgiveness before dawn”, have shown that there is no god other than Allah, and that nothing can avail one against Him; whatever the man relies on in this life, whatever he thinks may avail him against his Lord, it is but an embellishment and a provision – the Lord has given him that provision in order that he may use it for a better purpose – for his success in the hereafter. But that success cannot be attained except with piety and fear of Allah. The bounties of this world are commonly enjoyed by both the believer and the unbeliever; but the bounties of the hereafter are reserved for the believers only. Those verses have described the fundamental truth; no in this verse Allah reconfirms it bearing witness that what has been told above is truth without a shadow of doubt.

Allah bears witness that there is no god but He. As there is no god besides Allah, nothing whatsoever can avail a man against Allah – be it his wealth or his children or any other embellishment of this life. If any of these could avail a man against Allah, it would have become a god itself; or at least it would be relying on some other god. But there is no god except Allah.

He bears this witness while He stands with justice in His actions, looks after His creation with equity. He manages the affairs of the universe through a system of cause and effect. This system has been created by Him; and ultimately every thing – the cause, the effect and their mutual relationship – returns to Him. He has placed in this highway of progress countless bounties in order that the man may enjoy and use them in this world, and then get their benefit in the hereafter. It is a provision for the road; man should make its use as a temporary measure. He should not settle permanently on the roadside.

Allah bears witness to these facts, and He is a Just Witness.

Here we should point to a very fine point:-

The justice of Allah is a witness for itself as well as for His Oneness. In other words, His justice is a self-sustaining reality and also proves that Allah is One. When we hear a testimony, we insist that the witness must be a just one, of approved probity; he must be proceeding on the straight path of nature, and should not deviate from it – neither to the right nor to the left. In short, he should put every thing in its right place, and should do every work at its proper time and place in a proper way. Such a man is called just and his testimony shall be accepted because it should be free from lie and falsehood. The man becomes just by adhering to the path of nature. When conformity with that path and system bestows justice on a man, how can there be any doubt about the justice of that system itself. It is a pure justice – and it is the work of Allah.

When we feel waxed on account of an event occurring in the nature, or when we find it taking place against our inclination and desire, we, in our annoyance, dispute about it and object against it. (Interestingly we depend, in that disputation too, on the same natural system.) Then on further investigation we come to understand the reason of that event, and find that our objection had no leg to stand upon. Or may be we failed in our search and could not find any reason for it; so what have we got in our hand? Only the ignorance of the reason. By the absence of the knowledge of reason is not the same as the knowledge of the absence of reason. To make a long story short, the system found in the universe (and it is the handiwork of Allah) is pure justice. And if there were any other god besides Allah, the whole system could not be called all-encompassing justice; the work of each god would have been “just” only within the sphere of his own activity, only in his own jurisdiction. Thus the justice of the system of creation proves the Oneness of the Creator.

Allah bears witness – and He is the Just Witness – that there is no god but He. He testifies in clear words and says: “Allah bears witness that there is no god but He”. The verse contains the testimony of Allah for His oneness; in this respect, it resembles the verse 4:166 which says: *But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge (also) and Allah is sufficient as a witness.*

The angels bear witness that there is no god but He. Allah informs us in the verses of Meccan period, revealed long before this one, that the angels are His honored servants, who act according to His commandment and declare His glory in His praise: *Nay! They are honored servants; they do not precede Him in speech and (only) according to His commandment do they act (21:26-27); . . . and the angels declare His glory in the praise of their Lord . . . (42:5).* And their declaration of His glory includes the testimony that there is no god besides Him.

Those possessed of knowledge bear witness that there is no god but He. They look at and ponder on His signs in the universe and in their own selves; and those signs have overwhelmed their perception and taken deep root in their minds.

The foregoing discourse makes it clear that:-

First: The witness, mentioned here, is the testimony in words, as the verse manifestly shows. It does not refer to bearing witness with actions – although the Divine actions too are evidence of His Oneness. There is an intricate system permeating the creation right from the smallest particle to the whole universe; and this oneness of system bears witness to the Oneness of the Creator. Nevertheless, this verse refers to the verbal testimony only.

Second: The clause, “maintaining (His creation) with justice”, is a circumstantial one, referring to the subject, “Allah” and governed by the verb, “bear witness”. In other words, His “maintaining (His creation) with justice” is not witnessed for, neither by Allah nor by the angels or those possessed of knowledge; rather it means that Allah, maintaining (His creation) with justice, bears witness that there is no god but He; and the angels and those possessed of knowledge bear witness to His Oneness.

This meaning is obvious from the position of this clause. “there is no god but He”, is the reality that has been witness for; and the clause “maintaining (His creation) with justice” has been separated from it by the words, “and (so do) the angels and those possessed of knowledge”. If this clause were a part of the testimony, it should have been joined to the former clause and written thus: ‘that there is no god but He, maintaining (His creation) with justice, and (so do) the angels . . .’

Some exegetes have written that the clause may be explained in both ways; but the above explanation shows that it is not so.

Someone has offered a very absurd explanation. He thinks that the testimony mentioned in this verse is not verbal, is not given in words. According to him, if the testimony were a verbal one, the belief in Oneness of God would depend on someone's words, and not on rational reasoning. But acceptance of that word and testimony depends on the belief in God. A vicious circle!

He goes on to say: That is why some exegetes have said the verb, "bears witness", has been used here in a metaphorical sense. The creation, with all its interwoven, interdependent and intricate systems, proves that the whole universe has been created by One Creator. It is as though Allah Himself, through this practical demonstration, is speaking and testifying for His Oneness. Likewise, the angels worship Him and act according to His commandment, and the knowledgeable people look at the signs pointing to His Oneness – and their attitude and behavior are tantamount to the witness that there is no god but Allah.

Reply: This explanation is based on a fallacious presumption. It is true that where we can acquire a knowledge ourselves through external senses or intellectual reasoning, we do not rely on other's reporting or testimony. The reason being that such a reporting or testimony does not create the firm knowledge which may be gained through intellectual reasoning or external senses. But if there is a report that creates as firm a knowledge as the intellectual reasoning (or even firmer than that), then it will be as much reliable as that reasoning (if not more than that). For example, a *mutawaatir* report is far more effective and creates a much more surer knowledge than an intellectual reasoning based on logic or analogy, although the latter too creates certainty.

Now, suppose there is a witness who, we know, cannot tell lies – because his truth and veracity has been proved by clear proofs – then his testimony would create as much certainty as a rational argument. And we know that Allah can never utter a falsehood, because nothing can be further from His sublime presence than a defect or a falsehood. Likewise, His report, that the angels and those possessed of knowledge bear witness for His Oneness, firmly proves that they really bear this witness.

Moreover, the polytheists, who ascribe to Allah some partners like idols and other deities, only believe those idols or deities to be intercessors, the links between Allah and His creation; Allah quotes them as saying: *We do not worship them save that they may make us nearer to Allah (39:3)*.

Likewise, those who are guilty of the hidden polytheism, that is, those who while believing in Allah do good deeds for the sake of worldly things (e.g. to satisfy their own desire, to please some other persons, or to gain some wealth or prestige, and so on), they too believe that these things are created and given their power by Allah. In other words, whoever ascribes a partner to Allah, does so with a belief that Allah has taken partner to Himself; no one says that the putative partner got that partnership on its own.

In this background, when Allah bears witness that He has not taken any partner to Himself, it is enough to refute the claim of those who ascribe any partner to Him. Accordingly, the verse will have the same connotation as the verse: *And they worship beside Allah what neither harm them nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you (presume to) inform Allah of what He knows not in the heavens and the earth?" Glory be to Him and supremely exalted is He above what they set up (with Him) (11:18)*. It is a rebuttal of the claim that He has got any partner. How can it be when He Himself does not know of any such partner, neither in the heaven nor in the earth? And He knows everything; nothing is hidden from Him. The fact is that the verse under discussion is a proposition like other information that have come to us from His sublime, for example, the final clause in the verse 11:18 mentioned above, "*Glory be to Him and supremely exalted is He above what they set up (with Him)*".

But as this proposition is in fact a claim and as the speaker is not only just but also the source of every justice, it was put before the audience in the form of testimony, for the sake of variety in style. According to this interpretation, the meaning of the verse would be as follows: Had there been any deities other than Allah having some say in the creation and management of the universe, in their capacity as partners with, or intercessors before Allah, undoubtedly Allah would have known them and testified for them; but He says that He does not know of any partner for Himself; it surely means that He has no partner at all. Also, the angels are the intermediaries who carry out His commandment in respect of creation and management. Had there been any such partner, they would have known of him and admitted his presence. But they too bear witness that there is no god except Allah. Finally, the knowledgeable persons would have known of such a partner and noticed the hallmarks of his creation or management. But the only signs they see are those pointing to the One and only God, and therefore they too bear witness that He has no partner.

This argument is similar to the following one: If there were in a certain country a king, other than the king who is known to us, this king would certainly have known of him; it would have been impossible for him not to know of someone supposed to be his partner. Likewise, the officials of the government would have known of him; how could they be oblivious of his existence when they were supposed to take orders from him and enforce his dicta among the subjects? And in the same way, the knowledgeable persons among the populace would have known of his presence; after all, they are supposed to live in his kingdom and obey his laws. But the king rebuts the existence of any such partner in his kingdom, and the government officials do not know of any such person, and the knowledgeable class of the subjects have not seen anything to prove his existence. All this together makes us absolutely sure that no such man exists.

QUR'AN: *there is no god but He; the Mighty, the Wise:* It is a sort of a parenthetical sentence, having no connection to the main argument, yet complying with the demands of the Divine sublimity. It is a set practice of the Qur'an to declare the glory of Allah and pay respect to Him, whenever something unworthy of His sublime name is mentioned. For example: *They say: "Allah has taken a son (to himself)!" Glory be to Him (11:68).* The phrase, "Glory be to Him", pays respect to Allah because the preceding sentence had quoted a saying that was unworthy of Allah's attributes. Another verse: *And the Jews say: "The hand of Allah is tied up!" Their hands shall be shackled and they shall be cursed for what they say (5:64).* Now, in the verse under discussion, the first part mentioned the testimony of Allah, the angels and those possessed of knowledge that Allah had no partner or colleague. Therefore, it was a right of Allah on the reporter of that testimony (who, incidentally, is Allah Himself) as well as on the hearers to declare that He is really One, and has no partner; everyone, on hearing that testimony, should reiterate, "there is no god but He".

There is another verse which gives a similar lesson; it admonishes the believer who heard a lie spoken against a wife of the Prophet: *And why did you not, when you heard it, say: "It does not beseem us that we should talk of it; glory be to Thee! This is a great calumny" (24:16).* It is a right of Allah, when we hear a calumny and want to declare the innocence of the person slandered, to glorify Allah before that.

This sentence, "there is no god but He, the Mighty, the Wise", is a sort of praise for Allah, to give Him His due respect; that is why it ends with the adjectives, "the Mighty, the Wise". In other words, it is not an offshoot of the preceding witness; otherwise, it would have ended with the adjectives showing His Oneness and Justice.

Allah has a right that His Oneness should be declared whenever the said witness is mentioned; He alone is the Mighty One, His might and power is absolute, there is no partner in His godhead to dilute His might; He alone is the Wise One, His wisdom does not allow anyone to interfere in the creation or the management of the affairs.

The above paragraphs show why the phrase, "there is no god but He", has been repeated, and why it has been ended with the adjectives, "the Mighty, the Wise". And Allah knows better.

MIR AHMED ALI (AR)

Allah himself bears witness to His own unity. It is His infinite mercy that He makes known His self-subsisting and everliving existence (wajib ul wujud) to His created beings who, otherwise, could never know anything about Him. See commentary of verse 255 of al Baqarah. The finite created beings can only say that there is no god save Allah.

Aqa Mahdi Puya says:

In this verse shahadat (bearing witness) has been restricted to Allah, the angels and those endowed with (divine) knowledge, although in many other verses it is stated that every being in the heavens and the earth glorifies Allah and bears witness to His unity (tawhid). The restriction is justified because, in this verse, shahadat has been used in the sense of a particular knowledge which contains perceptual insight to realise the truth of His tawhid. Allah directly knows that "there is no god save He", because He is the known, the knowing and the knower. Those who have attained the perceptual insight of the realisation of truth, by complete mental absorption of the absolute, possess the same quality of knowledge. Whoever reaches this stage naturally becomes entitled to bear witness over His creation. In the Qur'an such witnesses have been described as shuhada. In verses 41 of al-Nisa and 89 of al Nahl, Allah says that He will call the Holy Prophet as witness over other witnesses.

For ulul ilm (those endowed with divine knowledge) see commentary of rasikhuna fil ilm in verse 7 of this surah.

Qa-iman bil qist means that Allah is the vigilant, enduring and (ever) lasting upholder and maintainer of justice.

Any unjust being, or any being with an iota of iniquity, can never be God, because if arbitrariness had been applied as a primary force to effect and control the universe, no law, physical as well as social, devoid of reason and equity, would be valid and operative. In that case, God could not have an essential existence to be proved by reason, but a contingency that might or might not exist. So it is an imperative fact that absolute justice is ingrained and implanted in the activity of the active factor. Absolute justice, by itself, is one of the aspects of the infinite mercy of the almighty Lord, which regulates and manages His kingdom, the whole universe. It is essentially evident in His every will and act.

He has prescribed for Himself mercy, (An-am: 12)

Justice is one of the 5 fundamental doctrines of Islam-Original, Shi-ism. It distinguishes Shi-a faith from other schools of thought. The 5 roots of the faith (usul al din) are given below:

(1) Tawhid: There is no god save Allah.

(2) Adl: Allah is all-just.

(3) Risalat: The prophets or messengers of Allah, appointed by Him, were truthful, holy and infallible. The last messenger of Allah, the seal of prophethood, is Muhammad al Mustafa.

(4) Imamah: After the Holy Prophet, the office of the prophethood was terminated, but the divine guidance continued, for which Allah appointed the twelve Imams in the progeny of the Holy Prophet.

(5) Qiyamat: The day of final judgement.

Faith in Allah's justice is essential. The laws made by Him to operate the universe are precise and decisive. These are bound by rules based upon justice, and are not arbitrarily changed. That is why there is complete harmony in the working of the whole creation, otherwise there would have been chaos and confusion. All Allah's acts are just and right.

Aqa Mahdi Puya says:

If *qa-iman bil qist* is treated as the adverbial clause qualifying the state of *ulul ilm* (those endowed with knowledge), then grammatically it should have been in plural, therefore, it is true that it qualifies the state of the divine unity. It lays stress on the interrelation between the unity of His essence and His justice, which, as His all embracing attribute, defines and determines His action, and reflects itself in all His attributes. The source of all the attributes manifesting in His justice is the unity of His essence. According to the Holy Prophet the structure of the whole universe stands on the foundation of His justice. So none can perceive Him and His unity unless one upholds and maintains justice. Justice is with unity and unity is with justice. They are correlative and inseparable. Islam teaches us that all excellences flow from the sublime source of justice and all vices proceed from the base root of injustice-see Nisa: 135; Ma-idah: 8; and Hadid :25.

In verse 7 of this surah the Qur'an refers to the decisive verses (*muhkamat*) as the essence of the book, in the light of which all the other complex verses (*mutashabihat*) should be interpreted. In view of the interrelation between the unity of His essence and His justice, all the verses in His book of creation and in His book of legislation should be interpreted in a manner which must always be in harmony with the unity of His essence and His justice. The logical method, prescribed by the Quran, is to proceed from the known to the unknown. As the whole universe stands on the basis of the unity and justice of the absolute, it is essential to prescribe justice (*adl*) as the second article of faith, immediately after *tawhid*, the first article of faith.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

By creating a single regularity over the world of existence, Allah testifies upon the Oneness of His Own Essence. That is, the existing harmony and order, in the whole creation, is an evidence to the sovereignty of only One Power over existence. In other worlds, Allah informs of His Oneness through the wonders of creation and His wise Providence, which are like the examples of life. Allah calls the creation of the creatures as a witness to His Own Unity. By the way, He causes to understand that the phenomena He brings into existence are so that none is able to generate even one of them.

"Allah (Himself) bears witness that there is no god but He, ..."

By observing the wonders and greatness of power, angels bear witness to the Unity of Allah.

Those possessed of knowledge, /'ulul-'ilm/, who know, and it has been proved to them, that none is able to bring the wonders of the world of creation into existence but He, bear witness to the Oneness of His Essence, too.

This fact must also be noticed that though the phrase: 'the possessors of knowledge' refers to all scientists and knowledgeable ones in general, according to some Islamic narrations, the objective meaning of it is prophets and the Imams of right guidance (AS) al-Burhan, vol. 1, p. 273)

"...and (so do) the angels and the possessors of knowledge, standing firm for justice; ..."

And, angels testify that there is no god save the One, Allah, by Whom justice is firm.

"...there is no god but He, the Mighty, the Wise."

It is He the One, and none else, Who gives sustenance, treats His servants Justly, and there is no inequity in His affairs.

Ta-Ha, 20:8

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى



Allah. there is no god but He! To Him belong the most Beautiful Names.

MUHAMMAD HUSAIN TABA TABAI (AR)

God, there is no God but He; to Him belong the best names.

There is no other creator but God and His power to create is the sign of His Lordship. He is the one worth worshipping, Lord, owner and the arranger. When He is the Lord of everything then He is the creator worth worshipping. Worship is done for three reasons,

- one is because of Ra'ja which means hope,
- the second is out of fear and
- third is because he is considered worth worshipping and this is done through great humility.

God is the owner of all goodness there is no other owner but Him and those whom He grants the power of ownership. He is the one who bestows His grace, He is all encompassing, He is the one who will resurrect, and He is the healer, the sustainer, the generous and the one who is to be endeared. All good names belong to Him and so He is the one who is worthy to be worshipped. One can never hope for betterment from any one else.

He is all controlling and no person can harm another but with His permission and this is why He is worthy to be worshipped.

He is worthy to be worshipped because everything is insignificant before Him; No one has any glory but Him. Everything is insignificant because of its defects and this is a must sign for humility.

He is beautiful and every thing is inclined to Him. He is all powerful. Every thing exists due to Him and He rules the hearts. He is the healer. He is beautiful and to Him belong all the powers and they are all His signs. There is no other worthy of worship but God because all the good names are for Him.

All His names are the best for they are His attributes. The good names are good names because of their qualities and attributes like, the beautiful (Jamal), the powerful (Jalal), the ever living (Hai), the all knowing (Aleem) etc. the name is the proof of the attributes and we say, "Name them" or "Name their attributes".

Verse 180 of Surah A'raf is the proof of this for it says, *"And all the most beautiful names belong to God so call on Him through them and leave the company who belie or deny His names. They will be punished for what they used to do."*

They incline towards evil by denying His names and attributes and by naming others and this is against His glory. His names are the names of His attributes. Names are of two kinds, evil like, oppressor, ignorant and good like just, wise etc. His names are of two kinds one that describes Him like beautiful and such names are connected with matter in all its glory. Then there are the names that are faultless like, ever living, wise, all controlling, etc. These can be used for Him for they name His attributes. "Al Husna' here is used in the sense that all good names are for him and for none else.

God personally owns everything and if anyone else has this right then it has been bestowed by Him only. In verse 65 of Surah Al Mumin the Book says, *"He is the ever-living and there is none but He."* In verse 54 of Surah Rom it says, *"He is the all-knowing, the Omnipotent."* In verse 165 of Surah Baqarah it says, *"To God belongs all power and He is severe in punishing."* And in Verse 139 of Surah Nisa the Book says, *"Then indeed all honors belong to God."* Lastly, in Verse 255 of Surah Baqarah the Book says, *"They cannot comprehend His knowledge save that which He pleases."*

There is nothing wrong in taking those attributes that are part of His entity as names like the ever living, (Hai), and Aleem that means the all-knowing for life and knowledge are part of His great existence In verse 250 of Surah Maidah the Book says, " Lord I have no authority except over myself and my brother." This was a prayer that gives the cause of his inability. And to say that we know the meanings of His attributes is incorrect for Surah ali-Imran in verse 7 says, "None knows its hidden meaning but Allah" some scholars cross the limits when they explain this and they do wrong for it is said, " He who explains gives arguments for his explanations and he who does not place his argument does not explain. We have already discussed the issue of the symbolic verses of Surah Al Imran previously. To replace the Analogous through the unequivocal is not an explanation.

Surely that nation will not deny such names that negate the attributes of God, instead they instead place them with words like Arsh, Kursi, the screen, the pen the tablets etc and they believe that the owner of all these is God. This demands that God should be considered above all. The symbols of Arsh, Kursi etc are understood by us because we take Arsh and Kursi to mean a throne of power and control. We use the words tablets and pen to preserve the knowledge of things that come to us, and guide us away from sins.

What is the difference between those verses about hearing, seeing, hands, calves, agreement and remorse, those that are connected with a material body which is in turn is dependent and those verses that speak of the Arsh, Kursi Pen and the tablets? What about those verses that say, “There is none like Him” or “He is the most generous”?

Radhi has said that *if we open the door for excuses then we can reach the cause of excuses in all religious commands.*

You do know that excuses about everything even those commands for enjoining people to Islam and its reward, the teachings of the Messenger should surely be defended but this does not come in the purview of the symbolic verses. There can be an established uncontroversial verse which can dispel the doubts about any symbolic one. To reject or explain the symbolic through an established verse is not an excuse or Taweel.

Some people say that the creation of this entity of light baffles people. He sits on a throne carried by the angels and the throne is stationed on the seventh heaven. He seems reliant on this throne so He guards it till this age. The believers who believe on the unseen accept this as one of His grace. There are the other great signs like the tablet and the pen that exist but in the realm of the unseen.

God has given some prominence over the others and those that believe in it and the verses regarding names, and attributes which are affirmative and negative they believe that God is above all needs .This is because they do not take the meanings literally but search for the hidden meanings behind these words. They have some groups. Those who believe in the positive have reasoning for those that are negative and they have explained the names and attributes through the negative approach. To them knowledge means the absence of ignorance and the learned means he who is not ignorant. They extract the meanings through the personification of the attributes and logical reasoning from the book and the Sunnah. The clear verses of the Qur’an defend this interpretation.

Those who have explained the verses opposite of their literal meanings through both intelligence and traditions do not oppose the established norms and this they say is their valid excuse or reasoning.

Those who believe in the reasoning through traditions do not accept human reasoning. Extracting meaning from the verses of the Qur’an without valid proof (Tafsir bil Rai) is not allowed.

All these three unwarranted systems have been duly explained. Those who highlight the deeds of God but do not revert to His attributes belong to Salaf School. We take these lame excuses on their face value with their aims. Those who connect His deeds to attributes make lame excuses, like in the words, “And the Rahman came over the Throne.” They take Istawa to mean loftiness and they take Arsh as the Throne literally. This action of God seemingly related to ascension of the throne does not revert to His attributes as famous for it describes a body that sits on the throne. According to the Sunni Hadiths god comes down to inspect the earth on every Friday eve. This has been explained as “His grace comes to earth” and the heaven of this earth is limited to the moon.

As you see the meaning of the verse is opposite of its words, there is no reason that can be taken as a valid explanation. Qur’an has been revealed as a simple book for all to understand both literally and in an enlightened way. Hadith to may be symbolic as well as literal and we can understand the ambiguous hadiths through the established ones. Hadith however, has not been relied upon especially those that are singular, but those that have been repeated or have been heard through reliable sources have been taken as reliable. They may be those that are above the commanding ones because piety it self is the proof of truthfulness.

Sanan Ibn Daud records: *Once one Bedouin Arab came to the Messenger and said, “O Messenger of God you have fought against some people, gained a lot of war booty and distributed it amongst us. We want you to pray for our salvation. “The Messenger answered, “woe on you! Do you know what you are saying? “He then recited the Tasbih and turned towards his companions and then told him, “I feel sorry for you!” Who can ask that God be forgiven? God is the most exalted. Do you know what Allah is? He is above the Arsh and the Arsh is above the heavens. He then closed his fist and said, “He roars like how a camel growls on his strange rider.”*

Such traditions are frivolous and beyond comprehension. Arsh is not a throne and God does not have a material existence. We have already discussed this issue in Surah A’raf.

In Ma’ani Al Akhbar Muhammad Muslim narrates that he heard Imam Sadiq explain the term, “He knows the secrets of hidden things.” And said “Sira’ is that which is hidden from god. It is also those thoughts that you hide from god “The same Hadith is narrated through Imam Baqir in Majmaul Bayan.

MIR AHMED ALI (AR)

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.

17:90

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 Ahl ul Bayt and the Quran were such miracles, and they are the everlasting miracles that endure through all ages. The Quran (and the Ahl ul 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

Through the contents of the abovementioned verses an epitome of knowledge about the Sender of the Qur'an was delivered by referring to Allah's four attributes. They are: His Creative Power, His Sovereignty, His Ownership, and His Omniscience.

And, perhaps, it is for the same reason that the Qur'an in this holy verse says: "Allah, there is no god but He. To Him belong the Most Beautiful Names."

The objective meaning of 'the Most beautiful Names' is the different attributes of Allah (SWT) all of which are good and are beautiful.

We know that Allah is: The Knower, The Powerful, The Sustainer, The Just, The Benevolent, The Generous, and The Merciful. Besides them, He has also many more good epithets similar to them.

The purpose of calling Allah by these Names is not only that we utter them simply by the tongue, and we say, for example, O The knower, O The Powerful, O The Most Merciful of all merciful, but, in fact, we must settle these epithets in our selves as much as we can. We must try to obtain a ray from His Knowledge, a reflection from His Power, and a piece of His All-Embracing Mercy and practice them in ourselves and our society. In other words, we ought to be endowed with His Attributes and be characterized by His character, so that, under the light of this knowledge and power, and this justice and mercy, we can drive out ourselves and the society wherein we live from the row of infernal people.

However, there are some details about 'the Most Beautiful Names' recorded in the books of tradition and commentary, compiled by both Sunnites and Shi'ites, a substance of which will be offered here, as follows:

No doubt the phrase 'the Most Beautiful Names' means 'good names', and we know that all the names of Allah contain some good meanings, therefore all His Names are the Most Beautiful Names. They are irrespective of those which are the affirmed qualities of His Pure Essence, like: The Knower, The Powerful; or those which are negative qualities of His Holy Essence, like: The Most Holy; and those which are the attributes of acts each of which denotes to one of His acts, like: The Creator, The All-Forgiving, The Beneficent, and The Merciful.

On the other hand, no doubt the attributes of Allah are not countable, because His accomplishments are infinite. For each of His accomplishments a Name and an Attribute can be chosen.

But, as it is understood from Some Islamic traditions, some of His attributes are more significant than the others, and, perhaps, the phrase 'the Most Beautiful Names' is an indication to this particular group. Among the traditions we have received from the Prophet (S) and the Immaculate Imams (Ahlul-Bayt) (AS) this meaning has repeatedly been said that there are 99 Names for Allah and whoever calls Him by these Names his prayer will be answered, and whoever counts them will enter Paradise.

An example of the abovementioned traditions is the one that Sadugh has narrated in his book, entitled *Tauhid*, from Iam Sadiq (AS) from Ali-ibn-Abi Talib (AS) from the Prophet (S) who said: *“Verily there are ninety nine Names for Allah, the Blessed and Exalted. He who counts them will enter Paradise”*. (The Commentary of Al-Mizan, Majma'-ul-Bayan, Nur-uth-Thaqalayn)

Again, in the book of Tauhid, it is narrated from Imam Ali-ibn-Musa-r-Ridha (AS), from his fathers, from Ali-ibn-Abi Talib (AS) who said: *“Verily there are ninety nine Names for Allah, Almighty and Glorious. He who invokes by them it will be answered from him, and he who counts them will enter Paradise”*. (The Commentary of Al-Mizan, Majma'-ul-Bayan, Nur-uth-Thaqalayn)

In the books of Bukhari, Muslim, Tarmathi, and some other sources of traditions compiled by the Sunnite scholars, this very meaning has also been cited about the Names of Allah, saying that whoever calls Allah by these ninety-nine Names his prayer will be answered, and whoever counts them will enter Paradise. (Al-Mizan, Majma'-ul-Bayan, Nur-uth-Thaqalayn)

Some Islamic traditions denote that these ninety-nine Names are found in the Qur'an. For example, a tradition narrated by Ibn-Abbas indicates that the Prophet (S) said: "There are ninety nine Names for Allah. Whoever counts them will enter Paradise, and they are in the Qur'an." (Majma'-ul-Bayan, Nur-uth-Thaqalayn)

Therefore, some of the Islamic scholars have tried to extract these Names and Attributes from the Qur'an, but the Names of Allah mentioned in the Qur'an are more than ninety nine Names. So, the Most Beautiful Names may be among them, and thus, there are more than ninety nine Names in the Qur'an concerning Allah.

Whatever is more important here, and we must be specially careful of it, is that the purpose of calling Allah by these Names, or counting the most Beautiful Names of Allah, is not that whoever utters these Names by the tongue, and with no attention to their contents and concepts, he merely pronounces them will be successful and prosperous, or his invocation will be answered. But the aim is that the person believes in these Names and Attributes, and then he tries to reflect a ray of their meanings in his self; i.e., he should settle in himself some parts of the concepts of the Attributes: The Knower, the Powerful, the Beneficent, the Merciful, the Clement, All-Forgiving, the Strong, the Everlasting, the Self-Sufficient, The Sustainer, and the like of them. It is sure that such a person both will enter Paradise and his invocation will be answered and will gain any goodness.

However, whatever was said makes it manifest that if, besides these Names, some more Names are mentioned for Allah in some traditions or in supplications.(1) Even in some supplications the number of His Names has reached to one thousand, it does not contrast to what was explained in the above, because the Names of Allah are infinite. And, like the unending accomplishments of His Essence, they are unlimited, although a number of these Names and Attributes have a kind of preference.

And, also, when we recite in some traditions, like the one recorded in Usul-i-Kafi, Imam Sadiq (AS), commenting on the verse under discussion, has said: " By Allah, we are the Most Beautiful Names (of Allah)",(2) it shows that a strong ray of these divine epithets has reflected in their selves, and their knowledge helps them to the knowing of His Pure Essence.

1- Such as the supplication of Joushan-Kabar

2- Nar-uth-Thaqalayn, vol. 2, p. 103

Also, some Islamic literatures indicate that all the Most Beautiful Names are summarized in 'pure monotheism'. This is because all His attributes return to His Pure Essence, The One.

Fakhr-i-Razi, in his commentary book, points to a matter which, in one respect, is important. He says that all the Attributes of Allah return to two facts: either to His Omniscience, or the need of others to His Pure Essence.

Ta-Ha, 20:14

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

Verily, I am Allah. There is no god but I: So, serve Me (only), and establish regular prayer for celebrating My praise.

MUHAMMAD HUSAIN TABA TABAI (AR)

Verily I (alone) am God; there is no god but I; worship (only) Me, and establish prayer for My Remembrance.”

The command is given to the Messenger. There are eleven verses about Messengership and Prophethood but Prophethood is mentioned in this and the following two verses. There are two parts in them; one is connected with Belief and the other with deeds.

Belief has three sections, Tawhid or unity of God, Prophethood and Resurrection. Tawhid and Resurrection have been clubbed together because these words are addressed to the messenger but deeds are connected with the words “Worship Me (alone).” In this way rules and regulation of Islam are complete.

God has introduced himself with the words, “Verily I am Allah” and did not say, “Indeed Allah is there and it is me.” He who is present introduces himself through something and through his own attributes. It is just as the brothers of Yusuf said when they recognized him. “Verily you are Yusuf, and Yusuf answered Verily I am Yusuf.” Here too the attribute of god is known but He introduces Himself through the word “Allah”.

In the words, “Verily I am Allah, worship Me (alone),” is the same as “Verily there is God but me” like in Surah Tawhid. The term, “Inni Ana” refers to God literally and it is a correct sequence. Because He is He from Whom everything has been created, who rules and to Whom everything will return. There is no other God but He so He said, “Worship Me alone.”

Daily prayers have been attached to remembrance but this is a special remembrance and the term Namaz means the best of deeds with true humility and spirituality.

The word "dhikri" may refer to the doer and to whom it is done or the one who remembers and the one who is remembered. So it means, "You remember Me and I will remember you" because of Namaz. Some take this Dhikr to be remembrance in the heart. It is also said to me, say your daily prayers to remember God and not for salvation in the hereafter but with hope, and fear of punishment. It is also said that it means "Say your prayers just to remember Me and for remembering others." Dhikr may also mean the Dhikr of Namaz.

MIR AHMED ALI (AR)

The Story of Prophet Musa (AS)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Regarding Unity and sincere religion, Allah commanded him in this verse as follows:

" Verily I, I(alone), am Allah. There is no god save Me. So worship (only) Me, and establish prayer for My remembrance."

In this verse Allah enjoins him to worship Him and to associate none in worshipping unto Him and to establish prayer in order that in His remembrance he glorifies and praises Him since prayer exists not save for the remembrance of Allah.

Or the purpose of the content meaning in this holy verse is that he should establish prayer so that He (SWT) also remembers him in praising.

In other words, in this holy verse, next to the statement of the most important principle of the prophets' invitation, which is Unity, the subject of worshipping the One God, as a fruit for the tree of Faith and Unity, has been referred to. And, immediately after it, He has enjoined prayer; i.e., the greatest worship and the most important link between the servants and the Creator, as well as the most effective means for that His Pure Essence might not be forgotten.

Ta-Ha, 20:98

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

But the god of you all is the One Allah. there is no god but He: all things He comprehends in His knowledge.

MUHAMMAD HUSAIN TABA TABAI (AR)

Verily your God is only Allah; there is no god but He; He comprehends all things in (His) knowledge!

These are the words spoken by Hazrat Musa to Samiri and the people of Bani Israel. In it is the acceptance of Tawhid and also His Lordship which is without any partners. He (God) has the knowledge of all things.

MIR AHMED ALI (AR)

The Story of Prophet Musa (AS)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Whenever you succeed to efface a wrong, do introduce a right instead of it.

That God is adorable Whose knowledge embraces every thing.

However, in this holy verse, with an intensive emphasis on the subject of Monotheism, Moses (AS) defined the line of sovereignty of Allah, and said:
" *Verily your God is Allah; there is no god but He, (and) He embraces all things in (His) knowledge.*"

It is not like the artificial idols which neither hear any words, nor do they deliver any answer, nor solve any problem, nor repel any harm.

Next to the explanations concerning the history of the adventurous life of Moses (AS) and the Children of Israel, the Qur'an also concludes a general conclusion from it. It, addressing the Prophet (p.b.u.h.) , says:
" *(O Apostle) thus do We relate to you some of the news of what has gone before; ...*"

Then the verse implies that Allah has given the Apostle a Reminder, the Qur'an, which is full of lessons of warning, rational demonstrations, the instructive news of the former nations, and some awakening matters about the coming nations.

The verse continues saying:

"...and indeed We have given to you from Ourselves a Reminder (the Qur'an)."

Explanations:

There are a lot of divine graces in detailing the history of the Apostles of Allah, among them are as follows:

1. Increase of knowledge and cognizance.
2. Gaining insight and finding the path of prosperity.
3. Warning people and reminding them.
4. Glad tidings for the believers, and encouraging them.

At-Taghabun, 64:13

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾

Allah. There is no god but He: and on Allah, therefore, let the Believers put their trust.

MUHAMMAD HUSAIN TABA TABAI (AR)

God! There is no god but He, on Him alone should be believers depend.

- He owns everything,
- He is the lord and
- He alone deserves to be worshipped and so
- He must be obeyed.

In Surah Ya Sin verse 60 the Book says, “Did I not tell you, O children of Israel that you should not worship Satan” because worship is obedience.

The submission of the believer is worship and the worship of others is not permitted. One should obey those whom Allah appoints to be obeyed. The true believer depends on God.

This confirms the previous sentence. You obey and worship the one whom you depend upon and if a man has Tawakkal (reliance and certitude) he will not worship and obey others. The obedience of a person to God is his belief and certitude. And is attached to deeds. Obedience to God is the dependence on Him. It is imperative to obey Him. He who recognizes Him believes in Him and depends upon Him.

MIR AHMED ALI (AR)

17-90

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 Ahl ul Bayt and the Quran were such miracles, and they are the everlasting miracles that endure through all ages. The Quran (and the Ahl ul 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.

Al-Baqara, 2:255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ ﴿٢٥٥﴾

Allah. There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

MUHAMMAD HUSAIN TABA TABAI (AR)

VERSE OF THE THRONE

QUR'AN: *Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist:*

In the chapter of the Opening, some explanation was given of the name, "Allah", and it was mentioned that it ultimately means "The Being Who concentrates in Himself all the attributes of perfection"; it makes no difference whether it is derived from alaha 'r-rajul (the man was bewildered; yearned for) or from alaha (worshipped). "He besides Whom there is no god": It has been explained under verse 2:163. Its literal translation is, "there is no god except He". It shows that other deities worshipped besides Allah, in fact have no existence at all.

- "Ever-living": "al-hayy" is on a paradigm which denotes perpetuity; the word, therefore, means not only living but Ever-living. Man, in the very beginning, found out that there were two kinds of things around him:
 - ❖ first, those things whose condition do not change as long as they exist, like stones and other such materials;
 - ❖ second, those which go on changing, like trees, animals and man himself.

- He also found that after sometime such things start to deteriorate, and even lose consciousness; still they exist:
- until at a certain point when their existence come to an end.
- Thus he realized that there was something else, besides the senses, which keeps one alive and which is the source of all the senses and their perceptions.
- He called it "life", and its absence was named "death".
- It is life which is the source of knowledge (perception) and power.

Allah has mentioned this life in many places as an accepted fact:

- Know that Allah gives life to the earth after its death (29:17);
- And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells; most surely He who gives it life is the Giver of life to the dead (41:39);
- Neither are the living and the dead alike (35:22);
- We have made of water every thing living (21:30).

These verses describe all three kinds of living things, the vegetable, the animal and the human being.

Likewise, Allah describes various types of life;

- . . . and are pleased with the world's life and are content with it . . . (10:7);
- They shall say: "Our Lord! twice didst Thou make us subject to death and twice hast Thou given us life. . . " (40:11),

The two lives referred to in this verse are the life of al-barzakh = the period after death in this world and before the Day of Resurrection) and the life on the Day of Resurrection. Thus, there are various types of life, as there are various types of living things.

Although Allah mentions the life of this world as an accepted fact, in various other verses of the Qur'an He describes it as an unsound, imperfect and insignificant thing, as He says:

- . . . this world's life is nothing compared with hereafter but (only a) means (13:26);
- . . . coveting the (transitory) goods of this world's life . . . (4:94);
- . . . desiring the adornments of this world's life . . . (18:28) ;
- And this world's life is naught but a play and an idle sport . . . (6:32);
- . . . and this world's life is naught but means of deception (57:20).

So these are the attributes used for this world's life. It is a means, and a means is sought to obtain an end and to reach a goal, it is not an end in itself. It is a transitory thing, and transitory things go away soon. It is an adornment, and an adornment is used to attract eyes towards the things adorned: in other words, what catches the eyes is not the real thing, and the real thing does not attract the eyes. It is a play, and a play keeps you oblivious of the really important responsibilities. It is a vain sport, and a vain sport is indulged in for imaginary, not real, reasons. And it is a means of deception, and such a thing deceives man. A comprehensive verse, which also explains the abovementioned ones, is the following:

And this life of the world is nothing but a sport and a play; and as for the next abode, the most surely is the life - did they but know! (29:64).

The life of this world, in comparison to the life hereafter is not a real life, as the above-mentioned verse shows. It is transitory, while the life hereafter is the real life, because that life will not end; death will not reach it. Allah says: . . . in security; they shall not taste therein death except the first death (44:55-56); They shall have therein what they wish and with Us is more yet (50:35).

Thus, there will be no death in the life hereafter, and there shall be no deficiency in that life nor there shall be any annoyance for them. But the first factor, that is, security is the basic characteristic of that real life.

The life hereafter, therefore, is the real life because there is no death in it; and, as Allah Himself has declared in many other verses, it is He Who controls it. Obviously, the life hereafter is also dependent and not independent. It has not got this characteristic of eternity by itself; it is a gift given to it by God.

Going a step further, it will be realized that the real life is only that which 'cannot' be overtaken by death. The life hereafter 'will not' be overtaken by death; but it 'can' be overtaken, if God so pleases. Therefore, that also is not "real" life. Real life is that in which non-existence at any stage is impossible; which is essential being; in other words, where life is not acquired by the person, but the person is life itself and life is the person himself. Allah says: and rely on the Ever-living Who dies not (25:58). Thus, the only real life is Divine Life, Essential Being.

The above discourse shows that the exclusiveness in the verse: He is the Living, there is no god but He (40:65) is real, not relative: In reality, He is the only Living One, because real life, unconquered by death or deterioration, is His alone.

In the verse under discussion, as in a similar verse: Allah there is no god but He, the Ever-living, the Self-subsisting . . . (3:2), the word "Allah" is the subject, "there is no god but He" is its first predicate, "the Ever-living" is the second and "the Self-subsisting . . ." the third predicate. Accordingly, the meaning would be "Allah is the Ever-living. . ." ; and life would be reserved for Allah only; others would get life only when He bestows it on them.

"al-Qayyum" (the Self-subsisting by Whom all subsist) is on the paradigm of fay 'ul from the verb al-qiyam to stand); as is al-qayyam on the paradigm of fay'al, in the same meaning. It is a paradigm which is used to show the maximum degree of a quality. The original meaning of the verb (to stand) has, by association, been extended and now it is used for protecting a thing, accomplishing a task and managing it, bringing up a thing, looking after it and having power over it. Allah clearly said that He "stands" with the affairs of His creation, that is, watches it, looks after it and brings it up and has all power over it.

He says: Is it He then who stands over (i.e., watches) event soul as to what it earns? (13:33). Another verse is more comprehensive: Allah bears witness that there is no god but He (and so do the angels and those possessed of knowledge), standing with (maintaining) justice, there is no god but He, the Mighty, the Wise (3:18). He maintains His creation with justice. He does not give and does not withhold but with justice - and existence is nothing except giving and withholding. He gives to everything what it deserves. Lastly, He declares that this maintaining with justice is according to His two great names, the Mighty, the Wise: by His Might He maintains every thing; and by His Wisdom He does justice to it.

Allah is the origin of every thing. Existence as well as all attributes, qualities and the effects of every thing begin from Him. All other "origins" originates from Him. He stands over every thing in the real and comprehensive sense of "standing", as explained above. There is no weakness or flaw in His "standing": and other things cannot stand except by Him. This attribute is reserved for Him in both ways: "Standing" cannot be found except in Allah, and Allah is never anything but standing. The former is understood by the syntax of the sentence: Allah is the "Standing". The latter is understood by the next sentence: "Slumber does not overtake Him nor sleep".

This discourse leads us to believe that the name al-qayyum (The Standing) is the basis for all the divine names which refer to His attributes of action in any way, like the Creator, the Sustainer, the Originator, the Resurrector, the Bestowal of life, the Giver of death, the Forgiver, the Compassionate, the Affectionate and so on.

QUR'AN: *Slumber does not overtake Him nor sleep:*

"as-Sinah" means drowsiness, "an-nawm" is sleep, the inert condition in which the muscles are relaxed and the consciousness suppressed by natural factors in the body of an animal or a human being. "ar-Ru'ya" (dream) is something else; it is the vision which passes through the mind in sleep.

A criticism has been leveled against this sentence that is contrary to the sequence demanded by rhetoric: when two things are thus mentioned in an affirmative sentence the weaker point is mentioned first and then one progress to the stronger one; for example, we say, "Zayd can carry a load of fifty kilogram, even a hundred." But in a negative sentence the sequence is reversed: it goes from stronger to weaker point: for example, "he cannot carry a load of a hundred kilogram, let alone fifty "he does not spend hundreds of pounds on himself, let alone tens." According to this rule, as the sentence here is negative, it should have been written thus: "Sleep does not overtake Him nor slumber".

REPLY: The sequence does not always follow the affirmativeness or negativeness of the sentence. Look, for example. as the sentence, "he is too weak to carry a load of twenty kilogram or even ten." It is an affirmative sentence, and still the stronger point comes first. It would be against the norms of rhetoric, if the weaker point, that is. 10 kilogram were mentioned first. In fact. the only correct procedure is to look at the context and see what it demands. Now, look at this Qur'anic sentence. Sleep is more contrary to the attribute of "Standing" in comparison to slumber. Therefore, eloquence demanded that, first, slumber be denied, and then the stronger point, sleep, be negated. The meaning, thus will be: The weaker factor (slumber) has no effect on His power and standing, nor does even the stronger one (sleep).

QUR'AN : *Whatever is in the heavens and whatever is in the earth is His, who is he that can intercede with Him but by His Permission?*

The perfect and comprehensive "Standing" of Allah means that He owns, in real ownership, the heavens and the earth and what is in them. That is why His attribute of "Standing" is followed here by a declaration of that ownership. It was for the same reason that the attribute of "Standing" was joined with the declaration of His Oneness: His Oneness would not be complete if He were not "Standing".

There are two sentences here, both of which are followed by other sentences to remove chances of misunderstandings. The sentence. "whatever is in the heavens and whatever is in the earth is His", is followed by the sentence, "who is he that can intercede with Him but by His permission?" And the next sentence, "He knows what is before them and what is behind them", is followed by the words, "and they cannot comprehend anything of His Knowledge except what He pleases."

"Whatever is in the heavens and whatever is in the earth is His": Allah owns everything, and has authority over them all. Things and all their attributes, properties and traits exist because of God and by Him. The verse, from the word "the Self-subsisting" up to this sentence, proves that the total authority is Allah's alone. There is no work connected with anything, right from its existence up to its ultimate end, that is not done by Him and does not proceed from Him.

On realizing this eternal truth, one might wonder about the system of "cause-and-effect" prevalent in this world. What is the significance of these causes? How could they have any influence on any effect when nothing has any effect or power except Allah?

The sentence, "who is he that can intercede with Him but by His permission?" answers this speculation. These causes are intermediaries in such affairs. In other words, they are intercessors who cause the bringing of a thing or effect into being, by the permission of Allah. Intercession means being an intermediary in bringing about a good or averting an evil. There is no doubt that an intercessor has some influence on the affairs of the thing for which he intercedes. Such influence could be contrary to the complete authority and total sovereignty of Allah, had it not been based on the permission of Allah Himself. But every cause draws its effectiveness only from the decree of Allah Himself. There is no cause and no instrument which is independent of the will of Allah. Every cause is a cause, because Allah has made it so. Therefore, whatever effect and influence it has on anything is in fact done by Allah. Ultimately, there is no authority except that of Allah, and no "standing" except His.

As already explained, intercession means being an intermediary in the world of cause and effect - it may be a creative intercession, that is, being an intermediary cause of creation; or a legislative intercession, that is, interceding in the award of recompense on the Day of Judgment, as is clearly mentioned in the Qur'an and sunnah (as was described in the commentary on verse 2:48). The sentence, "who is he that can intercede with Him . . ." is preceded by a description of His "Standing" and total authority; these two attributes cover His power and authority in both creation and legislation. Therefore, the intercession mentioned in this sentence must cover both creative and legislative intercessions.

The context of this verse, so far as intercession is concerned, is like the following verses: Surely your Lord is Allah Who created the heavens and the earth in six periods, and He is firmly established on the Arsh (Throne) regulating the affair; there is no intercessor except after His permission; this is Allah, your Lord; therefore worship Him; will you not then ponder? (10:3); Allah is He Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the Arsh (Throne); you have not besides Him any guardian or any intercessor; will you not then ponder? (32:4). It was described in the topic of intercession that it includes creative causation as well as legislative intercession.

Every cause intercedes with Allah for its effect, and becomes a medium for bestowing the grace of existence on it, by adhering to the divine attributes of grace and mercy. The system of "cause-and-effect" is found in intercession as well as in prayer and invocation. Allah says: All those who are in the heavens and the earth do beseech Him; every day He is in a (new) splendor (55:29); And He gave you of all that you ask Him (14:34). This aspect has been described in the commentary on verse 2:186.

QUR'AN: *He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases:*

The sentence comes after the topic of intercession, and in its context it is like the following verses: Nay! They are honored servants; they do not precede Him in speech and (only) according to His commandment do they act. He knows what is before them and what is behind them, and they do not intercede except for him whom He approves, and for fear of Him they tremble (21:26-28).

Apparently, the pronouns of the third person plural in the verse under discussion refer to the intercessors, who are implied in the preceding sentence. To say that "He knows what is before them and what is behind them" is to say that He encompasses them completely. He has given them permission to intercede: but it does not mean that they can do anything without His prior permission. Nor may others take undue advantage of that intercession.

The following two verses throw light on the same subject: And we do not come down but by the command of your Lord; His is whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful (19:64); The Knower of the unseen! So He does not reveal His secret to any, except to him whom He chooses of an apostle; for surely He makes a guard to march before him and after him, so that He may know that they have indeed delivered the messages of their Lord, and He encompasses what is with them and He takes account of every thing (72:26-28).

These two verses show that Allah encompasses the angels and the prophets, so that they cannot do anything without His permission; they cannot descend unless bidden to do so, and cannot deliver except what He wishes them to deliver. It may be inferred that "what is before them" refers to what is seen by them; and "what is behind them" to what is not seen by them and is far away from them. In other words, the two phrases refer to the seen and the unseen. In short, the sentence says that Allah knows very well what is present with them and what is yet to come to them; and then the talk is completed by the words, "and they cannot comprehend anything out of His knowledge except what He pleases". He knows them and encompasses what they know, but they cannot comprehend His knowledge except what He pleases.

We have proved that the intercessor, in this verse, means both creative causes and legislative interceders. The pronouns used in three places in this verse are those of the third person plural, masculine gender, normally used for rational beings. Someone might think that these pronouns could not be used for creative causes (as these causes are not "people" or rational beings). It is not so. Intercession, interceding, glorifying the Creator and offering thanks to Him are normally the acts of rational beings; and for this reason the Qur'an mostly uses such pronouns even for inert or lifeless things, when it declares them to perform such deeds.

Allah says: . . . and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification (17:44); Then He directed Himself to the heaven and it was vapor, so He said to it and to the earth; Come both willing or unwillingly. They both said: We come willingly (41:11). In both verses the pronouns of rational beings have been used for "everything" and for the heaven and the earth. There are many similar verses.

The sentence, "and they cannot comprehend anything out of His knowledge except what He pleases", shows total authority and perfect management. Perfect management demands that the subordinate should not know what is to happen next; otherwise, he might try to wriggle out of a forthcoming unpleasant situation, and the plan of the manager might be put in disorder. It is easy to see in the light of the above discussion the import of this sentence: it wants to show that the management of all affairs is in the hands of Allah only, and it is done by His knowledge and by His control of the intermediary causes which He Himself has created.

So far as these intermediary causes are concerned (and especially those with life and intellect), their effectiveness and their knowledge is derived from His knowledge, will and pleasure - and ultimately is a reflection of divine knowledge and power. And none of them can proceed against the will and decree of Allah in any way.

The sentence, moreover, shows that knowledge (not "the thing known") is of Allah only. No creature has any knowledge except what Allah is pleased to bestow upon him. It is the same as when Allah has said that power, honor and life belongs to Him only. For example: ... and O that those who are unjust could see, when they see the chastisement, that the power is wholly Allah's, and that Allah is severe in requiting (evil) (2:165); Do they seek honor from them? Then surely all honor is for Allah (4:139); He is the Living, there is no god but He (40:65). The following verses also may be brought as evidence that knowledge belongs to Allah only: surely He is the Knowing, the Wise (12:83) ; and Allah knows while you do not know (3:66). There are many other verses of the same meaning.

The verb of knowledge in the preceding sentence has been changed to the verb of comprehension here and it has raised the verse to a very high plane of eloquence.

QUR'AN: *His Chair (knowledge) extends over the heavens and the earth:*

"al-Kursi" means chair. Metaphorically it sometimes is used for kingdom; thus the chair of king means the sphere of his authority and the region under his sovereignty.

The preceding sentences show that the whole universe belongs to Allah and is encompassed by His knowledge. This sentence also says that His "Chair" extends over the whole universe. It is reasonable to believe that the extension of the "Chair" refers to all-encompassing divine authority. The "Chair", thus, would

mean the divine position by which the heavens and the earth are maintained, possessed, managed and known. Ultimately, the "Chair" would be a degree of divine knowledge. And extension of the chair would mean maintenance and preservation of everything that is in the heavens and in the earth, with all its characteristics; and that is why the sentence is followed by the words, "and the preservation of them both tires Him not."

QUR'AN: *"and the preservation of them both tires Him not, and He is the Most High, the Great":*

"al-Awd" means to tire, to weigh down, to depress. Although, the objective pronoun after the verb "tires" is generally taken to refer to "Allah" (as is seen in the translation), equally correctly it may be taken to refer to the "Chair" and then it would be translated as "tires it not". The declaration at the end of the verse that 'the preservation of the heavens and the earth tires Him not' is befitting to its beginning: "Slumber does not overtake Him nor sleep".

This verse, in short, says that

- there is no god except Allah,
- for Him is Life and
- to Him belongs the attribute of al-qayyumiyyah (Standing, Self-subsisting by Whom all subsist),
- in its unrestricted sense without any weakness or defect.
- That is why the verse ends on the words, "and He is Most High, the Great".
- He is Most High:
- the hands of creatures cannot reach Him and
- can in no way weaker His authority or enfeeble His being.
- He is Great:
- the great number of the creatures does not overwhelm Him, and
- the magnitude of the heavens and the earths does not tire Him.

This sentence also shows that eminence and greatness in their true sense are for Allah only. This restriction is real, because eminence and greatness are parts of perfection, and every perfection in its real sense is found in Allah only. Also, the restriction may have been used to strengthen the claim that the eminence and greatness are reserved for Allah only - the heavens and the earth are insignificant before His majesty and greatness.

MIR AHMED ALI (AR) **AYAT KURSIY**

This verse is known as the Ayat ul Kursi - the verse of the seat or throne of the Almighty, omnipotent and wise authority of Allah. This verse is an ayah of protection. In it is mentioned all that we the mortals can ever know about Allah.

"Allah is He beside whom there is no god" - *please refer to the commentary of verse 1 of al Fatihah for the word "Allah"*.

Not only the denial of false gods, but also the belief in the absolute unity of Allah without any complexity of any kind, in any sense, in His ever-living and self-subsisting supreme being, is the first and the foremost doctrine of Islam. Complexity suggests an interdependence among the components which means the "whole" depends upon the performance of the components. All the prophets of Allah, before the Holy Prophet, also preached the unity of Allah, but the perfect unity made known through the Holy Prophet could not be presented to the people of earlier times because their intellect and perception had not developed enough to understand the ever-living and self-subsisting being of Allah. The following words, spoken by Isa, are quoted as an example:

There is still much that I could say to you, but the burden would be too great for you now. However, when he comes to who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming.
(John 16: 12 and 13).

Every prophet of Allah preached the unity of Allah. The idea of trinity was not given by Isa. It is an after-thought of the Christian church. Please read the following quotations from the Old and the New Testaments.

Old Testament:

God spoke, and these were His words:

"I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other god to set against me.

You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth".

(Exodus 20: 1 to 4).

Hear O Israel, the Lord is our Lord, One Lord. (Deut 6: 4)

"I am the Lord, the Lord is my name; I will not give my glory to another god, nor my praise to any idol." (Isaiah 42: 8)

Thus says the Lord, Israel's king, the Lord of hosts, his ransom:

"I am the first and I am the last, and there is no god but me." (Isaiah 44: 6)

"I am the Lord, there is no other; there is no god beside me."

"I am the Lord, there is no other."

"There is no god but Me; there is no god other than I."

"I am God, there is no other." (Isaiah 45: 5, 18, 21, 22)

"I am God, there is no other." (Isaiah 46: 9)

"I am He; I am the first, I am the last also. (Isaiah 48: 12)

New Testament:

A false god has no existence in the real world.

There is no god but one.

Yet for us there is one God, the Father, from whom all beings come. (1 Corinthians 8: 4 and 6)

One Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all. (Ephesians 4: 5 and 6)

Prophet after prophet came and awakened man step by step and degree by degree. Finally the Holy Prophet, the brightest light, was sent to expose and explain the ultimate truth, as promised by Allah, to enlighten the human mind and heart with the knowledge through which man can become aware of the Lord God, but comprehends only what his power of contemplation can bear.

It is reported that there are three kinds of existence;

(1) *WAJIB UL WUJUD*

The self-existing existence. The primal cause. There can never be any effect without a cause. The universe, therefore, was created by the self-existing creator, the primal cause.

(2) *MUMKIN UL WUJUD*

The creatures or created beings whose creation is possible only if the creator so wills.

(3) *MUMTANI UL WUJUD*

The impossible existence. The existence of another being like Allah is not possible because there cannot be two equals in the sense of oneness.

- If there are two equals in this sense, then there is no meaning in their being two, separated from each other. They must be one.
- If there are two such beings then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor will be the wajib ul wujud, therefore, such an existence is neither possible nor real.
- Wajib ul wujud, therefore, means the self-existing existence of the ever-living and self-subsisting creator.
- To maintain His self-existing existence He must be an omnipotent authority who not only owns absolute knowledge of the existence but also the will that does what it wills.
- His control is absolute.
- His attributes are His self, inseparable from Him from any point of view or in any imaginable meaning or sense, as the meaning is inseparable from a word or as equiangularity is inseparable from an equilateral triangle.
- As the limited knowledge of the finite being cannot conceive of anything without referring to its attributes, we give names to the attributes of Allah, with the help of our visualisation, to have a suggestive idea of His absolute existence.

Therefore, the Shia school holds it as a cardinal doctrine of faith not to think of any of His attributes as a separate entity from His existence. All the attributes of Allah are one absolute unity, because, if they are not, then it would mean complexity, which negates the absolute independence of the omnipotent authority. His existence means His authority, His authority means His knowledge, and likewise all His attributes are so linked together that they are one indivisible unity. Allah is a transcendental reality. He is unknowable. He is an infinite being, beyond the conceivability of our finite consciousness. He is inconceivable. He is hayyul qayyum, the ever-living, the self-subsisting (Ali Imran: 2; Ta Ha: 111, Mumin: 65).

Imam Ali says:

O He! O He whom none knows what He is, nor how He is, nor where He is, nor in what respect He is; except He.
(Dua al-Mashlul)

Aqa Mahdi Puya says:

Qayyum is a magnified form of the adjective qayam - standing, lasting, enduring. It implies He who stands by Himself, and all others stand because of His (eternal) endurance. His relation to His creatures is like the source of light to the rays of the light, or like the mind to the concepts, not like the relation of an architect or a builder to a construction he builds. It is exactly as Ali ibna abi Talib has said-

Every thing stands by means of Him.

He is the self-subsisting everlasting, therefore, He is the first and the last, and the apparent and the hidden (Hadid: 2 and 3); and He is the knower of all things, and He is with everything but is not computed with anything (Mujadilah : 7; Ma-idah: 73).

While trying to visualise His attributes, it is necessary not to be misled by the finite inferences. His activity does not at all mean movement to perform an act by employing energy as we do. Awareness of His attributes, based upon reason and contemplation, may appear pure and perfect to us, but, in fact, it remains a shadow of the reality which transcends all faculties of comprehension.

"Slumber does not overtake Him", means that He is not influenced by any change whatsoever. He is beyond time and states, for He encompasses time and all states. He is the ever vigilant, or the true and perfect vigilance itself.

"Whatever is in the heavens and whatever is in the earth is His" means that He is the creator of matter. If the "matter" is not created by Allah, and is said to be eternally existing as He is, then He is only a fashioner of things out of matter, in which case nothing belongs to Him. There is no propriety in this conjecture. It is unreasonable to say that there are two independent eternal equals. If matter is accepted as an independent and uncreated eternal, then Allah, to prove His existence, will need the matter to carry out His creative plan, otherwise the matter will remain idle. There is no meaning in the idea of two eternal equals, separated from each other. They must be one. If there are two such beings, then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor, superior in will and authority will be the ever-existing supreme being.

"Who can intercede with Him, except by His permission?" implies that though Allah is the almighty and the absolute sovereign but as He is also the merciful, the compassionate, He has given permission to "Muhammad and the progeny of Muhammad", the thoroughly purified, to intercede on behalf of the sinners. The issue of intercession has been dealt with in detail in the commentary of verse 48 of this surah. Please refer to it.

"He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases", means Allah's omniscience. The finite beings cannot hide anything from Allah. They cannot comprehend anything except what He pleases, no matter whatever knowledge and intelligence they possess. The facts which are unknown or unknowable to the finite beings are known to the infinite. Allah's knowledge is infinite and absolute. He is the knowing who knows ahead and in advance (in terms of time and space) the origin and causality of knowledge. Although the ordinary human beings do not perceive that which is known to Allah only, but those who have been endowed with the divine knowledge are aware of the secrets of the universe.

In "His kursi (seat of authority and knowledge) extends over the heavens and the earth", although kursi literally means "chair", like arsh (used in other verses of the Qur'an) means "throne", but both these words have been used metaphorically. They refer to the divine knowledge and authority of the supreme, almighty and sovereign Allah, in relation to all that which has been created by Him. His "relation" with His creation, in time and space, remains unconditionally unaffected. His control over everything, created by Him, is perfect, complete and absolute. There is no limitation to the infinity of His existence, because the ever-existing existence is only His and it is He who gives existence to whom He wills. When we say "He is here, there and everywhere", we only make use of our limited and inadequate ability to understand and express His absolute infinity. He is the creator of time and space, therefore, His infinite existence cannot be conceived by the help of the knowledge derived from the system based upon experience and induction.

According to the Ahl ul Bayt kursi or arsh, not connected with any kind of matter, is the manifestation of His knowledge and authority in relation to all that which has been created. It includes all the heavens and the earth. Arsh refers to Allah's hold and sway over all creation. In other words, the creation as a whole is the kursi or the throne of Allah from which all His divine attributes of knowledge, wisdom, might and glory manifest.

"And the preservation of them does not tire Him" means the creation, as a whole, is sustained by Him, and its continued existence is maintained by Him. The laws (created by Him), governing the operation of creation, produce fatigue, therefore, He is independent of such laws. His absolute existence is eternal and everlasting.

"He is the most high, the great", according to the Holy Prophet, is one of the most important verses of the Qur'an, which deals with the unity of Allah, His attributes, His relation to His creatures, the position of man in the order of creation, his instinctive desire to turn unto Him, his means of salvation and the ultimate reward and punishment.

In order to prevent the total seizure of mind and heart by the greatness of the kursi, mentioned in this verse, it is made clear in the end that Allah alone is the most high, the greatest.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Ayat-ul-Kursiy, One of the Most Important Verses

Upon the importance and excellence of this verse, the only holy tradition narrated from the holy Prophet (S) , explained in the following, is enough.

Once, the Messenger of Allah (S) asked Ubayy-ibn-Ka'b which verse of the verses of the Qur'an was the most important one, and he answered the verse saying:
" Allah! there is no god but He, the Ever-living, the Self-subsisting (the Sustainer of all things) ;..."

Then the Messenger of Allah (S) touched his chest as a sign of favour and told him,

May your knowledge be wholesome to you. By the One in Whose hand is Muhammad's soul, this verse has two tongues and two lips which glorify the Lord below the Divine throne of authority.

Durr-ul-Manthur, vol. 2, p. 8

Another tradition narrated from Imam Baqir (AS) says:

The one who recites Ayat-ul-Kursiy once, Allah will remove one thousand unbecoming things from his worldly unbecoming affairs, the easiest of which is poverty, and one thousand unbecoming things from his (affairs) in the Hereafter, the easiest one among which is the pain of grave.

(Bihar-ul-Anwar, vol. 92, p. 262)

Commentary:

The verse begins with the Pure Essence of Allah and continues with the subject of Unity, Asma'-ul-Husna, and His attributes. It says:

"Allah! there is no god but He, ... "

" Allah " is the particular appellation for God Which means the Essence that includes all the attributes of Divine Perfection, Glory, and Beauty.

Then, it adds two other attributes of Allah, saying that He is the Lord Who is Alive forever and is self-subsisting so that all other creatures in the universe depend on Him. It says:

"... the Ever-living, the Self-Subsisting (the Sustainer of all things) ; ..."

It is evident that life for Allah is the real life, because His life is the same as His Essence, His Knowledge, and His Power. It is not like that of living creatures whose lives are causal and after a length of time they die.

Allah is completely different from His creatures from the point of life, as verse 58 from Sura Al-Furqan, No. 25 says:

" And rely on the (Ever) Living One Who dies not, ..."

Then, to indicate that neither drowzines, nor deep sleep seizes Him and never He stops managing the world, it continues saying:

"... slumber seizes Him not, nor sleep; ..."

The Arabic term /sanah/ 'slumber' is the sleep which appears first in the eyes, but when it becomes deeper and reaches the mind, it is termed in Arabic /naum/ 'sleep'. This verse, pointing to the latter state, means that the governance of the Absolutely Bountiful, Allah, is perpetual and never ceases, even for a moment.

Then, it refers to the absolute ownership of Allah, saying:

"... to Him belongs whatsoever is in the heavens and whatsoever is in the earth. ..."

This is the fifth attribute from the attributes of Allah mentioned here. Formerly, four other attributes of Allah were referred to : Oneness of Allah, the Everliving, the Self-subsisting, and that He never sleeps.

It is quite clear that this attribute - that everything belongs to Allah, has a great training effect in human beings. When they know that whatever they have does not really belong to themselves and it is temporarily handed over them as a deposit to use for a short time, they will surely avoid transgressing others' rights. These people, with this cognition, will certainly withdraw committing such wrong actions as colonization, hoarding, greed, miserliness, and the like.

For the sixth attribute, it says:

"...Who is it that can intercede with Him save by His leave? ..."

In fact, by a positive interrogation with a negative sense, it says that no person can intercede at His presence but by His leave.

Intercession was discussed fairly vastly when commenting on verse 48, Sura Al-Baqarah, No. 2, in vol. part 1, pp. 174-177.

Referring to the seventh attribute, it says:

"...He knows what is before them and what is behind them, ..."

Therefore, whatever is in the expanse of time and place is entirely manifest in His Knowledge. That is why everything, even intercession, depends upon His command.

In stating His eighth attribute, this fact is pointed out that He has let others know only a small part of His knowledge that has been advisable and proper for them. It says:

"... while they comprehend nothing of His knowledge except what He wills. ..."

Thus, the limited knowledge of others is a beam of the light of His unlimited knowledge.

So, two other points is also understood from the above phrase. The first is that no creature has cognition from his own and all human cognizance is from the source of Allah.

The second is that Allah may award a part of some concealed knowledge and some hidden secrets to those He pleases.

His ninthly and tenthly attributes are stated thus:

"...His Kursiy (knowledge) extends over the heavens and the earth; and preserving them both tires Him not; ..."

Then, power and sovereignty of Allah encompass the totality of the heavens and the earth, and His Knowledge (Kursiy) encompasses all of these expansions wholly, so that nothing is out of His dominion and authority.

It is, even understood from some of the Islamic traditions that the expansion of Kursiy is larger than the heavens and the earth. For example, in a tradition Imam Sadiq has said:

"Heavens and earth, comparing Kursiy, is like a ring in the midst of a desert; and Kursiy, in comparison with 'Arsh, is like a ring in the midst of a desert.
(Al-Burhan fi Tafsir-il-Qur'an, vol. 1, p. 241)

It is true, of course, that science has not discovered the secret of this meaning yet.

Describing His eleventh and twelfth attributes, it says:

"...and, He is the Highest, the Greatest."

The Lord, Who is the Highest and the Infinite, is able to do everything so that nothing is difficult for Him. Never He tires of managing the world of existence. Never He (s.w.t.) remains neglectful, unaware and feable of it. His Knowledge involves all things because He is Omnipotent, Omnipresent.

It is worthy to note that, in spite of what is popular, the verse entitled ' 'Ayat-ul-Kursiy ' is this very single verse alone.

Al-Imran, 3:2

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾

Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal.

MUHAMMAD HUSAIN TABA TABAI (AR)

Qur'an: Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist:

Its explanation has been given in "the verse of the Chair" (2:255). It might be inferred from it that Allah looks after the affairs of creation and management in the most comprehensive. and perfect way. The whole universe, all the things and their actions and reactions, are managed by Allah. This management is not like that of the physical and natural causes that create an effect on an object but have no sense or understanding themselves. His management is that of "life" that entails knowledge and power. The Divine knowledge is comprehensive - nothing is hidden from Him; the Divine power controls everything - nothing can happen unless He intends it to happen and allows it to appear.

That is the reason why, after two more verses, it has been said: Allah, surely nothing is hidden from Him in the earth or in the heaven (5). He it is Who shapes you in the wombs as He likes . . . (6).

These six verses are a sort of prologue of this chapter, giving in a nutshell what the chapter contains in detail. Of these verses, this one is a sort of introducing speech, describing a basic truth that leads to the intended result. And the fifth and sixth verses, mentioned above, give the reason of the preceding verses. Therefore, the main theme of the prologue is contained in the two verses of the middle: He has revealed to you the Book with truth, verifying that which is before. . . and Allah is Mighty, the Lord of retribution.

According to these verses, the believers must remember that Allah, in Whom they believe, is One in His Godhead, maintains the creation and manages its affairs - a living management; He cannot be overpowered in His kingdom, nor there happens anything therein except what He intends and allows to happen:' If they believe in it, they shall know that it is He Who has revealed the Book that gui

They shall appreciate that in this matter also, He has decreed the same system of cause and effect, and has therefore given the man freedom of choice; he who

believes shall have his reward; he who disbelieves, shall get its chastisement, because Allah is Mighty, the Lord of retribution. It is because He is Allah, besides Whom there is no god to decide in these affairs; nothing of His servants' affairs is hidden from Him; their belief and disbelief is not independent of His will and decree.

MIR AHMED ALI (AR)

Refer to the commentary of verse 255 of al Baqarah for "Allah! There is no god save He, the ever-living, the self-subsisting." Hayy, the ever-living, and qayyum, the self-subsisting, are the two attributes of Allah which break up and blot out the absurd doctrine of the divinity of Jesus Christ. He, who did not have an existence before his creation, like any other mortal, was brought into being by Allah, therefore, cannot be hayy, the everliving; and also he cannot be qayyum, the self-subsisting, because, according to the Christians, he was crucified.

Ibna Ishaq says that verses 3 to 80 of this surah were revealed about the Christians of Najran whom the Holy Prophet with his Ahl ul Bayt confronted in a spiritual contest known as the event of mubahilah (see commentary of verse 61 of this surah).

A great deal of metaphysical nonsense, based on conjecture and speculation, is put forward by the Christians in support of their claim, yet they themselves do not understand the doctrine of divinity of Jesus, which they take as true without examination or proof. Moreover, there is no consensus among their theologians. The most popular belief is triune, three in one, or a trinity in unity-God is a spiritual organism, having living components which can be called organs only so long as they remain united and interrelated to each other in the whole, therefore, God is one but has components which perform separate functions. Jesus has a mysterious double nature which makes him a member of the trinity. The idea of trinity or the doctrine of divinity of Jesus was not given by prophet Isa. Please refer to the quotations of the Old and the New Testaments given in the commentary of verse 255 of al Baqarah.

All organisms are finite. To function in a harmonious whole the components must be interdependent. There must be an omnipotent will or a primal cause to keep the diverse components together, without being disunited, in order to let them work in harmony. The primal cause is God. None of the components or their whole can be God because they obey and follow the will of the primal cause.

Hayy, the everliving, is He who knows and acts freely without any limitations. Any organism whose components are finite and dependent cannot be an everliving infinite.

Qayyum, the self-subsisting, (a magnified form of the adjective qayam-standing and enduring) is He who stands (subsists) by Himself and all other stand (are subsisted) by His eternal endurance.

Anything, composed of components with separate functions, is governed by the law of cause and effect; and that which needs reason or cause to be effective or sufficient cannot be self-subsisting, "Allah is the self-subsisting" means that to be effective or sufficient He does not need a reason or cause because He Himself is the prime cause. Now it becomes clear that the hypothesis of the scholars and the theologians of the Christian church not only fail to convince the seekers of truth but also create chaos and confusion.

An-Nisa, 4:87

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ

مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

Allah, There is no god but He; of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?

MUHAMMAD HUSAIN TABA TABAI (AR)

MIR AHMED ALI (AR)

See the commentary of al-Baqarah: 255 for "Allah, there is no god but He".

Certain Makkans, professing Islam, obtained leave from the Holy Prophet to go back to Makka to fetch their merchandise, but they never returned; some joined the pagans and some went to Yemen. These verses refer to this brand of hypocrites.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Either of Unity and Resurrection relates to each other.

"Allah, there is no god but He. He will certainly gather you all together on the Day of Resurrection..."

The Day of Resurrection is a day of gathering for all to be taken account of. Therefore we should try alongside His path, and we must worship Him alone.

There is no doubt in the Hereafter after those many evidences for Resurrection. (Such as: Divine Justice, Wisdom, the signs of resurrection in the nature and its new life in the spring after the concerning death in the winter.) In this regard it says:

"... There is no doubt in it..."

Then, in the conclusion of the verse, to emphasize the subject, it says:

"... and who is more true in word than Allah?"

At-Tauba, 9:129

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ

الْعَظِيمِ ﴿١٢٩﴾

But if they turn away, Say: "(Allah) suffices me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"

MUHAMMAD HUSAIN TABA TABAI (AR)

But if they turn away say: *Allah is sufficient for me. None has the right to be worshipped but He. In Him I put my trust and He is the Lord of the mighty throne.*

- The words “None has the right to be worshipped but He” is here as a command to obey the Messenger because he rejected the idea of relying on the world and trusted God only.
- God gives him sustenance and there is no other sustainer but He.
- Since He is the only God and
- there is no other god
- then it is assumed that these words are here to teach us as is there in verse 116 of Surah Baqarah that says, *And they say Allah has begotten a son. Glory be to Him. No; to Him belongs all that is the heavens and the earth and all surrender in obedience to Him.*
- The word Subhana here is to teach us how to praise and glorify him.

The words “Allah is sufficient for me” explains the words “*I trust in God*”. In our previous discussion we had said that the word “Tawwakal” means to make God our advocate and successor making him the arranger of all our matters. This means that we must affiliate ourselves with those who are close to Him. This is why He uses the words; “He is the Lord of the mighty throne” for it, specifies that His rule extends even on those who live in heavens and the earth.

He said, say, ”Allah is sufficient for me” and not “I submit to Allah” so that He could tell His Messenger that He should be remembered with all the truth that manifest His glory. So, mankind should rely on all the visible signs and not merely a few. He should believe that every cause has a specialty given by God and He should rely on God to reach his final destination.

This verse proves that the Messenger has a rare programme to guide mankind and this is not hidden from anyone. So he instruct the Messenger to help in all things were man relies on God. He should help them in all the desires for goodness and guide them towards well being.

In Akhraj of Ibn Ishaq there is a narration by Ahmed bin Hambal, Ibn Abi Daud, who I'bad bin Abdullah bin Abdul Aziz who said, " Haris bin Hazmia came to Umar with the last two verse of Surah Baraat and he said, " who are you to give witness that these two are the verses of the Qur'an? Haris responded, " By God I do not know who was with me and heard these two verses from the Messenger but I give witness that I have heard them from the messenger of God and I had read it many times to learn it by heart."

Umar said " I too give witness that these two are verses of the Qur'an and I have heard them from the Messenger. Had they been three then I would have declared them to be a Surah but they are two. Look and see which Surah is compatible for attaching them and then he had them joined to Surah Baraat."

In another tradition Umar tells Haris ' I do not desire any witness from you in this regard because this was how the messenger was.' We will discuss further when we deal with Surah Hajr.

It was determined earlier that special attention will be given to discussing the hypocrites once we reach the end of Surah Baraat separating the verses revealed about them and then analyzing them. We will bring to the attention of the readers the hurt and discord that these people have created but as the discussion has become lengthy we refrain to do so and have postponed the matter for some other time and place. We should submit to God for it is He who gives us the desire to search for the truth.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The Lord Who controls the great system of existence, can hold man, a little creature, under His Own compassions, too.

People's arrogance and desistance must not affect your faith and spiritualities, because whoever is with Allah has everything.

It is recited in the supplication of 'Arafah that Imam Husain (a.s.) , addressing Allah, says:

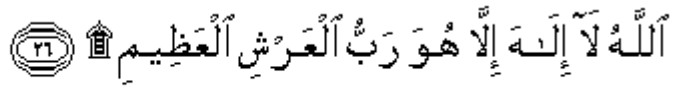
“ O' Lord! He who did find You, what did he miss, and he who is in lack of You, what does he have? ”

Therefore, the secret of solving problems is confidence in Allah. In this verse, Allah says to His Prophet (S) :

“ So if they turn away, say: ‘ Allah is sufficient for me. There is no god but He. In Him I have put my trust and He is the Lord of the great ‘Arsh. ”

The Prophet (S) said these phrases from the depth of his heart (soul) . It was by this high spirit that he conquered the highest peaks of dignity, and possessed the greatest rank that a godly human being can ever obtain.

An-Naml, 27:26



(Allah)!- there is no god but He!- Lord of the Throne Supreme!"

MUHAMMAD HUSAIN TABA TABAI (AR)

Allah! None has the right to be worshipped but He, the Lord of the Supreme Throne.

This refers to the description given by the hoopoe and is about that which has already been dealt in the previous verses. This is the expression of the great Truth. This is why it first says, *None has the right to be worshipped but He* and then goes on to speak about the Supreme Throne to say that all arrangements in this world revert to God. This is because the station of the Supreme Throne is from where all the commands are revealed.

This, *Lord of the Supreme Throne* has other connotations and that is the description that the birds give about the Queen of Saba and her great throne. The bird may have desired that Sulaiman should order his people to bring that throne to him. He gave this order so that the Queen of Saba may recognize the glory of God and be subservient to Him to with due humility.

MIR AHMED ALI (AR)

27-20

These verses narrate the story of Saba or the queen of Sheba of the Bible (refer to chapters 10 and 11 of I Kings) whose Arabic name was Bilqis. Hudhud (hoopoe) is a light, graceful bird, with a yellow crest on its head. This bird served Sulayman as an efficient scout, and also used to discover water beneath the surface of the earth, as if a X-ray device was fixed in its eyes.

Tafaqqad literally means to find out a defect, but in verse 20 it is used for making an enquiry.

When Sulayman took a muster of the birds, he did not find the hoopoe, because he had a good reason for his absence. At that time he was surveying the vast realm of Saba, the queen of Sheba, where he went along with another hoopoe who met him while he was flying to report to Sulayman and (the other hoopoe) gave him an explicit description of the grandeur of her dominion, after hearing the might and glory of Sulayman's kingdom. Sulayman's hoopoe came back and told him what he saw, particularly about their religion that she and her people were the worshippers of the sun.

It is desirable (mustahab) to prostrate one's self in adoration before Allah after reciting verse 26.

To test the hoopoe's report Sulayman wrote a letter to Saba; and asked the hoopoe to go and deliver his letter to her and bring her reply.

Sulayman expressly began his letter with bismillahir rahmanir rahim, on which is based the true religion of unity of Allah, and invited her and her people to the true faith, not for worldly conquest but for the spreading of the light (guidance and wisdom) of Allah.

The queen, after consultation with her courtiers, decided to send a few gifts to Sulayman in order to find out that Sulayman was not like ordinary kings who conquer by violence. When her embassy came to Sulayman with the gifts, he refused to accept them because firstly Allah had given him better than that which He had given her, and secondly he was expecting her submission to the true religion. He told the embassy that soon his army would drive them forth from there, disgraced and humbled. After the embassy had departed he asked his chiefs: "Who can bring me her with her throne, before they come to me in submission." A large, powerful jinn offered his services and assured Sulayman that he would do it before he would rise from his council. However strong and big a creature might be, it was not possible for him to go to a distant land and bring her and her throne in a few moments, unless the jinn had supernatural powers to do it. Although the jinn had boasted of his strength and supernatural power, yet when a man who had knowledge of the book said that he would bring them to him within the twinkling of an eye, Sulayman gave him permission. Soon the Queen, with her throne, was before him. See commentary of Rad: 43 to know about him who had the knowledge of the book. It is reported by Abu Ishaq Thalabi that Abdullah bin Salam asked the Holy Prophet to give the name of the man who had knowledge of the book and brought the queen of Sheba with her throne within the twinkling of an eye. The Holy Prophet said: "It was Ali."

It is stated in Minhaj al Sadiqin and Umdat al Bayan that then the Holy Prophet said to Ali:

"O Ali, you helped all the prophets of Allah incognito (concealed from view), and you help me in propria persona (in person) manifestly."

Ali ibn abi Talib is known as mazhar al aja-ib and mazhar al ghara-ib because, as willed by Allah, he used to appear in different forms to carry out divine plans under very special circumstances. These two epithets are exclusively reserved for Ali. Even today the true believers invoke Allah to send him for help. The famous dua, known as Nadi Ali, which the Holy Prophet recited, as commanded by Allah, at Khaybar refers to Ali as mazhar al aja-ib.

Ali ibn abi Talib is also known as mushkil kusha, the remover of hardships. In every age, to many persons he comes personally to remove hardships. Through his name great spiritual achievements are attained. The Holy Prophet, and after him, Ali are acknowledged as the most superior possessors of the spiritual powers.

Aqa Mahdi Puya says:

The last sentence of verse 40 asserts that man's submission and devotion to Allah is in his own interest. Allah is supreme in glory. He is self sufficient. He is free of all needs.

The queen was lodged in another building of the palace. To make the queen see the fallacy of outward appearance the floor of the palace was made of slabs of smooth glass that glistened like water. When she was brought into the palace she thought it was water, and tucked up her clothes to pass through it, showing her bare feet and ankles. Sulayman told her the real fact. She then realised that she had been wrongly worshipping the creation of God, the sun, deceived by outward appearance, instead of worshipping the creator. At once she submitted herself to Allah, the Lord of the worlds, whom Sulayman worshipped.

Al-Qasas, 28:70

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ

الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

And He is Allah. There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall you all be brought back.

MUHAMMAD HUSAIN TABA TABAI (AR)

He is God. there is no God but Him. All praise is for Him in the beginning and in the end; He has the authority and to Him shall you all return.

This verse repeats the details of the previous verse. When God is all powerful and there is none like Him then you should worship Him (alone). Do not worship any others for they all are evil and it is He who knows that which is manifest and that which is hidden. Since He deserves to be worship all praises belong to Him.

When we say that all praise is for Him because He is all powerful in this world as well as the hereafter it means that only He deserves to be glorified and revered. Worship is one way of glorifying Him whether through deeds or words. He is the One true God. He is Lord “Al Hakam” since He owns everything and no one else has the authority of Lordship. All rulership is His and we have to return to Him for the judgment of our deeds.

MIR AHMED ALI (AR)

(no commentary available for this verse)

It is narrated in al-Kafi from al-Baqir (a.s.) that he said: "When Allah wants to create a semen - and it is among that from which covenant was taken from the loin of Adam - (or as He may decide later); and (wants) to put it in the womb, He excites the man for sexual intercourse, and reveals to the womb, 'Open thy door so that My creature and My firm decree may enter into thee.' So it opens its door. The sperm reaches the womb, and moves therein for forty days: then it becomes a clot for forty days; then becomes a lump of flesh for forty days, then flow in it interlaced veins.

Then Allah sends two creator angels who make in the wombs what Allah wishes; they enter into the belly of the woman, from the woman's mouth; so they reach the womb, and in it is the ancient spirit, that was transferred into loins of men and wombs of women. Then they blow in it the spirit of life and eternity, and they create openings for his hearing and sight, and (make) his limbs and all that is in the stomach, by permission of Allah. Then Allah reveals to the two angels: 'Write on him My decree and My destiny and firm order; and write down that I may change that which you write.' They say: 'O Lord! what are we to write?' Thereupon Allah reveals to them to raise their heads towards the head of the mother. They raise their heads, and lo! there is a tablet striking the mother's forehead. They look into it and find in it his features, his embellishment, his death time, his covenant - whether he shall be a fortunate or an unfortunate one, and all his affairs. Thereupon, one of them dictates to the other; thus they write down all that is in the tablet, and make it conditional on the final decision (of Allah). Then they seal the writing and put it between his eyes. Then they make him stand upright in the womb of his mother."

(The Imam) said: "Sometimes he disobeys and turns upside down, and it does not happen except in case of an arrogant and rebellious one. And when time comes for the fetus to come out, developed or undeveloped, Allah reveals to the, womb: 'Open thy door so that My creature may go out to My earth, and My order may be enforced about him, because now time has come for him to go out.' " (The Imam) said: "Then the womb opens the door of the child; so he turns upside down, his feet go over his head, his head reaches the lower part of the (mother's) stomach. (It is done) so that delivery may be easier for the woman and the child. Then Allah sends to him an angel, named 'the Admonisher', who sternly tells him to go out; the child becomes frightened; when it delays some more, the angel tells him once again to get out; the child becomes (even more) frightened and falls on the earth crying, terrified because of that rebuke."

The author says: The words of the Imam, "When Allah wants to create a semen", mean, when Allah wants to create a well-made perfect human being from a semen. The parenthetic sentence, "it is among that from which covenant was taken" alludes to the fact that man before coming into this world existed in a world, called in the traditions as "the world of motes" and "the world of covenant"; and this life follows the pattern of that one. Whatever soul made covenant in that world must surely be born in this world well-made and perfect. The other parenthetic sentence, "or as He may decide later", refers to that fetus that is not from among those who had covenanted in that world; such fetus does not develop to its perfection and is miscarried. The phrase, "and to put it in the womb" is in conjunction with the preceding words, "when Allah wants to create". "They enter into the belly of the woman, from the woman's mouth": There is a possibility that the phrase, "from the woman's mouth", is an explanatory note added by the narrator of the tradition; this possibility is supported by the fact that the word "woman's" has been repeated instead of saying "from her mouth". But if it is the word of the Imam then it shows that their entrance is not as a body enters into another body. The way into womb is from vagina; the only other way may be through blood vessels including that through which menstrual blood reaches uterus. Surely, this passage is not easier than the vagina. And it proves that their entering through mouth has some reason other than -the ease of passage. "And in it is the ancient spirit that was transferred into loins of men and wombs of women": Probably it is the spirit of vegetation that is the source of nourishment and growth. "Then they blow in it the spirit of life and eternity": Apparently, the pronoun, "it", refers to the ancient spirit; accordingly, the spirit of life and eternity is blown into the spirit of vegetation. If the pronoun stands for the "lump of flesh", then it would mean that the spirit of life and eternity is blown into the lump of flesh that has already got vegetative life. In any case, it shows that flowing of human spirit into fetus is a forward step of vegetative life; and that at that stage it gets a new vigor and vitality.

The above explanation also throws light on transference of the ancient spirit into loins of men and wombs of women. The spirit exists with the body, that is, the semen and the menstrual blood that feeds the fetus; and these two things are parts of the bodies of the parents. Thus, the fetus has its share from the lives of its parents, and they in their turn are arts of the lives of their parents, and so on. Whatever happens to a man is somewhat a reflection of the lives

of his father and mother. In a miniature form he represents all his ancestors - he is in a way the "contents" of the book that existed before him (1)

This also may explain the sentence, "Allah reveals to (the angels) to raise their heads towards the head of the mother". So far as the decrees concerning the child are concerned, their link with his father was disconnected when the semen separated from him; now his only relation is with the mother. It is referred to in these words: "and lo! there is a tablet striking the mother's forehead." The forehead is centre of perceptive powers and a main feature of one's appearance. The angels on studying it find in it the child's features, appearance and life as well as his covenant, whether he will be a fortune or an unfortunate person; in short, they see in it all his affairs; one of the angels dictates it all to the other - their mutual relationship is like that of an active agent and a passive one. They write all that is in the tablet. "And make it conditional on the final decision of Allah": The feature does not contain all the causes and factors affecting a man's life. External events and circumstances also play important part in it. Hence the need of this conditional phrase (2)

This tradition attributes to Allah all the details of conception and birth of a child: Allah excites the man; reveals to the womb, sends two angels to shape the child, and another angel to get him out of the womb, and so on. The tradition does not deny the existence of natural causes for these events. According to Islam, there are two sets of perfect causes for every happening - one metaphysical and the other physical. They are not against one another; nor do they together constitute a joint perfect cause. Both are perfect causes - each on its own level.

Allah sends the prophets and Imams to guide the people to their spiritual bliss and happiness'; and to lead them to their spiritual perfection; the path laid down for it is spiritual. It is those divine leaders' duty to talk to their people in a way that they may proceed and progress on this path. For this purpose, it is essential that the people be reminded of their Lord at every step. That is why the religious guides attribute man's all affairs to Allah, mention the agency of angels and explain that good fortune and felicity depend on their help; and that misfortunate and trouble are caused by the Satan and their deception; then they remind that ultimately everything is attributed to Allah, so far as it is proper for His sanctity and sublimity. Thus, the people come to understand guidance and

misguidance, profit and harm and, in short, every affair of the life hereafter.

But those leaders did not deny the natural causes, nor did they put it in second place. Physical and natural causes are one of the two pillars of human life; they are the foundations upon which is based the life of this world. It is essential for man to know all about these causes too as it is for him to know all about metaphysical and spiritual causes. Only then he will know his own "self "; and that will lead him to know his Lord.