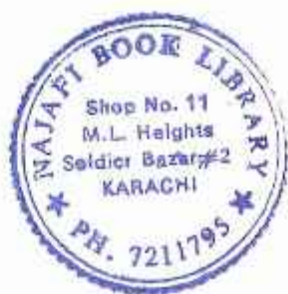


**COGNIZ ANCE**  
*OF*  
**UNITARIANISM**

Hujjat-ul-Islam Mufsiri Quran

**MOULANA MUSHTAQ HUSSAIN SHAHIDI**





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# Cognizance of Unitarianism

(Nature and Attributes)

By

Hujjat-ul-Islam, Mufassir-e-Quran

**Hazrat Molana Mushtaq Hussain Shahidi**

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## Forward

Islam is the religion of wisdom and nature and the base and foundation of this religion of nature is the pure doctrine of Unitarianism. The beginning of this religion took place with humanity. Right from Hazrat Adam to the last i.e. our Holy Prophet, all the prophets of Almighty Allah, preached only about His unity and matchlessness, about His existence, and about power. In this materialistic world, owing to the veils of desires, Almighty Allah, Continuously sent the divine preceptors i.e. prophets for all the human beings, those who had forgotten the lesson of the world of souls. These prophets introducing the humanity to the existence, rule, power, nature and qualities and greatness of Almighty Allah, invited them all to bow before that one and true Creator of the Universe. This Universe is the Composition of three things and they are Unitarianism, time and space and Almighty Allah is the creator of these three. It means that as He is the only creator of these three things, Allah is not indigent of them. Allah is neither materialistic nor physical that is why He is eternal as well as immortal and free of all change and defects, present all the time, every where, sees and hears all. Time and space can never surround the Almighty. Before the advent of Islam, the idols worshippers, the Arabian infidels, those who had been going astray in material desires and wishes, on the introduction about the existence and nature of

Almighty, asked the Holy Prophet as of what material your God is made of? Thus, to introduce Himself, Allah made the introduction of His Unitarianism and matchlessness by revealing soora-e-Ikhlâss, asking the Holy Prophet to say that Allah, that one who is above the lofty flight of thinking and human wisdom, is independent and carefree of time, space, materialism, all kinds of needs and necessities. He is the one who never gave birth to any one, means He is of nobody's father. All present in the universe are His Creatures and nothing is the part of His being nor any one has been born from His means he is eternal and immortal and there is no contemporary to Him. The same doctrine of Unitarianism was taught and preached by all the Prophets and messengers of Allah. After the Prophets, some of their follows and associates went on changing their messages and teachings. After introducing people with the existence, sovereignty and oneness of Almighty Allah, Moses went away. Then came Prophet Uzair with the same invitation towards the Unity but, Just to put an example before the people regarding the restoration of life on the day of accountability, Allah again made Uzair alive after being dead for hundred years. When the jews had destroyed the Old Testament TAURAT and Uzair represented the complete and correct-Taurat, the jews on its basis, declared Him as God's son and established it to be the Jew's faith.

Similarly, the Christ made introduction of the existence and Unity of Allah. But due to the fact that he was born without a father (in spite of His manifestly face and figure) and then, as according to the Christians, was executed, Then also, they declared him



as the son of the God. From the history of different religions from their thoughts, it has become quite obvious that even centuries before the Moses, people had already forgotten the lesson of Allah's Unity and were involved in idol worshipping. In Buddhism as well as Hinduism, the faith of Trinity of God was in force. The Hindus called the Combination of father, son and the soul (i.e. Sava, Vishnu and Krishna) as God and the three alphabets of the three names, being combined together, were established as their identification. Therefore, impressed by it, the thought of trinity i.e. materialism entered into Jewish and Christianity.

At the time of advent of Islam, in the Arabian world, the thought of Trinity of God by Jews and Christians was in force on one hand while on the other, infidelity, idol worshipping and paganism by attaching the thought of materialism with that of Almighty Allah, was prevalent. In such a dark atmosphere, to teach the mankind, the lessons of the previous prophet regarding the essence, spirit, nature, qualities, authority and Unity of Allah, that merciful Lord sent the last of the prophets with a miraculous book of guidance. On this, the Jews, the Christians and the evil forces of polytheists put a bold front against our Holy Prophet but with a very short span of time, Islam's message of Unity and oneness of God, with its full force and power of truthfulness surmounted the whole world of Arab and the whole system of infidelity and idol worshipping was ruined. Seeing this inversion of Islam, some infidels of Arab, along-with Jews and Christians, to alter the thought of Unity and to adulterate falsehood in it, disguising themselves as Muslims and confessing the

Kalma of Islam, succeeded in dividing the Muslims into sects by creating disunity among them just as the case of the mosses and the Christ, these mischief monikers entered into communities of their followers and succeeded to divide them in 71 and 72 sects. Similarly in the Muslim Community, they conspicuously confessing to Islam remaining in Islam divided the nation into many sects.

The base and axis of the message, and teachings of all the prophets is the faith of Unity i.e. the existence, oneness, power and authority of Allah and its cognizance-so also the basis of the religion of Islam is also the concept of Unity. So a little effort has been made in this book to introduce the sovereignty and authority of the one and the only God in the light of the sayings of the Holy book, the Holy Prophet and His vicegerent Imams, the members of His family. May God bestow His approbation by means of Masoomen.

## **In the Acquisition of Divine discernment instigation of Thoughtful Consideration about some creative Qunanic Verses**

From Soora-i-Room, "The same Allah brings out the dead ones from the alive and alive from the dead and That Allah gets the earth alive after it is dead and in the same manner, you will be brought out of the earth after the death."(19)

"And it is among the signs of the power of the same Allah that He has Created you with the dust and then all of a sudden, you started walking like man. (20)

"And it is among the signs of His powers that He has created for you, your wives so that you may live a peaceful life and He has established a deep love and affection among you. No doubt there are the signs of divine wisdom, Knowledge and authority in it for those who think deeply."(21)

"And among the signs of His power and wisdom, is the creation of skies and the earth as well as the differences of your languages and colours. There are indeed many signs in it for the Knowledge seekers"(22)

"And your sleeping in the day and night and going in search of His bounty and kindness (i.e. earning) No doubt there are many signs in it for those who listen very carefully.(23)

"And it is also among the signs of His authority that He shows you the thunder both just to frighten as



well as to making you hopeful, and He showers rain from the sky and through it brings the earth to life after it is dead. Indeed, there are signs in it for those who possess wisdom."(24)

"And it is also among His signs that the skies and the earth are stagnant in their places as according to His order and command. Then after the death, when He will call you once again, you will all come out of the earth."(25)

"And He is the Allah who, for the first time, Creates all the creatures and will once again (on the day of judgment) bring you into being and it is quite easy for Allah and His apologues are the highest in the earth and the skies and He is of the excelling wisdom and Knowledge."(27)

"And it is one of the signs of His wisdom and power that (prior to rain) sends the glad tiding air so that you may taste the deliciousness of His Kindness and so that the boats may start sailing and so that you may search for His kindness(i.e. your earning)."(26)

"And it is Allah who sends the winds which go on blowing taking clouds with them, then the same Allah spreads the clouds in the sky as He wishes and sometimes makes it into pieces. Then you see the drops of water coming from in between them. Then He showers these drops on to His obedient people whom He wants, thus these people express their pleasure and happiness."(28)

"Allah is that who created you by a very weak thing (sperm). Then He, after a feeble childhood, bestowed you the power and strength in your youth and after that, He again gave you the weakness in the

old age. And no doubt, He creates what He desires, and He knows everything and holds all power and authority."(54)

In very vast and wide Universe, in the creation of earth and the skies, in the planets and the stars, in ever exchanging days and nights, in the vast boisterous seas and dashing rivers and in the, the flowing boats, and in the ever moving planets and the stars on determined routs without colliding with each other, in all of them, there are quite clear signs of the existence and power and authority of Almighty Allah -Moreover, in accordance with the materialistic life, creation of the earth, its central and the axial movement and producing the days and night's and months and the years in quite proportionate quantity, and changing of weathers in accordance with the life, and acquiring food from the earth for everlastingness of life, and to circulate the rivers on the land for supply of water, and to carry the load of clouds full of water to the needy places just to save them from starvation and then showering of proper drops at a proper speed and so also the showering of rain on the seas as according to the coastal life.

And for some parts of the earth to be fertile while some parts of the same earth, to be barren, some parts to be soft while others to be hard, some parts to be rocky and the others to be wild, some parts of the earth possess, treasures of oil and gas while some other parts bear bronze, silver, gold and precious stones like Ruby etc, then the vegetation of different kinds of fruits and grains from the skirts of the earth with their individual quantities. In all these things, quite apparent

marks and signs of the existence, authority and power of Almighty Allah are present there.

Percept of Hazrat Sadiq, "it the people would have acknowledged the bounty and excellence of the cognizance of Allah, they would never have a look towards the brightness and benefits of this materialistic world. They would have evaluated this world lesser than the dust which they tread down under their feet. So it is obligatory for the people to be blessed from the benefits of divine cognizance and enjoy from it, anyone who wants to taste and enjoy the ever-lasting pleasure in the heaven's gardens. No doubt, Allah's cognizance gives love and affection in case of solitude, it is the companion in every unity, light in every darkness, strength in every deviation and cure in every sickness."

Saying of Hazrat Sadiq is "Indeed, the essence and nature of Allah cannot be defined by time, space, movement or allination. But as a matter of fact, Allah is the creator of all these things and cruel people, what they talk idly, Allah is above them all."

Further there is a percept of Hazrat Sadiq, "Fact is that to recognize the things, there are four conditions; to see whether it exists or not secondly, to know what in reality the thing is, thirdly to know how is it means what are its quantities and merits and fourthly, to know for what purpose is it? In the same manner and through same reason, all the Creatures can recognize the creator. The real cognizance of Allah is, that He exists incessantly. And when we said how, although the Knowledge of the authority and excellence is absolutely impossible, and saying for what purpose and reason, Allah exists, it is beside the point from Allah's attributes



because He is the only cause of every thing, and there is no cause for His own self. And after knowing about the existence of Allah, it is not necessary for the human being to know how and what He is? Just as the man knows the presence of His soul and His own self, thus he is not bound to know what the soul is and how is it? Similarly is the case of spiritual affairs. If people say when you, on the basis of knowledge, cannot give its description, it means He is not evident. Such people will be replied that according to our condition, Allah is present in such a way that when our intellect renders helpless to comprehend the reality of His essence, and from the other direction, Allah is the nearest to every near one, that, when agreed by means of salutary and enough arguments, one side becomes quite clear that Allah is not hidden from any one and on the other hand, He is so much concealed that none can percept His reality.

### **Cognizance of the existence and nature of Allah**

The Cognizance of the existence, nature, qualities, greatness, power and authority and to make the people confess about it is the real aim of the human creation as well as the foundation and basis of teachings of all the prophets of Allah. That's why, the base of the teachings of all the revealed religions is to make their believers confess about the existence of Allah and its cognizance, it means that all the created things regarding the feeling as well as imagination about the existence and authority of Almighty Allah, have been associated with nature and temperament.

And that is the reason that every particle and everything of this Universe is deposing of the power and existence of Allah while getting over the stages obeying the laws of nature being trusted by Allah. It means that the creations of this most extensive Universe, from one atom or a particle to the sun, the stars and to the whole solar system, Then up to the ever enlarging milky ways, every individual as well as collective system, with the expression of wisdom and knowledge, power and authority of the sole creator of the Universe, not only giving witness quietly but also clarifying the fact that not a single act or a single word of Allah is ever out of wisdom or expedience. Allah, to introduce His eternal and ever lasting existence and His vast knowledge and wisdom and His grandeur, elegance and attributes of perfection, on one hand enlightened His intellect and the perception in the human countenance by making Him a master piece of His own knowledge and wisdom and secrets, systems and enigmas while on the other hand, spread, and then arranged for the introduction of His existence, authority, divinity and providence. And then, by making it compulsory for human beings to get knowledge about the essence and perfection of qualities, declared the acquisition of Allah's cognizance, the most venerable devotion and adoration.

Almighty Allah, the possessor of the power and authority, at the very early stage of creation, had associated and mingled the thought and sense of this authority with the human nature and the temperament. This is the same oath which was taken by Allah from the souls and spirits at the time of their creation. That

is why, in spite of the fact that the human being, by virtue of his weak natural sense, and due to going astray from Allah's cognizance, had been getting satisfaction by expressing his natural spirit and desire of humbleness, submissiveness and faith deeming anyone else as the possessor of authority and power, sometimes before the sun and the moon and the stars and sometimes before the ruling class and power bearing people.

This is the reason that from the very beginning of the universe Allah, for the proper guidance of human's natural desires, kept sending messengers and prophets. The base of their teachings and messages was not only to impart knowledge of Almighty Allah but also to bend downwards the inner and outward of human being.

The prophets of Almighty Allah, on the one hand, through their words and action, introduced the mankind with the existence and greatness of Allah while on the other hand, just to introduce with the power, authority greatness, grandeur and elegance as well as His wisdom and knowledge, kept on manifesting the people with the search of the universe. Islam is the religion of nature, the base and foundation of which is the cognizance of the power and existence of Allah. Due to this reason, in hundreds of Quranic verses, the attention of human and imagination is intellect drawn towards the hidden secrets of the creation of Universe. That's why, whenever a scientist, approaches towards the hidden secrets of any creative verses of the holy book, his wisdom and intellect undisguised confesses the knowledge, wisdom, greatness and existence of Allah. And then, as much a scientist works forward in



this regard the more his knowledge and wisdom raises high regarding the sense and thought about the greatness of Allah. Bertrand Russell, a scientist of west says that whenever in the church, I hear about the creator of this universe my wisdom and ?? intellect proceeds towards the depth of the world. On this, whatever mode is created in me by virtue of the feeling of the greatness of God, cannot be felt by any other person present there thus, when a Muslim scholar recited this verse before him, "Only those who posses knowledge, have the feeling of fear and the perception of His greatness." Russell said if this is the verse of Quran, no doubt, Quran is the book of God and if God, through His perfect-vigor and ability. Creates such a creature whom He fully gets informed with the hidden secrets of all the verses of the holy book, how great and high will be His cognizance of unity. There is no doubt that the human knowledge and wisdom can ever attain the height of the cognizance of Allah's unity. That person can indeed say that as I have recognized the Almighty Allah, none other has. And this thing is also quite clear that the thinking and wisdom of a common man cannot reach up to the knowledge of the hidden secrets of any thing or particle, A scientist of the 14th century Einstein, discovered a secret of time (of which the base was the reality of the universe) and on doing so to know the height of His thinking, his mind had been extracted and preserved. Then, that being whom Almighty Allah has declared the first and the foremost creature as well as the intellect, how can it's personal and intellectual elevation be surrounded by a common man's mind and thoughts while these are different

stages of human thinking and wisdom. As much the span and height of a person's thinking and wisdom would be so will be His imagination of Unitarianism i.e. the limit of his thinking. Because the thinking and intellect of a person can never comprehend the truth and the reality of the qualities and perfection of Almighty Allah. As the inheritor of Prophet's knowledge. Imam Muhammad Baqar has said, "Whatever imagination of unity of Allah do you people preserve in your mind and in your thought, that is the limit of your wisdom and not that of Allah. Because the small ant thinks that there will be a string for Allah because it is the only perfection for that and she considers Allah qualified and defined by every perfection as she does not accept any defect in Allah". Then the fourth heir of Prophet's knowledge and wisdom, Imam Ali Zain-ul-Abedeem said, "Every living creature knows favours things by (1) His creator i.e. Allah (2) His food and necessities (3) His opponent and one who favours him (4) His death. The prophets who had come to introduce the human intellect with the merits, qualities and attributes of the Almighty, they also have four steps regarding recognition of Unity, that is why, their prophet-hood and message carrying was limited to the time and space and human limitation. But a person who, regarding the cognizance of unity is greater and higher in comparison to all the prophets and messengers, so much elevated that all the prophets have been declared as His nation, then His work of carrying message must have been higher than the human limits so also the time and space. No doubt, His prophet-hood will be surrounding the whole universe till



the day of accountability. The cognizance of unity that was done by the Holy Prophet Muhammad and His family, no one can reach up to it.

Centre of the divine knowledge, the Holy Prophet said, indeed, there is no god except Allah. He is all-alive without any condition. He is neither in between nor upon anything. He did not belong to any house for himself and he did not become powerful after creating things because He was already powerful. He does not resemble to anything nor is at any moment, out of vigor. He is the whole sole authority before creating the universe as well as after its perishing. He is the actual God to be worshipped. He is the king and the master before creating things and also after the expiry of all that. There is no limitation for Allah nor any thing resembles to Allah. Being alive since the beginning, He is never old and aged. Nothing in this world is dreadful for Him but His awe is always there over all.

Hazrat Ali, the success or for of Prophet's knowledge and wisdom, the "Bab-e-Madinat-ul-Ilim" said, "All praises are for Almighty Allah, who inspired His believers of praise and admiration and who the nature of mankind upon the confession of His providence. He guided them towards His presence. And he also guided them towards His own eternity creating and perishing of all creatures and made His Quranic Verses, the actual witness on His authority.

Imam Jaffer-e-Sadiq says, "Abstain from pondering in Allah's self but if you want to think about the greatness of Allah, then think about the creatures of Him." Hazrat Jaffer-e-Sadiq further said, "Allah is alive and there is no death for him and He is knowledge

in which there is no ignorance and He is the right in which there is no falsehood." A person asked Hazrat Sadiq to teach Him in short and in Simple words about the Unity and justice of Almighty Allah. Which is comprehensive as well as easy for me to understand the Imam said, "Do not legalize a thing for the Almighty which is legal for your own self and the justice is not to attribute such thing towards Allah for which you are rebuked."

There are two ways of the Cognizance of Unity. First one is to recognize the effected by witnessing the effects the creator by its creation and creatures, the causes and pretence by its effects, to achieve the cognizance of Allah by observing the verses of the Holy Book. This is the only source of cognizance for all creatures having wisdom and sense of knowledge.

The second method in this context is to recognize the causes, effects and creator by its own self. The real cognizance can only be achieved by one who exists in the Universe prior to each and every living and non living creature, that means who is the foremost creature and the whole Universe is created after that one. Moreover, it is quite evident by inference that the all knowing and the most powerful Allah, the thought of any defect or shortcoming in whose knowledge and authority does not arise, when that Allah created someone prior to anyone and declared Him to be the first of His creatures that person (the holy prophet) recognized Allah by His own self and without any mediation. The same who is the foremost among all creatures is called first splendor as well as the real and actual resplendent related to the Holy Prophet, then

those persons who are the part and parcel of the actual splendor, their cognizance of unity will also be continued without any separation.

Ameer-ul-Momineen, Hazrat Ali said, "O, that who guided us all towards His own self through His self". After the death of the Holy prophet a Christian scholar Jasaleeq came to Medina He not getting replies of His queries from the Prophet's followers, then approached to Ameer-ul-Momineen. Here he got the most satisfactory answers of his questions, accepted Islam and then said, "O' My Lord! Please tell me did you recognize Allah through Muhammad or Muhammad through Allah?" Ameer-ul-Momineen replied that I did not recognize Allah through Muhammad, instead, I recognized Muhammad through Allah. When Allah created Muhammad and decided limits and width and breadth in him, I then realized that he is a creature of Allah and this I came to know through reasoning and inspiration from Allah in the same way as Allah inspired the angels of His obedience and made them recognize about himself without any image or condition.

Ameer-ul-Momineen said, "All praise and admiration is only for Allah whose existence is not due to anything nor He created the universe as well as different things from any other thing instead Allah brought the things into existence from non existence. And for things to be created and perishable does advocate towards its eternal existence. And Allah made the weakness and necessity of things the proof and reason of His authority and also the mortality and helplessness of thing, the reason of His perpetuity.

Imam Ali Raza said, "Praise and eulogy are all for



Allah who is the creator of all universe, is subduing and predominant over the people, everything is helpless before His authority and disgraced before His dignity and status, bows its head before His power and humbling before His greatness.

Hazrat Sadiq said, "Whoever thought that Allah is there in anything or by anything or on anything, he became infidel. If Allah is on anything, it means He is applicable (which is lifted by something) and if he is in something it means He is limited and if He is by anything, it means He has been created while it is not so.

It is a saying of Ali that, "The first, foremost and actual devotion is the cognizance of Allah and His real cognizance is His unity and the order of unity is that like the quantities of creatures, He is the super most due to the qualities in him. Human intellects do affirm that Allah is the creator and not the creature. The cognizance of Allah is argued by His created ones and His cognizance is ascertained and affirmed by the intellects and His reasoning and arguing is proved and clarified by thought and consideration. He made the creature, a proof upon His existence. He made the signs of His providence quite apparent. He is the only one and all alone regarding His eternal existence. None shares His dignity nor His providence.

Ameer-ul-Momineen said, "All praise and admiration is for Allah, Whose reality and fact cannot be approached nor surrounded by the reality and fact. Eyes cannot have even a glimpse of Him and no curtains can become hindrance for Him and He has guided towards His existence and being the most

ancient one by the creatures coming into existence and the perishing. He has also guided towards His being the first through the inconsistency of His creatures."

Ameer-ul-Momineen further said, "Allah is the greatest. His clear signs are all present in the wonders of the nature of each and every creature which are the cause of the expression of His providence and in each of His creation, the clear evidence, as well as the just proves regarding His wisdom and knowledge and existence which proves His unity."

Ameer-ul-Momineen said, "The intellects of those who think and ponder, cannot have an approach up to him, All the earth and skies and whatever is there in between them, the nature of them all clearly indicate that He is the only creator and maker of them and there is none to stop His power and authority."

Imam Raza said, "All praise and admiration is only for Allah who made inspiration in the people, about His nature's applause and has created all the human beings on the basis of their affirmation over His providence. He has guided towards His existence through His creatures and guided towards His existences from before anything through the existence and perishing of His creatures."

Ameer-ul-Momineen in one of His sermons said, "All praise and admiration is for Him who is the creator of all and who has spread the floor of earth. One knows neither the beginning nor the end of that one. He is the one who is eternal from the very beginning and will remain till the last."

Hazrat Imam Muhammad Baqar said, "No doubt, the mentioning of Allah is the greatest. He was ever

present and nothing was there with Him sharing His power and attributes of creation while no other creature was present there. The first and the foremost thing created by Him through which the prophets were created was the water. The Imam was asked whether the water was created by something or without any thing? The Imam said, the thing which was created by Allah in the very first instance was not created by any thing because there was nothing at all before the very first creation of Allah. If the first thing would have been created by some thing else, then there would have been a non ending chain. Allah is from the very beginning and nothing was there with him.

Imam Moosa Kazim said, "Allah is indeed ever present without the limits of time and space. And as He had always been, He is still there without any change. No place is there in the whole universe where Allah is not present nor any place can make Allah limited to a particular place and nor Allah can transmigrate into a boundary line."

Hazrat Imam Baqar said, "Regarding Allah, all human beings are bound to recognize Allah without adducing any proves. And for Allah also it is necessary to give intellect as well as sense to people through which they may be able to get recognition of Allah and for His providence, should think over in nature. Then it is compulsory for the human being to recognize and accept the cognizance of Allah."

Ibn-e-Abi Najran asked Imam Muhammad Taqi if we could imagine about Allah? The Imam said, but the one which is unlimited and which can never come into the limits of your wisdom. The thing which your



thinking and your apprehension easily gets, is against Allah. Because nothing resembles to Him and anything which easily comes into human wisdom as well as in the limits of apprehension, that is just against the Almighty."

Hazrat Baqar said, "Allah was present and nothing else was there. Allah is light which there is no possibility of darkness, He is the truth with no possibility of falsehood, He is learned without the possibility of illiteracy, He is alive without the possibility of death and perishing. So Allah is present today and remain for ever."

Hazrat Sadiq told Mofazzil, "If people say why did Allah bother to afflict the weak man to get His cognizance through human intellect while it cannot comprehend it, then the people will be told that the people should seek cognizance of Allah according to their own power and strength and believe in His existence, obey His orders for "Dos" and "Don'ts" Allah has not given trouble to any one to comprehend all His qualities. And if the people ask whether we do not describe the whole of His qualities when we call Him "Aziz" (honoured) "Hakeem" (the supreme sage), "Jawwad" (beneficent) and "Karim" (the gracious), then they will be told that by uttering these names which are extrinsic attributes, we affirm His attributes and not that we confine them because we know that He is the supreme sage but by acknowledging it, we can not surround the whole and the perfect sage of Allah and so also His other attributes are."

Hazrat Sadiq said, "The cognizance of Allah through goods, is of four conditions: (1) To think

whether Allah is present or not (2) To know what is the reality of Allah? (3) And to know what is the condition of Allah? (4) To know what is the cause and reasoning of Allah?

So, out of these, all other condition except that of the cognizance of Allah's existence, are impossible. If we raise questions what is the condition of Allah, what is He, How is He, It is not possible to reply because the knowledge about His own self and His perfect cognizance is not possible at all. And the last condition that for what cause and reason, Allah is present, it is also out of question from Allah's own self and qualities because Allah's own self is itself the cause of every thing and there is no cause for Allah.

The cognizance and belief of Unitarianism is actually the trust-worthiness and the cognizance by every creature is according to the intellect and common sense of every people, because no learned man, philosopher or sensible human being can have an approach up to the reality of facts of Allah nor can surround all His qualities because His attributes which are on the perfection, they, actually, are His own self. It is a fact that His essence and nature is only the perfection and expression and acknowledgement of His attributes is made through His creative signs. The flight of thin king of every intellect is different. The end of every such thin king is indeed the terminal of its own thought of Unitarianism and the same is the step of its faith. But the same self and attributes have got no limit at all, that's why there are different degrees of faith. The cognizance of the faith of first degree is by unity that of the second degree is higher than the first one,



and of the third degree is higher than that. So, there are ten degrees of faith and the one who is at the tenth degree, His cognizance of unity will be the highest of all. Thus, the Holy Prophet has said, "Salman-e-Farsi has attained the tenth degree of the faith." Every person possessing one degree of faith, can not bear the cognizance of next higher degree and then, one who has been declared as the whole of faith (Kull-e-Imam) and who is the essence and spirit of prophet hood, none can imagine about His cognizance of unity nor can bear it. Then a personality who has been announced as the full faith, and who has been blessed by the greatest personality in the universe, the personality formerly mentioned, says Him self to be the slave of the later. It means whatever the highest place of the cognizance of Holy Prophet is, no one in the world can imagine about it.

We attained the cognizance of unity by means of argument and reasoning, means, we recognized the efficacious by seeing the effect, the maker by seeing the made things, effects by seeing causes. Those personalities whom Allah, first of all created, that nothing was there before that first creature so this first creature did not cognizance of Allah through any other creature but it got the cognizance of unity through unity itself.

The second creature which come into existence after this first one, got the cognizance by seeing the first creature. That's why, the person, first created, said, "unity has been recognized through us and Allah is worshipped. If we would not have been there, no one could have attained His cognizance. If we would not

have been there, there would have been no devotion and worship. No doubt, we people, those counting the beads, are standing in a row and the angels who are the nearest to Allah, also got cognizance of unity after seeing that first creature. JASLEEQ NASRANI, after getting very satisfactory replies from Ameer-ul-Momineen, said, Did you recognize Allah by Muhammad or Muhammad by Allah? Ameer-ul-Momineen said, "I did not recognize Allah through Muhammad but I recognized Muhammad through Allah, because, when Allah created Muhammad, I, then acknowledged that Allah is the creator and a prudent along-with that argument, revelation and intention just like He revealed upon the angels about His obedience and got them recognized about Himself without any image or any condition. Ameer-ul-Momineen said, "Recognize Allah by Allah itself and the Prophet by his prophet hood and a Wali of Allah (WALI UL AMR) by his commands regarding justice and goodness.

Hazrat Sadiq said to Hasham bin Hakam that no doubt, every body possesses the limits and every face is determined and when ever there is a probability of any limitation, the possibility of abundance as well as the deficiency is also there and when it is so, that will be a creature while Allah is neither a body nor a figure. He bestows body to all bodies, and shape and figure to all forces. Neither there can be the parts of the soul of Allah nor there can be any limitations for Him no there can be any increase or decrease in His self.

If Allah had been of physical features and figures, as they say, then there would have been no difference

between the creator and the created ones, nor there would have been some difference between the one who begins the task of creation and that who is begun. But Allah is the inventor as well as the starter of all the things. He maintained a remarkable difference between the faces and the figures of these creatures while neither anyone resembles with Allah nor Allah resembles any one."

An Iranian leader of a tribe came to the Holy Prophet and asked, towards whom do you invite us? The Prophets said, I invite towards the one and true God who is shared by none and towards Muhammad, who is the people as well as the prophet of that Allah. He then asked, where is that Allah? The Prophet said, He, along-with His signs is present everywhere. He asked, how is He? The Prophet said, How and 'why' cannot be said for Allah because He is that who has created this 'how' means the condition. The Iranian asked, then from where He has come? The Prophet again corrected him by saying that for Allah, It can't be said, from where has He come? Because this word "come" can be used for any one who travels from one place to another and my Allah is not defined by any place or space. He is without a house from the very beginning and will remain as such for ever. The man said, you are describing a great thing about your Lord. When He is present without the condition of 'How', then how can I come to know that He has sent you as His prophet, when the person uttered these words, all the stones, trees and animals present there, shouted that we depose that there is no God except Allah and Muhammad is His people and the Prophet. At this



moment, he at once accepted Islam. A Christian scholar JASLEEQ, accompanied by hundred people comes to Medina and not getting satisfactory replies of his questions from the ruling people, approached the Ameer-ul-Momineen and asked, Please tell me, where is and where was Allah? Ameer-ul-Momineen said, Allah cannot be attributed to a particular place or space. As He was, so He is. He had always been without any space, no house can ever surround Allah but rather He had always been out of limitations or any particular condition. The scholar said, you are quite right, now please tell whether Allah is in this world or in the life hereafter. Ameer-ul-Momineen said that our Allah is present before this world and will ever remain. He is the planner as well as the creator of this world and he knows each and every thing either in this world or after it. The scholar asked, now tell me one thing. Is our Allah the bearer of this universe or is there something else who bears it? Ameer-ul-Momineen replied, Our Allah is one who bears it all and no one bears him. He asked how it is? We find in the Bible that eight angels are constantly lifting up your Allah's highest sphere. Ameer-ul-Momineen said, angels are the bearer of the sphere but as you think, the sphere is not just like a bed but it is a limited, created and a planned thing and your cherisher is its possessor and it is not so that He is above it. Allah ordered the angels to lift it up so they, with the power bestowed by Allah, lift it. On this, the Christian went back quite satisfied.

Imam Raza, praising and admiring Allah, said, "All admiration is for that Allah who is not from anything. He brought all the things from annihilation into

existence in the very beginning without material and made the creation of things, a witness over this self being the first and foremost. Then he made the weakness of these things, a witness for His power and strength and established the things(in their existence) as power less and made the mortality of things an apparent proof of His own performance."

Ameer-ul-Momineen said, "The deponents can't reach the reality of Allah, eyes can't see Him, Veils can't hide Him. He has established His self being the first of all through the newly creations of the creatures and on the same grounds, He has established his eternal existence."

Ameer-ul-Momineen in one of his sermons, said, "All admirations are for that great one who guided us towards His existence through His creatures and guided towards His eternity through the inconsistency of things. And He has clarified one creature from the other that nothing is analogous to him and our senses can't approach him. In spite of the vast differences between the creature, the creator, limited and the unlimited, the beneficiary and the humble servant, curtains could not seclude him. He sees all without any instrument, He is the witness without having a touch to anything. He is quite apparent through his signs without any hindrance. He is hiding without a veil. So if anyone included thin in the qualities of any creature, it means the person concerned has committed falsehood in the permanent eternity of Allah.

Ameer-ul-Momineen said, "whoever said for Allah" How is he?" it means he termed Allah with the qualities of the creatures and one who said, "Where

is?" it means he established some particular place for Allah while Allah knows each and everything at the moment when the information had not been created and He was at that time qualified in the perfection of providence when no trainee was there and He was all powerful at the time when there were no capabilities and possibilities."

And Hazrat Sadiq said, "Any one who resembled any creature with Allah, that people is an infidel. Allah is indeed not analogous to anything nor any thing resembles to Him. Anything which can come into the mind and imagination can be a created one and not the creator." Hazrat Sadiq further said, "Whoever thought or even supposed that Allah is by something or inside something or on something, he becomes an infidel." Moreover, Hazrat Sadiq said, "Allah can never be defined with time, space, movement transfer or peace but He is higher and greater and also the creator of the above mentioned things."

Hazrat Sadiq further said, "Anyone who thought or imagined that Allah exists by means of something, it means that he established Allah as the creature and the one who supposed that Allah is within something, means he has established Allah as limited and surrounded and if any one thought of Allah to be upon something, he deemed Allah to be lifted by someone."

Hazrat Kazim said, "No doubt, Allah, without time and space, is from the very beginning. He is now the same just as He was. No place is without him and no space can surround Him. Whenever three persons are busy whispering fourth one there is Allah and when five are whispering, the sixth one's Allah. As much as and



where it is, Allah is present there. In between them and Allah, without the creature, no veil is there He is under the veil without the materialistic curtain. He is hidden without a veil.

Hazrat Abu Jaffer IIInd was asked whether one can think about the nature and soul of Allah? Imam said, "yes; but without bringing into the intellect, without limiting Him, thus, at the thing on which your thought and imagination befalls, Allah is just against it. Nothing resembles Him. Imagination and apprehensions cannot comprehend him because one who can he apprehended, Allah is against it. How can an unlimited nature which also cannot be absorbed in the mind, be imagined by anyone."

Hazrat Baqar was asked, "can Allah be called a thing?" The Imam said, "Yes, but excluding from the limits of resemblance and terminations."

Hazrat Sadiq said, "Indeed, Allah, in the reality of nature, is separate from its creatures and those created are in their nature separate from him. Except Allah, and whatsoever, the word 'thing' is applicable, that is created and Allah is the creator of all the things.

An infidel asked Hazrat Sadiq, "By what thing, all the things of the world have come into existence? The Imam said, they came into being by nothing. He said how could a thing come into existence by nothing. Imam said, the creation of things takes place in either of the two conditions. Either all the things have been made of something or of nothing. If these things are made of something, that thing must have always been with its maker, therefore it is also as old as its creator and the thing which is old, cannot be mortal and

created one nor it can be changeable. Then the thing which is the only one, will be simple and uniform because it is old. So there will be unity in its colour, nature and essence then, in this world, from where have come these goods of different kinds and nature? And if that thing through which all the things have come into being is alive, from where has come the Death? And if that thing is dead, from where the life has come? And this is also not possible that alive and a dead one both are old and eternal Because one who is always alive, a dead one would come out of it and this is also not possible that a dead one is very old because the death is already related to it therefore, for a died one, neither there is any authority nor eternity."(Ahtjaj-e-Tabrasee)

### THE EARTH

In this great and spacious world, from an atom to the sun, the moon, never ending galaxies, Their great, coloured stars and the constellation, briefly saying, every particle is deposing through its internal as well as external system that the master and the maker of this large, extensive world is indeed such wise, learned, the supreme sage and omnipotent administrator on the indication of whose knowledge and wisdom, the full of tactics, system of this world is going on. The internal system of the atom, the creative system inside bacterium and cell, the internal system of every vegetating seed and similarly the internal greater system, full of wisdom of every living thing, then at the external level, the system of keeping somebody constant by combining one particle to another and by



co-relating one cell with the other one, these all provide evidence that there is some great and very authoritative divine power who has got full control and power over this universe who is the only one and unparallel administrator as well as prudent, and He is indeed the master of this universe. If you, passing through a forest, find a big, fully decorated, well furnished building and one says that it was automatically made ready without any designer or architecture you will never accept it because our intellect possesses so much knowledge and wisdom that no building can be built without a builder. So, when a building can't be built without a builder, how this great, vast world of wisdom, can come into existence without an all seeing, all knowing omnipotent. It means, to believe upon the existence of a maker by seeing the constructions in a wood, and to acknowledge the presence of the real creator by seeing the extensive world, is actually the necessity of human nature and wisdom, that is why it is said that the faith in unity is intellectual as well as natural and on that nature and shrewdness, Allah has created the human being. The faith in unity is the base of all revealed teachings and message, and the centre of the teachings of the property. The sense of this faith (unity) is an inseparable part of human intellect and nature. The human sense and intellect kept its direction changing due to the materialistic bashfulness but the sense regarding the existence of Almighty Allah did never finish. This is the reason that man, due to removing from the centre, went on bowing before other great powers. Therefore, after he worshipped the sun,

the moon, the stars etc discerning them as the super sovereign of the world, and sometimes he bowed before the power of those powerful ones who were just like himself. Due to this reason, Allah sent thousands of prophets and messengers for the guidance of human beings who went on acquainting him with the real creator of the world according to the nature, wisdom, shrewdness and the human need. That is why the base of the messages of prophets was the faith of Unitarianism. This vast and unlimited universe is giving the witness of the existence of the creator of this world through all the creatures present here. The holy book i.e. Quran also introduces with the creator of this world as well as His system which is full of wisdom.

Let us have some cognizance about the existence, knowledge and wisdom of the Almighty Allah pondering in the light of this creative book. First of all, we will have a deep thinking on that earthly verse, of whose element, the human structure has been formed.

The Almighty Allah created the earth with the foam of water, spread it on the surface of water and then rolled it to be constantly moving. Hazrat Sadiq said that Allah spread the earth from under the Kaaba up to 'Mina' and from Mina to 'Arafat' and then from Arafat to Mina and in this way, the earth went on spreading forward on the water surface. And Allah made this earth, the bearer of such qualities that on one hand it was equipped with all necessities of life and on the other hand, it was made moveable by giving it proper movement so that the days and nights may be appearing in rotation. If it had not been so there would have been continuous and scorching heat finishing the



human lives while on the other side of the earth, there would have continuously been darkness. The Almighty Allah in the Holy Quran says, "And the earth has been kept at a long and great distance from the sun so that the life on earth may be continued. Therefore a proportionate quantity of heat to reach the earth, earth was covered with different gases and then the earth was made current after keeping it at a sufficient distance from the sun. After that, to keep the earth's movement, balanced and useful, the anchors of the mountains were put on it as described in the holy book that these mountains have been declared as the treasure of the necessary things. Then Allah filled this earth with lot of signs of knowledge and wisdom. The Holy Prophet says, "The appearance of the mountains is for security and safety while there are treasures in their inner." Hazrat Baqar said, "No doubt. Allah has produced gold and silver and bronze and copper and glass etc in the mountains which are being sold by weighing." Then the surface of the earth has not been made as hard as a stone so that in may not be able to produce grass, plants, vegetables and grains and also the wells, canals and other constructions could not be made nor Allah made the earth so soft that walking, living and constructing houses over it would have been impossible nor the earth has been made transparent like a glass so that the sun's beams would not have been affected and the plants could not have appeared. And Allah kept the dry portion of the earth higher than the water. Hazrat Sadiq said, "If Allah would have kept the earth afflicted and convulsed that it should always keep shivering, then none would have the power and

ability to make any kind of construction on it nor anyone could live upon it. Thus, you may see when an earthquake comes, what happens to the people. Then, on some areas of the earth greenery has been spread and some are decorated with plants and trees."

Therefore, it has been said by Hazrat Sadiq, "The woods near the cities are not out of profit. They are the dwelling of the birds and the animals as well as they are also their meadows. Then different colours white, red and black have been ascertained for different parts of the earth. And with these same colours of the earth, according to Hazrat Sadiq, different colours were ascertained for human being created from the substance of the earth. And various qualities were ascertained of the dust of different places of whose effects can be ascertained by observing the attitude and nature of the human being who has been created with the same dust. In the Holy book, Allah said, then we made the temper of the earth so gentle and so generous that it takes only one seed and gives hundreds of fruits from it.

The Masoom, in one of his prayers said, O' that one who has established different ways in the water and on the land and whose innumerable signs are there in the universe. O' that one whose signs are there on earth whose treasures are there in the skirts of the mountains. O' Lord of the deserts and valleys, O' Lord of the day, O' Lord of the canals and of the trees. From the essence of this dust and earth, the structures of human, animals and plants and trees have been created. The Holy Prophet says, "there are sixty big veins of the earth and the people are also born in sixty



different colours and kinds." And this is also the saying of Masoom that no doubt, there is a white earth of Allah on which the sun shines equal to the thirty days of your world.

### THE WATER

"Have you ever looked carefully the water you drink? Do you cause it to rain from the clouds? We could have marked it bitter and saline, if we would have wished." (AL-WAQEAH)

The second important sign of the existence, knowledge and wisdom of Almighty Allah is the water which has been created with the ratio of 1:2 of two different gases. So also the life on in this universe has also appeared with water. Allah has said, "We have created each and every living thing with water". Hazrat Sadiq said, "The taste of water is the taste of life. There is 60 percent water inside the human body and the human life begins with water and the eternity of life of every living creature depends upon water. That's why, Allah has created water in the largest quantity. The growth of plants from the earth is also due to water. Then, arrangements have also been made for water to be carried by means of clouds to the places where it is needed.

Ameer-ul-Momineen said, "Rain.... it is under the sky so at the time of beginning of rain, the Holy Prophet used to raise under it till his head and forehead went on drenching and he said when Allah determines to make showering, it occurs at the other side of the sky until the water appears on the earth. The sea under the sky is called "MUZN". And the air blows under the

sky and makes the clouds fructuous and then the water pours in from the Muzn. Ameer-ul-Momineen said, "The clouds are the strainer. If there were no clouds then the rain would have destroyed everything which would come under it".

Hazrat Sadiq said, "under the sky, is the river in which there is water. The subsistence of the living things are produced from it. Thus when Allah, becoming kind on the people, wishes to create the support He reveals to that river to pour down, and so falls the rain from are sky to the another one until it reaches the sky over this world and falls on the clouds which are the strainer for it. Then Allah orders the wind to spread it towards different sides after making it topsy - turvy and thrashing. And Ameer-ul-Momineen also used to stand up under the rain till his head, face and the dress became wet and then he said, "This water is near to the highest sphere." And this is also described in Ahadith, "These are specific seas in between the earth and the sky in which the rain, the wind and the light appear." And Ameer-ul-Momineen said, "lightning is the flogging for the angels by which they drive the clouds."

If there is a constant raining, the vegetables, plants and the greenery would become stinking unpleasant and rotten and various diseases would exist, all ways of communications would be blocked and if there is no rain at all, the earth would dry up. The plants would be rotten; there would be no streams and canals. Dry will be the air thus creating so many diseases. And if there is no rain over the sea, the creatures living inside the sea, would become blind. So,

the Almighty Allah showered the rain in form of drops. If it would have showered collectively, the plants would have been destroyed and the population would have been ruined. Therefore, Allah, The master of wisdom, by His sole authority, kept the air and the water in moderation so that Allah's work of nature may continue smoothly and through rain the fruits and plants would be washed and they very easily get ride of the poisonous matter over then. The clouds are often black, some times white and some times brown.

Allah says, "And in between the earth and the sky, obeying our orders, the existence of clouds are the apparent signs for the people having sense, intellect and wisdom." Further Hay says, "He is the only Allah who shows you the lightning with fear and greediness. He creates the huge and heavy clouds. The height counts the beads with the praise of Allah and the angels also do the same due to the fear of Allah.

The Holy Prophet, whenever heard the thunder and the lighting, used to say, "O' Allah! please don't kill we people by your anguish and oppression and bestow to us the happiness and prosperity before that."

The Jews asked the Holy Prophet, "What is the thunder?" the Prophet said, "The angel who has been posted upon the clouds. He bears a whip of fire with which he strikes the clouds which create the fire. Hazrat Sadiq said, "A Momine an die by any means either by drowning or by destruction or by thundering but the heavenly lightning cannot harm one who is always busy in praising the Almighty Allah."



## THE AIR

Like water, air is also the most important for human life. It is included in the basic creative factors of the human existence. And as without air, man cannot survive for a few moments, therefore, that all knowing and all seeing Allah, has made this non visible delicacy in so much abundance that none can occupy or monopolize it. Then, according to the ratio of life. Gases have been included in it. If any one gas increases or decreases in quantity than its present fixed ratio, life on earth would immediately come to an end. The existence of air on earth is the cause for life. This is the air that wraps up all kinds of bad smell and entirely changes its condition so that the extensiveness of the place may not be striking and the unpleasant and the plants and animals may not suffer. It is the air that lifts and goes on carrying tons of water in form of clouds and takes them to the proper place where needed. It is the air that causes the sound to be sent to others. It is the air that causes the plant's seeds to be sent to other places and takes the matter of the fluctuating make plants to the female ones. It is the air that causes the rays for vision to be sent to far off places and sides. It is the air that often becomes fragrant and often the bearer of good news while often the killer or sterile for those endowed with life. This systematic and useful arrangement of the winds and the air is an evidence that there is someone who is their creator and who knows and sees every thing.

Thus, the existence of human life mostly depends upon air. That's why the creator of the world, by creating it in the largest amount, made it quite free of



human reach. This air, owing to its expediencies, is a great sign of the knowledge and wisdom and existence of the Almighty Allah.

Hazrat Sadiq said, "There is a good effect of good voice and saying on air by which it exhilarates. The air takes the talk or the speech to the ears of the human being and by that, the people, talking together, fulfill their needs and other matters, so, if the wordings remain on the surface of the air and water in the same manner as the calligraphy remains on the paper, then this world would have been filled with the talks and sayings and the people due to the feeling and being heavy, would have been in trouble and would have been needing another fresh air just like the second paper needed on the finishing of one written paper. Therefore, Allah made the air like a very delicate and elegant paper so that it may conceive only such amount of sayings that the needs of the people should be fulfilled, then to replace that air with a fresh air without making any effect on the later. So, if the air would not have been in such a great quantity, the vapours which raise from the earth, would have caused trouble for the people and lot of clouds would have gathered out of those vapours."

And Hazrat Sadiq further said, "If the air stops to blow for a few days, all the things would be disturbed and become bad and vicious". Hazrat Sadiq, when asked about the worth of the air, said, "If is the air when it blows, is called the air, when it remains quit, it is called the wind. The world stays upon it. If it stops for three days, every thing on earth would become rotten and stinky. And as the air is just like a fan, when

it blows, makes each and every thing clean and pure after removing its defects. And the air is like the spirit that when it comes out of the body, the later perplexes. How auspicious is Allah who is the best creator of all."

Ameer-ul-Momineen said, "There are fire kinds of winds. The wind of Aqeem of whose harms, we all beg Allah's protection and when the yellow or black wind blows, the face of the Holy Prophet turns pale and perplexed. Then as the drops of rain fall down from the sky, it comes back in its actual colour and the Prophet used to say that Allah's blessing has come towards you.

Hazrat Sadiq said, "When ever there is a great excitement in rain, it brings with it the great disaster, It was the same wind that destroyed the nation of 'Aad' and broke it into pieces".

Hazrat Sadiq was asked as what is in the air? He said, "there is wave in it." It was asked who are the residents of it? he said "Yes, they are such creatures whose bodies are like fish, head, like those of the birds, comb like that of a cock's comb, their spittle just like of a cock, wings like that of birds and they are as white and glittering as silver."

The Holy Prophet said, "The wind is of eight types. Four out of them are of torments and anguish while the other four are of blessings. The winds of anguish are cold, violent and barren while those of blessings are of good news and pleasant messages. So, when Allah sends the later, they, raising the cloud, spread it. Then Allah sends those winds which bring good news and which create abilities to be fructuous. After that, those winds are sent by the Almighty which raise the clouds upwards and roll them in such a way

as a milking she camel, rolls on. These winds let the clouds be showered. Then, from Allah, those winds come which according to the will of Almighty Allah, disperse the clouds.

Ameer-ul-Momineen said, "every drop of water from the rain, comes onto the earth within a fixed quantity. But, on the day of hurricane, it comes through an angel with the permission of Allah, without any fixed quantity."

Hazrat Sadiq said, "If there would have been no abundance and in the air, people would have been killed due to suffocation of the fumes and smoke that is spread all over as a result of which, human being would have suffered a lot.

And the Holy Prophet said, "No doubt, the cloud is a filter for the rain that decreases the ice and cold by melting them until it changes into water. So that wherever it reaches, it should not harm it. And the clouds, snow and lightning you see, is an anguish from Allah and is tormented upon one whom He wants to.

An important aim of the winds is to take the oxygen and the fresh air to the cities and populations and bring back the bad poisonous air from there to the woods just to clean it. That bad air then becomes the food of the plants and the trees and in this way, a proper level of oxygen remains there in the world. The Almighty Allah has already computerized the system as to how will the air be produced and in which locality. So also that which air would blow in the city and populated area and at what time and this system has been organized till for the day of accountability. And this is the greatest evidence of the existence, authority,



knowledge and wisdom of Allah.

The winds coming from each direction, do reach every spot of the globe. Even the polluted air of our cities is constantly being cleaned due to these properly sped winds. There is a vast system of the winds that take the clouds to the human centres, by which, the air is cleaned up and with that ice is either melted or frozen as according to requirement. The creator of this world has made the earth at the curve of 23 degrees and so the process of the cooling of north and south poles as well as the effect of the sun on each day of the year is quite different. Similarly, the effect of lesser speed of the winds is also created. As the difference of temperature between the area of the equator and that of the earthen pole diminishes, winds also start to blow at a more proper speed, because the thickness or height of the region of wind is different at equator zone in comparison to the north and south poles. Therefore, the speed of the winds on the upper and lower part of the air zone would be different, So, a quality has been created in the winds that they, instead by blowing in only one direction, always blow in different directions.

What should be the shape of the upper surface of the earth? It means what type should be there of the structure of mountains and plains so that all the centres of human population may be able to receive the air all around and the alternate systems of hot and cold regions may be created in each of them. The Almighty Allah has organized the mountains on the earth in such a way that on earth, there is daily a new trend of the wind and it blows in every direction. Allah has gifted two important qualities to the air region so that the



difference of temperature in hot and cold may not extend beyond necessity and the minds should not direction intolerable. The first quality is the layer of ozone which absorbing the solar heat in itself, does not allow the temperature to be out of control. The second one is that the existence of Carbon dioxide in the air is just like a blanket as it serve, the earth from becoming frozen particularly at night when cold and hot winds travel from one place to another and carry ones with them When they blow fast. In this way, the electric powers, which are the base of life, reach up to the earth by means of rain where one drop of water becomes charged life giving thing.

### **Plants and Vegetables**

"Have you ever pondered over what you cultivate on the soil? Do you cultivate it or we do it."

"And nothing can be invisible from your Lord neither in the earth nor in the sky and nor anything smaller than a particle nor bigger than that. But every thing is definitely there in the guarded table (the LOH-E-MAHFOOZ) (Reference -Soora-e-Younus, verse 61)

The green Veils spread over the dusty floor, the blooming plants, height statured trees, that is to say, each and every particle of the world of plants and trees and vegetables is presenting a clear evidence of the existence, sovereignty, knowledge and wisdom of it's creator, The basic factors of the plants as well as animals are called the cells and each cell is compounded with several elements of hydrogen and oxygen etc. Each cell has got its own system in itself. A

seed is quite lifeless until it is in your hand but as soon as it reaches in the skirts of the soil and finds its proper parts there, the plants life is at once produced in it and that seed cracks itself and a plant appears from inside it. Then the cells of that seed start functioning according to the programme hidden in these cells as well as the hidden strength in the seed. Then these cells develop by selecting the aspects favourable to its nature. From inside this seed, two sided branches rise. Some travel towards the inner of the earth and some rise at the upper portion. It means the seed is one while the Condition of nature becomes of two types i.e. the nature and mood of one part is to go downward and taking the meal and water from the earth to send it up ward, while that of the other is to prepare branches, leaves, fruits etc from the meal taken while traveling upwards. The plants, ignorantly, obey the laws of nature hidden in themselves just to continue their own existence and plant and leaves and trees appear from a very tiny seed. Moreover, a seed of apple will produce an apple tree and that of a Pomegranate will give the same tree. It shows whatever programme was filled in the seed of every tree and plant by Almighty Allah, all the seeds are busy fulfilling that one very obediently. The size and colour of leaves, of fruits and the height and structure of the tree itself all these things are hidden in the seed.

As the seeds and the plants absorb favourable aspects out of thousands which do exists in the soil, in the same manner, they also absorb various factors according to their needs from the gases spread in the environment. And as they get proper energy and heat

from the rays of the sun and the moon, Similarly, every leaf and every fruit or in other words as different plants maintain their discrimination by receiving their colour according to its nature. The map and the programme of the complete existence which is hidden in every seed is just like an architect who has the site plan with him and he can construct the whole building warding to it. So, this full of wisdom system of the plants as well as each and every way and the cell is giving hidden of the existence, sovereignty, knowledge and wisdom of its creator.

### **The Human Being**

"The human being should think it very carefully that by what thing he has been created? He has been created by the blended water" (Tariq).

"No doubt, we have created the human by the gem of wet soil"(soora-e-Momineen, Verse 14).

"O' people if you are in doubt regarding the rising again after death, then there is no doubt in the matter that we have (in the beginning) created you with the sperm, then with semen and after that with the frozen blood. Then, with the hump of flesh which is completed or yet incomplete so that we would make it clear upon you our power and wisdom. And we conceive in the womb for a definite period."(Soora-e-Haj, Verse 51)

"One who identified himself, he identified his beneficent". (Ameer-ul-Momineen) Hazrat Sadiq-e-Aal-e-Muhammad said, "The human existence is such a book of Allah which has been written by knowledge, wisdom, power and existence of Allah itself."



The existence of human being is the most evident and the greatest sign of Allah among all the existing things. This is the same great sign of Allah on the Creation of which, Allah has expressed proud ness over his own Creative mastery. The existence of human being, as is the summary of this great and Vast universe, therefore the expediencies, wisdoms, vastness and realities hidden in it cannot be surrounded. The divine reasons have made many wisdoms of human existence quite clear.

Hazrat Sadiq said, "The sperm, means the braise and real gem of human existence, descends from sky towards the earth on plants, fruits and trees. So when people eat plants, it transfers into them." It clearly shows that the causes of human creation and existence come right through the sky, as the Almighty says "And your food is in the sky" means the causes of food are in the sky. Hazrat Baqar said, "When Allah determines for the creation of a sperm, He creates wish and movement in male for a female. Then, owing to the revelation and sense from the Almighty, the female womb opens its door in which enters the human creature. Just think where at far off places, the grain is produced, then how, by contracting and reaching in the human body and by converting into his diet, adopts the actual form of human in the wombs. Then, what a tremendous sensible system is there in the body that whatever food reaches there, first is digested by a digestive control system. Then, the ingredients which are there in the food according to the proportion of human organs are transferred to those parts for which they are compulsory. If there would have no digestive

control, the man would have died. So also if there would have no power of resistance, there would have been human death. The creative gem, when transfers towards the female body, it, mixing up with that of the female, starts working to prepare the human existence hiding in the darkness of three curtains. After that, the basic cells start functioning according to the programme hidden in the human structure. Then it changes into the form of flesh within forty days followed by the bones produced in it. After that, flesh is coated over those bones, the its is covered with skin and as the body is prepared, hair and wings are produced on it. After the overall completion, the spirit enters in it and when the time of arrival in the world comes, the same signs appear and the human being announcing about his life, makes appearance in the world. The Holy Prophet, replying to the queries of a Jew, Said, "The bones, muscles and Veins are from the male while flesh, blood and hair from the female. Then, if father's skill surmounts, the child resembles to his father, uncles etc and if it is Vice Versa, he will resemble to mother and aunts and maternal uncle etc. If that gem is red, there will be no offspring and it will be only when the gem is quite clear."

As many kinds of the living creatures are, the basic element and bacterium of their existence, in which the complete map and programme of its completion is filled, does never make even a slight deviation from it. Various cells and bacteria from millions of years, have been busy in developing their generation according to the programme hidden in them. That is why, we say that every particle of the

living creature and everything in this world, through its inner system, is giving evidence of the knowledge, wisdom, power and existence of the creator.

This thing is quite clear that the basic cells of the plants and animals are compounded with the elements like hydrogen and oxygen etc. Each plant and every animal is prepared with the same cells. Various plants and animals have come into their present form due to the variation of the cells. Non living things like gold, silver, iron and stones etc are not prepared with the cells but with the pieces struck with lightning. Different minerals come into being as a result of difference of quantity and classification of these pieces. For example, stone is being prepared with one collection. There is only one electron in the element of hydrogen while there are eight in oxygen and twenty in calcium. And if we delete the electron from any element, the later will perish and its originality will be changed. It is being tried to make gold just by deleting extra electron from silver. Allah says in the Holy book, "Not a single particle of the earth and the sky, that means any gem or atom or even smaller than that (means electron) or a big one i.e. Molecule is not hidden from the eyes of your beneficial as it is all written in His open book." Every basic element of the plants (i.e. Cell) and that of the animals has been continuing to perform according to the programme hidden in itself and it clearly indicates that there is some invisible hand which goes on arranging these basic bricks of the universe means that it arranges the cells according to the programme. Because the cells don't have so much sense that they, hiring colour, structure, smell and parts from



somewhere, may form themselves as rose, jasmine etc, The same system of knowledge and wisdom, is giving evidence of the existence of the actual creator.

Allama Iqbal has very well said "Verse":

حقیقت ایک ہے ہر شے کی خاک کی ہو کہ نوری ہو  
لہو خورشید کا ٹپکے اگر ذرے کا دل چیریں

Due to the ingenious creation and well planned system and being the essence of the universe, the human existence is a master piece of Allah's knowledge and wisdom. So, the Bab-e-Madinat-ul-Ilm had said, "O' mankind! do you think that you are only a tiny body? Although a great region is there inside you and your being is an open book of Allah by the wordings and markings, the divine secrets and wisdom come into light."

Each and every part and organ of human body, through the system hidden in it, gives evidence of the existence, knowledge and wisdom of the creator.

Hazrat Sadiq said, "Allah has kept bitter material in the human ears so that any kind of insects may not enter there. If it would not have been so, the insects would have definitely killed the man. And inside the mouth, Allah has kept the sweet saliva so that the taste of sweetness and the bitterness could be known. Similarly, Allah has kept the saltish water in the eyes so that the fat inside the eyes may not flow out, so also He kept a cold, flowing matter in the nose so that every kind of disease inside the human skull, may flow through it. If it would not have been so, the mind would have been heavy and insects would have created in it. O' mankind! look into the fact what is the benefit

in child weeping? The fact is, that there is moisture in the children's brain and if it remains there, there would be a lot of hard ships for the children. For example, loss of eye sight or any other disease may occur. Actually, weeping of the child flows that moisture away from the brain as a result of which, bodies of the children remain healthy so also their eyes get safe. There is great advantage in child's weeping but the parents, not sensing it, try to keep the child silent."

While telling about the importance, reasoning and wisdom of different organs of the body to Tayyab Hindi, Hazrat Sadiq said, "There have been rifts and joints in the human skull because if it is without distance, the headache would very fastly come and if there is distance and separation, the headache will remain at a far distance. And the cause of keeping hair above the head is that the oil may reach the mind and brain through the hair roots and the fever of the brain may also exit through them and also the heat and cold may reach inside the hair and the forehead has been kept without the hair because that is the place from where, the light is distributed for eyes and there are wrinkles in the forehead so that the sweat of the forehead may not drop in the eyes. The wrinkles are like those canals which stop the flow of water. And the brows above the eyes have been made so that, due to them, light may reach the eyes according to the need. O' Hindi! Don't you see when the light is quite sharp, men keep their hands over the eyes so that the light of the sun may come into the eyes as according to the need, And the nose has been kept between the two eyes so that the light may distribute on both sides and each of eye

should receive it equally and the eye has been formed in almond shape so that the medicine and eye drops may be easily poured in and the all kinds of dirt may expel from both sides. If the eyes would have been of round shape, the medicine and the needle of collegiums could not get way into it nor the filth and rust could come out. And if the holes of the nose could have been on the upper side, neither the filthy water could eject nor the outer smell could fragrant the human mind. Then, the moustache, have been kept above the lips so that they should stop the moisture flowing from the brain and if it would not have been so, the meal would have been tasteless and the man could not eat it. Beard has been kept for the male so that he may be differentiated from the female. Teeth have been made sharp so that it may be easy to cut anything and the Jaws and teeth should remain strong, because they are just the same as pillars in a building. And these are no hair on the hands because they have a connection with the touching. If there were hair on them, the man could not have properly sensed about the heat, cold, softness and hardness. Then the hair and the nails are kept in animals because it is better to have them cut while their extra ordinary length looks clumsy. And if there would have been life in them, there would have been pain while cutting them. The heart has been made just like the seed of a pine tree because that is inverted and its delicate end is kept in the lungs so that it may be getting coolness and the brain may not feel uncomfortable due to its heat. Then the lungs have been divided into two parts so that the heart should always be in between them and by the



movement of these two, the heart may be receiving the air. The liver has been made quite hard so that it may extract the fever due to the indigestion of the stomach. And the kidney has been made in shape of seed of a bean because that is the place where the substance of production falls drop by drop. If it would have been in square shape, the first drop would have entangled into the other and the living creature could not have enjoyed because like productive substance expels from the vertebrae of the backbone which opens and shrinks like insects and moves towards the bladder in such a way as a pallet from its bow. Another thing is that the knee does not bend inside because the man moves towards the forward. If the knee would have bent inside, the man, while walking, would have fallen. Tayyab Hindi asked, from where, you have gained the knowledge about all these things? The Imam said, "from my forefathers, they gained it from the Holy Prophet and to the Holy Prophet, it was sent by the Almighty Allah through Jibraeel."

The reasoning and wisdom of the human organs which is explained by Hazrat Sadiq, gives a clear evidence of the existence, power, knowledge and wisdom of the great creator.

And in the Hadithe-e-Mufazzal also, Hazrat Sadiq, stating the wisdom of human limbs and senses, has made the existence and wisdom of Allah very clear when he said, "Just think about the different parts of the body and the wisdom in them that the two hands are for working, two feet for walking, two eyes for guiding, mouth for chewing the food, stomach for digesting the food, liver for cleaning the food. Then

places for the excretion of useless material, special places in the body for excepting the generation and in the same way there are wisdom of other parts also which clearly indicate Allah's power and existence, knowledge and wisdom."

After that, Hazrat Sadiq drew attention towards the creation and portraying of human body in a mother's wombs how a human body and all its limbs, veins, muscles, bones and other parts are prepared in a dark place. Then, after coming into the world, every part of the body performs the same job for which it is created.

Then, the Imam turned the peoples attention towards the four powers or faculties which train and arrange for the working of the body. The power of absorption which transmit the food to the stomach by disusing. Then there is power of digestion which first of all rips it, analyses it, extracts the essence from it and then supplies it to the whole body. The power of retention detains the food until it is digested and then after analyzing, the useless material is pushed outside the body by the power of resistance. If these four powers would not have been there inside the body, there couldn't be any guidance or arrangement of it. All this system of wisdom and arrangement are the best evidence of the existence, knowledge and wisdom of all knowing, all seeing Allah. Apart from it, millions of people are there on earth but each one is different from other so far as the face form and shape is concerned. So also, the nature, habits, qualities of each is different. Everyone's voice and tone is separate and face and figure and modulation of male and female is also

different. If it had not been so, thousands of miseries would have happened. There could be no identification of friend, enemy, parent or offspring nor of father, brother, mother, daughter and the wife. It very clearly indicates as by What a wonderful system (full of wisdom) the creator of the Universe, created this world which is a masterpiece of His existence, sovereignty, knowledge and wisdom. Allah has said in the Quran that the creation of skies and the earth, and your languages and colours to be different and separate, all these are the signs of Allah and they are the clear signs for those who possess knowledge. And then, Imam Raza said, "The figure and shape, that creates in your thoughts and imaginations, according to that, Allah has created all the creatures so that none could dare to say whether Allah could create any portrait similar to this one."

### SOME ARGUMENTS ABOUT UNITARIANISM

Hasham bin Hakam says, there was an infidel. When he heard the sayings of Hazrat Sadiq, he came to Medina for argumentation with Imam when he failed to have a meeting with the Imam, the people told him that the Imam has gone to Mecca. This man came to Mecca. At that moment, we along with the Imam, were making the circuit of Holy Kaaba. The name of that infidel was Abdul Malik and Abu Abdullah was the family name He rubbed his shoulder with that of the Imam, so, the Imam said, What is your name? He said, my name is Abdul Malik. When Imam asked about his family name he told that it was Abu Abdullah. Imam



said that there is some king whose people are you. Whether it is from the kings of the skies or that of the earth? Tell me about your son, either he is the people of Allah of the earth or the skies. If you replay from either of the two clauses, you will be termed as capable of the blame for argument Hasham asked him why was not he replying to the Imam? The infidel fell unpleasant over my envying. Imam said, When I am free of the pilgrimage, Then you come to me. When Imam finished performing the task, he came and sat in front of him. We all had gathered there. Imam said, do you know what is above and between the earth? He replied in positive.

Imam: Have you ever gone under the earth?

Malik: No.

Imam: Do you know what is under it?

Malik: No, I don't.

Imam: What a wonder. You neither went towards the east nor to west. Neither under the earth nor above the sky. When you didn't go there and you don't know what things have been created there, what does your refusal from those things mean. Is it legal for a wise man to reject those things whom he doesn't know.

The infidel said that none except you, has talked to me like that. The Imam said, you have some doubts in your mind whether there is something in the skies and the earth or there may be nothing in those. He said, probably, it is so. Imam said, O' man! one who doesn't know, does never accomplish his argument over one who has the knowledge and in fact, argument is not for an illiterate. O' Egyptian brother! Follow it from me that we never; doubt about Allah. Don't you

see the moon, the sun and the day and the night that they come and go? There is never any doubt in their usual condition. They depart and then return back. It is their condition of constraint. They have their specific place and they cannot keep away from it. They don't have the mastery over the fact not to return back after going. If they were not helpless, there would have been no days and nights. O' brother! They both have always been helpless. Thus, one who has created them, is more powerful than these and that is none other than Allah.

The infidel said, "you are true." Imam said, O' Egyptian brother! The people are going wrong way and they conceit that Allah is a custom or a habit. So if it is so, why does it not return them after taking and why does it kill them, why doesn't keep them alive? O' brother people are quite helpless. Why did Allah raise the sky and why did He spread the earth and why doesn't the sky fall over the earth? Why doesn't the earth squeeze downside with all its layers. If there would have been no prudent, These skies and the earth would not remain there and the people could not move over the earth. The infidel said, Allah is the master of them both who has restrained and made them strong. Thus the infidel accepted the religion of Islam. On this, Himran said, O' my master' I am heartily devoted to you, it is great and most pleasant that infidels put faith upon you and their elders put faith an the hands of your grandfather. The new Egyptian Muslim asked the Imam to include him in his pupils. The Imam ordered Hashtam bin Hakam to keep this man with him. So, Hasham arranged for his education. Afterwards, this

man went to Syria and then to Egypt and educated those people. The Imam was very much pleased with the chastity of his soul and spirit.

(2) Groups of five different religions had come to the Holy Prophet for discussion. The Holy Prophet, among them asked from the atheists, for what reason do you say that there is no beginning of the things and that, they are incessantly and will remain forever. Perdition is not for them? The atheists replied that we the atheist people impose order on that thing whom we observe and have a look with our own eyes. As we haven't seen the beginning and start of the things, therefore, we described their eternity and didn't find perdition for them. The Prophet said, Have you ever observed the permanence and eternity of things? If you say that you have observed the eternal existence and antiquity of things, then you will have to prove the eternity of your own selves that you have always, been in the same condition, of same form and appearance and on the same intellect. So if you say like that, it means you have been accused of falsehood of all the people of the world. They said, we did never observe the eternity of things. Then the Prophet said, when you did not observe the things eternity, Why did you predict for them to be eternal? Haven't you observed the day and the night, as how they come one after the other? They affirmed that they have. Then the Prophet said, do you think that both day and night separate from each other and one of them surpassed the other one and



that one come, later. They replied in positive. The Prophet said, so anyone among them who has passed away, do predict about its limits. You should not refuse the authority of Allah. The things which observe, some of them are dependant over others without which, they cannot exist e. g. you see the foundation. Some parts of it are dependant over others otherwise it wouldn't be strong enough.

- (3) Abu Shakir Desani said to Hasham bin Hakam, "I have a problem. you please seek permission from your master for me to ask the question. I have asked many scholars and leaned men about my problem but couldn't get a satisfactory answer." Hasham asked, can you tell your problem to me? May be I give you some such answer that would be acceptable for you. Abu Shakir said, I want my problem to be presented before Hazrat Sadiq after getting permission, he came to Imam and said, What proof you have that there is someone who is your creator? Imam said, I did never find my self free of the two conditions (a) that I have myself created my own nature and spirit although I was not present. If there is the first condition that I have created my own self, though I was present before, then I am exempted from the task of creation because I am present. And if I was not present, then you know very well that any annihilated one cannot create anything. Therefore, a third meaning is hereby proved that there is some creator for me and same is the master and beneficent of the universe. Thus Abu

Shakir was struck dumb with astonishment and couldn't say a word.

- (4) Imam Jaffar-e-Sadiq was sitting near Khana-e-Kaaba. On the other side, Ibn-e-Abil Oja and Abdullah bin Abi al Maqfa were sitting inside the Masjid Al Haram Ibn-e-Maqfa said, Do you see this creature (hinted towards, the people who were uncomposing round Kaaba) No one among them is liable to be called with the word of human except that elderly person who is sitting aside, means Hazrat Sadiq and rest are like beasts. Ibu-e-Abi Alojja asked why did you say this for that elderly person setting all of them aside? He said, the quality and merit Which I find in this personality, I don't see in others. Ibu-e-Abu Maqfah warned him not to do so provided that his faith may not be destroyed. He said, it is not so but the fact is that you are afraid of becoming weak in your opinion in comparison to that of mine Ibn-e-Maqfah said, if you think like that, get up at once. Let us go before him and try your best to save your self from any wrong and I hope that in this company, You will know the direction of your horse towards the right and straight path. Then, he will give you two things. Firstly, that obstruction which prevents movement. Secondly, that symbol by which you will be aware of your profit and loss Ibn-e-Abi Alojja came before the Imam and when returned back, said to Ibn-e-Maqfa, Woe to you, he is an angel and not a human. Whenever he wants, he appears in this world in material form and when

desires, goes in hiding like angels (the infidels believes that in their doings, the abstracts do not need a physical form or a body and they know each and everything even the invisibility also) so, the same faith was presented for the Imam also, Ibn-e-Maqfah asked as to how was it? Ibn-e-Abi Aloja said, I went to that dignified personality when none remained there except me, the Lord himself said, If that thing which is said by the infidels is against that which the pilgrims say, so if we are right and there is existence of Allah, then the Muslims will be solvated and you will be killed, And if your claim is correct, means there is no Allah, then there will be no interrogation from us. If the Muslims faith is incorrect, you and they are equal then (means the worshipping of Allah made no harm to them). I said, Allah may bless you, what is that thing which we say and what do they say? The Imam said, How can your and their saying be the same. They say that a life to come after this life, is for them, reward and punishment is for them. They believe that one who is worshipped, who is Allah, exists in the sky The sky is populated with the angels. And you say that it is deserted and none is there in it Abi Aloja said, your saying about the reward and punishment has been deemed plunder by me. And if it is so, as people say, (that Allah does exist), then why does Allah not call people for worship by coming before them personally? In that case, there would have been no conflict between two people as why Allah hid himself



from us and why He sent the prophets towards them. Moreover, if Allah would have done this work by himself, more and more people would have put faith on him. Then Imam said to me, Aloj, woe on you, Where is He hiding. Whose vigour you find in your self? you were not there, He created you, made you elder from childhood and gave power and strength after that you were weak enough and after this power, made you weaker again. He gave you illness after health and health after illness, oppression after pleasure and vice versa, sorrow after happiness and vice versa, laziness after will and vice versa, disgust after desire and vice versa, fear after inclination and vice versa, despair after hopes and vice versa. And Allah, put that thing in your mind which you did never imagine and removed stealthily that thing which you had in your mind. And that Allah by His authority bestows me those things which exist in myself in such a way that I cannot remove them hitherto I supposed whether Allah would show that thing which is in between me and Allah."

The Second day, he again appeared before Hazrat Sadiq for the continuation of the discussion. Hazrat Sadiq said, Have you been made by someone or not? He said, I have not been made. the Imam said, Tell me, if you would have been made or created, how would you have? Hearing this, he was stupefied, could say nothing and picking up a stick, he said, there is length, width, depth in it. It is moveable and it is tranquiller. All

these are the merits of this created thing. Imam said, if you didn't recognize the opposite of these merits, then establish your own self as created one because in your own self, you didn't find that only thing which is created by these aspects. He said, none prior to you, asked me such a question and I am sure, no body after you, will do. Hazrat said, "O' Abdul Karim! suppose, you realized one thing that whatever has passed on, no one will ask me about that, but how did you know that nobody will ask you later on. O' Abdul Karim! you broke your own words because you think that the existence of things is just equal from the very first day of this world then what does the beginning and the end mean. O' Abdul Karim! I just explain it. Think over. If you have a bag full of Jewels and somebody says that there are coins in it and you say, no, these are not coins, and that man says, define a coin where as you are not aware of the merit of a coin, can you say that coins are not in this bag (while you don't know, what is there in it) and you also know nothing about the coin. He said, no. Imam said, thus, this world which is far bigger and huge than this bag, and in it, there are many such created things which are not known to you, how are you refusing without knowing them, he couldn't say a single word in its reply and the result was that some of his companions became Muslims and the others remained with him The third day he again came to Imam and said, Now, I change my question. Imam said, Ask anything you wish. He said, what argument do you have

regarding the things to be recently created? Imam said, "I find every small and big thing in such condition that whenever something same to it is found, that thing becomes bigger than before. And perishing of the previous condition and changing from one condition to another, clearly indicates that thing is a created one. If it would have been very old, the previous condition would never have persisted nor there have any change in its condition. Anything, that is perishable and changeable, would always be easily found or not. So, whose existence is after the non-existence, is created. That which is created, it is compulsory for it to be included in the non-existence beginning and to be old is not for that one. Moreover, non-existence and creation, beginning and oldness, all are opposite to each other and they cannot gather in one thing. He said, "Suppose, I accept this argument of yours but tell me one thing that if the things remain constant on their smaller condition, then what argument would you give about their creation? Imam said, O' Abdul Karim! we were discussing about the world. So, if we blot it out and keep another world in its place, then this will be an argument regarding creation. However, I now give you such an answer that you will have to accept that. All these things, if remain in their small condition, we would keep in our minds that when we will find something similar to them mixed up with them, then these things will become bigger. Therefore, the lawfulness of



change over them will expel them from eternity because alration, if proved, is actually the proof of creation and no excuse remains there now for you. so, he cut short the discussion and then met the Imam the next year in the Harum. One Shiite said to Hazrat Sadiq, Ibn-e-Abi Al-oja has turned a muslim. Imam said, he is blind from this side, he wouldn't put faith in Islam. When he came to Imam, he said, O' my leader and my master! Imam said, for what have you come here? He replied, my old habit has brought me here. So that, during the pilgrimage, I may witness the ways and methods of this city by myself and also the madness and insane conditions of the people such as getting their heads shaved, throwing stones etc. Imam said, O' Abdul Karim! you are still on your path of rebellion and perdition. He again started discussion. Imam said, the discussion now is not about the propositions of the Hajj but it is about the existence of Allah. So, as you say, if it is so, (that neither there is Allah nor any reward or punishment), although it is not so, in that case also, we don't have any apprehension. So in this way, we and you are equal. And if it is like that as we say, then we will be solvated and you will be killed. Hearing this, he turned to his companions and said, I am feeling pain in my heart. Take me away from here. They took him and he died. Allah may not bless him.

- (5) Hasham said to Hazrat Sadiq, If some one asks me, by what argument you recognized Allah,

what reply should I give him? Imam said, Replying to this, you tell him that I recognized Allah by my own self which is the nearest to me. I found my self assembled and proportionate as well as compound and settled. In it letters and pictures are in abundance by which I realized that there is a creator who is the artist and gave me the form and figure.

- (6) An infidel demanded from Hazrat Sadiq, the proof regarding the existence of the creator. Imam said, the existence of the created and the creation is a proof over the creator. Don't you see that as you saw a strongly built structure, you acknowledge that there is some one who built it although you have not seen him.

Then it was asked, what is the proof of the creator of this world? the Imam said, there are three proofs, changing and altering of the conditions of things, weakening of the limbs and organs and breaking of wills and courage.

- (7) Ameer-ul-Momineen was asked, how he recognized his Lord? He said, "by firm determinations and by mere disappointing and by breaking of wills and by weakening of courage. As when ever I intended to do something, some body hindered in between me and my intentions, Therefore, I realized that someone is there who is my Lord,

- (8) Whenever, the true people, go on giving (Thousands and millions) proofs and evidences of a thing, that thing is acceptable. So, When to proof the unity of Allah, the most true people

(means the prophets) numbering to one lack and twenty four thousand, gave evidence, that will no doubt be acceptable.

For the existence of creator, the miracles of the prophets are also the evidence e.g. the stick changing into a snake, splitting of the sea, breaking of moon into two pieces and bringing a dead man to life again etc. besides them, the collective miracles which were shown by these prophets which are about five million in number. It is evident that an ordinary man has no power to do them. So the occurrences of these miracles by particular persons, is a proof that they have been bestowed by some one and that is Allah.

## **UNITY (Oneness) OF THE CREATOR OF THE WORLD**

**(O' Prophet! say that if there would have been many gods, they would have been destroyed.**

**(soora-e-Ambia)**

The oneness of Allah, The creator of this whole world, means that for the creation of this vast and spacious universe as well as for its organization and management, this is the base and foundation of the teachings of all the prophets of Allah and of the revealed religions.

In every basic part and particle of all the things of this world, there is one natural system. Then from an element to the solar system i.e. due to the attachment of all the parts of the world with each other, all of them are giving evidence for the unity of the Lord. Plants and vegetables appearing from the earth, individual system existing in each and every individual, unity of the



collective system in plants, then for the beastly and human's individual and collective systems of wisdom, all are giving evidence for the unity that the master and the creator, all knowing, all seeing and all hearing, and the whole sole authority is the only one Allah. That means, the existence, authority and unity of Allah has been associate with the nature and essence of the world as well as its life. That is why, the materialistic veils, acknowledged the existence and authority and unity of Allah at all levels. His natural sense about the only creator of the world has been given the name of religion of nature by Islam and the Quran. And to introduce the people to the existence and authority of Allah, Prophet and messengers had continuously been sent from the day of beginning by Allah.

At the end (after all the prophets) the Prophet of Islam came and he, by giving the messages (brought by all prophets) in detail, made it complete. Therefore, the Holy Quran, at various places, has defined very clearly the unity of Almighty Allah for the human intellect. So, when the Holy Prophet made announcement of the existence and oneness of the creator of the world, the worshippers of self made idols, believing Allah to be in materialistic dress and cover, refused to accept that beneficial which was unseen as well as free of physical limitations. They asked the Holy Prophet of what type is your Allah? With What thing He is made of? In reply to it, Allah, to introduce Himself, revealed a soora (soora-e-Ikhlās) in the Quran in which, the Prophet was asked to say, "O' Prophet! You say that the creator of the world, who is not possible to be contained in the limits of human

senses and perception, He is all alone and carefree of the material merits and desires and due to being exonerated from body and materiality, is neither the father of any one nor is there any son from Him and there is none to match Him."

There is a saying of Allah that, "Indeed, those people, who leaving Allah, call others as their worshipped one, they can't produce even a fly though they may collectively try to do so." (Anaam-56, Aaraf-193)

At another place, Allah says, "O' Prophet! You say, If there would have been more than one gods in the sky and the earth, they would have been vicious as well as destroyed."

"O' Prophet! You say, among the associates of the god made by you, is there any one who can create the creatures. Then who can destruct them. O' Prophet! Say that it is only the Allah who creates the creatures and inverts them towards destruction." (soora-e-younus)

"Who is there, that by leaving Allah, calls out the other worshipped ones although they don't have any argument." (soora-e-hajj)

"Allah has not established anyone as His son and there is no other with Him to be worshipped." (soora-e-mominoon)

Naasil a Jew asked many questions from the Holy Prophet and said, you say that Allah is one and has no image. In this way, Allah is one and the human is also one. Then what is the difference between the unity of Allah and that of the human being? The Prophet said, Allah is one and alone in reality and significantly. But

the human is one in various senses. The human body, which has length and width, and has spirit, is an image due to only one word and he is not such in other aspects, Naasib said, you are quite right.

Ameer-ul-Momineen, giving his last will, said to Muhammad-e-Hanafia, "O' my son! Know it well that if there would have been any associate of Allah, you would have seen some different effects of his state and sovereignty and may also recognize his acts and his merits. But He is the only one as He has described His own epithet. O' Prophet! Say, Is there any associate of Allah who, in the beginning, creates different creatures. But these idols, can never produce even a fly. (soora-e-Haj)... "Do these infidels make that one, the partner of Allah who can create nothing." (soora-e-Aaraf)... "the idols neither have the power to help them or even to them selves." (soora-e-Yasin).

An Arabi, on the eve of Battle of Jamal, asked Ameer-ul-Momineen that you say that Allah is the only one. Can you tell me how? Ameer-ul-Momineen said, no doubt, Allah is one. And for Allah, to be the only one, there are four conditions out of which two are not right for Allah and the two which are not right are that it is not proper to say Him one on the basis of counting numbers. Instead of that, it should be said that Allah is one, neither there is any companion and match of Him nor He is included in numbers. As you see the Christians believed Him to be one of the three. The second condition is when it is said that Allah is one among any kind for example a human among many of the human beings, and this is also not right for our Allah because, it is a simile and our Allah is superficial



of it. And the saying of the people that our Allah is one according to the self realism. And He cannot be divided into self as well as substance nor He can be divided into intellect and imagination, so our Allah is like that.

An infidel, asked Hazrat Sadiq, why there can't be more than one creators? What is the argument on it? Imam said, while you say 'one' it automatically indicates and explains as if there would have been two, either they both would be equally powerful or both would be weak or one would be more powerful in comparison to the other. Now think, if they both are powerful, why doesn't the one dispossess the other so as to become the whole sole authority of this world. And if we say one is more powerful than the other, then it is well proved that Allah is one.

Similarly, an infidel said to Imam Raza that I say there are two creators and masters of the world. What proof do you have for Him to be one? The Imam said, Your saying Him to be two is a proof that He is only one because when you said two, it means you accepted the one and there is unanimity of all over the oneness of Allah while there is opposition on the point of Him being more than one. Therefore, it is up to you to prove Him to be more than one. And Ameer-ul-Momineen, while bequeathing to Imam Hassan, said, "O' my son! if there would have been any associate of your Lord, then he also would have sent the prophets towards you and you would have observed the signs of the state and authority of that one also and you would have recognize his acts and qualities. But, the authority that is to be worshipped is only one and He is like the same as has been

introduced by Him self.

Ibn-e-Abbas is the narrator that the Holy Prophet said, I swear of that one who sent me with all the good news that Allah will not give torment of the hell to any one who believes in only one Allah no doubt, the Unitarians with deprecate and their deprecation will be acceptable. Indeed, on the day of accountability, Allah will give command for the hell to one nation whose acts on the earth were not good. So, they will say to Allah, O' Lord! Why would you send us into the hell while we had been ascertaining your unity in the world. How will you burn our tongues which always pronounced your unity and how will you burn our hearts which always had faith in your unity and oneness, and how will you burn our faces whom we put on dust for you only and how would you burn our hands whom we used to raise for prayer before you. At that moment, Allah will say, O' people! Your acts in the world were bad enough due to which you will have to be punished. They shall say, O' Lord, is your forgiveness greater or our sins? Allah says, my blessing is the greatest rather to acclaim my unity is greater. Thus, they will say, O' Allah! Please extend your blessing upon us, your blessing which surrounds each and every thing. Allah, will then call the angels and swearing His own honour and grandeur, will say, I have not created any creature so dear among them who affirm my unity very well and it is their right upon me not to burn them in fire and get them entered in the heaven. And the Holy Prophet said, Allah reevaluated towards the Moses, O' Moses! If all the seven skies are kept in one side of a pair of scale the unity of Allah in the second one, the confession of faith

will be heavier.

Imam Muhammad Baqar said, It is the attribute of Almighty Allah that is oldest, He of only one, all alone, care of each and every thing, His existence is not many in numbers. It was said, An Iraqi group says, Allah hears and see with different sides. Imam said, they have talked of falsehood and atheism and have tried to give Him the resemblance to this creature although Allah is greater than that. The fact is that He sees and hears with the same sides. It was said that people say that Allah thinks and ponders in the same way as His creatures do. Imam said, they consider about Allah to be defined and qualified with the qualities of His created ones while Allah is loftier than that.

### **UNITY OF ALLAH IN THE OLD AND NEW TESTAMENT (Taurat and Injeel)**

And it is in the Injeel Yohanna (chapter 17), "The eternal life is to recognize the Christ, sent by the one and the only and real God."(3)

Injeel Yohanna (chapter 9): suddenly, a person came and said, O' master! What good act should we perform to have the eternal life? He said, for what reason, do you say it good although none is good except that one God. (16-17)

Injeel Mati (ch.s) - (17-19) Don't think that I have come to abolish the Tourat or other books of the Prophets. Instead of abolishing, I have come to complete it because I truthfully say it to you that unless and until the earth and the skies do not pass away, not a single did or a particle from Taurat will be changed



until all is completed whoever will break even the smallest of these commands and will also get others to learn it, will be called the most false person in the kingdom of the skies but one who will act upon them and will educate others for it, will be called the great. And (Mati - ch-4-number 11) The Christ said to him, O' satan! Go away because it is written that bow your head before your God and pray only to Him.

Margas (ch-12 - (29). "O' Israel! Listen, our God is only one. So, O' master! Keep loving your God with full of your heart and life and intellect and power - 34- The faqih said to him, O' master! What the truth you described that He is only one and there is none else except Him.

Luqa (ch-4-(7) The Christ replied, Bow before your God, the Lord of this world and pray only for Him.

Yohanna (ch-17-(3) And the eternal life is that they should know me, the only God and also to the Christ.

Injeel Mati (ch-1-(16) Yousuf was born from Yaqoob. He was the husband of Maryam from whom this Christ is born- Mati- ch-11 (1-19), She (Maryam) was pregnant by the vigour of the Holy spirit. It clearly shows the Holy spirit and the Christ are separate. The Christ was born through the power of the Holy spirit. Yahya (Yohanna) was accepted by the Christ but Yohanna did not affirm the trinity.

In Taurat, Injeel and Zaboor, in spite of including recognized and well known faith, though continuous changes, the unity of God and to command for His obedience is still there.

Taurat (ch-Exception) ch-6, no.9. "Then, He (the

God) said, I the master, am thy God. There should be no other God before me. Don't form any pruned face, or form of any thing on the sky above or on the earth below or beneath the earth inside the water, nor bow your head or pray before them because I, the Lord, your God, am very jealous in point of honour. I take revenge from the off springs of the evils done by their forefathers.

The same chapter of exception (ch-6) (4-5) "Listen, O' Israel! Our God is the only God. So, you, by whole of your heart, and full of your strength, be friendly with your God." You, the master, be afraid of your God and pray before Him and always swear in His name. Don't obey the other worshipped ones who are all around you because, the God, who is your God, and is among you, is very high- minded lest the fire of your God's anger may not blaze up on you and may not perish you.

The book of Zakaria, "Is there not one father of all of you. Didn't only one God create all of us?" (ch-12 (10).

The book of Yarmiah (ch-1)-4. "Then, the saying of the master reached up to me and he said that any one, before that I created you in my stomach, I knew you and specified you in the wombs before your coming out and nominated you as Prophet for the nations.

Yarmiah (ch-10) (16-17), O' Lord! There is none alike you. You are great and owing to your vigour and power, your name is great. (O' my Lord, O' my Holy one! Are you not present from the very beginning?" (Jasquq, ch 1-14).

Salateen (ch 8-23), "And Suleman said, O' Lord, God of Israel! There is no God like you either in the sky nor the earth, you, who keeps an eye of blessing on the people who whole heartedly walk before you."

Tawarikh (ch-17 no:20), O' Lord! Nobody is like you and except you, as we have heard by our own ears, no there is no absolute God. I, the Lord am the creator of all. Lamentation is for him who quarrels with his creator. A piece of earthenware quarrels with the other one, what should the dust say to pot maker, what do you prepare. (12) I made the earth and created man over it. And, I, rather my hands stretched the skies and I commanded over all their incomponents and I have held them for the truths because the Lord who created the skies, is the God, He made the earth and prepared it and established it. He says, I am the Lord and there is none except me. Did I, the Lord, not say that there is none except me? The ever speaking truth, the God the salvation giver is none else than me. Incline towards me so that you may be solvated. O' people, living on the banks of the earth, I am the God and there is none except me. Yashu- ch-01 no-17, only on this point that as your God was with Moses, will remain similarly with you. (11) Because O' Lord! Your God is of sky above and of earth below Zaboor (145)-1- O' God! My king! I will say about your greatness and I, for ever and ever, write your name as holy and blessed. I will daily say you as blessed and I will always praise for your name - Zaboor- no. (146-ch-21) when I shall be alive will admire my Lord. Until I am present, will applause my Lord.

Asif's Zaboor (7-50) "God- your God is myself."



Asif's Zaboor (9-5-81), "O' Israel! If you will hear me, so there should be no one to be worshipped among you, you should not bow your head before any one else, O' Lord! I am your God."

Namaz (prayer) of Dawood (Zaboor) (ch-82 no:8) "O' Lord! Among those worshipped, none is like you and qualities like those of you, are no where." Zaboor (ch-89-8) O' Lord! who is the Lord, strong like you.

(Chapter 97-8) O' all those who are worshipped, you bow your heads before Him (9) because, O' Lord! You are the highest on the whole earth, you are glorious among all of them- (ch-124-8) Our help is in the name of Lord who created the skies and the earth.

Yasiah (ch-42-5) Lord who creates the skies and stretches them and who spreads the earth and to them who come out from the earth and gives breath to those who are above it and bestows the spirit and soul to those who walk over it. That Lord says like this. (6)

I, the Lord, called you for the truth, I will hold your hand and will protect you and will give you for the people and for the light of the nations (7) so that you may open the eyes of blind and bring out the prisoners from their confinement and to get them released from the imprisonment who sit in the darkness.

Yasiah (ch-45-5-8) I am the Lord and none else is there except me. I prepared you although you didn't recognize me. So that the people from the directions of sun rising to sun set, should know that there is none except me. I am the Lord and no one is there except me. I make the light and the darkness, I am the Lord, maker of all."

The book of Danyal (ch-92-23), Then Danyal

thanked the God of the sky. Danyal said, eternal blessing on the name of God as the wisdom and authority is for Him because God changes the times and periods, Suspends and establishes the kings. He bestows wisdom to the learned and knowledge to the intellectuals. He reveals the hidden and secret things and knows well whatever is in the darkness. Light is always with that one. I thank you and admire you. O' God of my father and fore fathers who gave me wisdom and strength and you showed before me whatever I demanded from you.

### ALTERATION AND ADULTRATION IN TAURAT AND INJEEL

For changes, alterations and adulterations in Taurat and Injeel, the centuries old history of it is a proof how, through the invades and attacks on Bait ul Muqaddas by various nations, Taurat and Injeel had been burnt and destroyed and every time, the history knowing priests kept on collecting and re arranging by their own memory. That's why these books could not be saved from the human adulteration. Therefore, on the one hand, there is a description of the faith of Unitarianism the axis of the teaching of the Moses and the Christ while on the other hand, description of the human adulteration is also there. In jews, after the destruction of Taurat, Hazrat Uzair came along-with another Taurat so the jews declared him to be the God's son thus changing the teachings regarding the Unity of God. Similarly, the Christians declared the Christ as the God's son although they knew that he was born from Hazrat Maryam. Not only this, but after

establishing the faith of God to be the collection of God itself plus the angel Gabreal and the Christ, they entered this faith in the holy book Injeel.

It is obvious and well known from the historical facts that due to great love for prophet sheeth after his death by his nation, they prepared his small statues and kept them in their homes and in this way the worshipping of idols and statues started in the world. But the places where the humanity went on spreading, mighty Allah continued arranging the divine guidance. When this idol worshipping reached India, Ram Chandar appeared for them as a great leader and guide. But after him, his followers, changing his message and teachings, made the idol worshipping so much customary that several small statues were prepared for different purposes. The hindus established three aspects of God and maintained that God's existence is only completed when these three come together and they are BRAHMA, WISHNU and SEFA (means father) who is the founder and the creator of all. And the wishnu (the son) who is the watchman and the custodian of all the universe and sefa, who is the greatest spirit of appearance the collection of these three is the Brahuma and that is the creator and the starting point of this world. Every hindu wishes to be absorbed in that spirit so as to get rid of.

Wishnu is responsible for the safety and continuance of things. There is also a god of kindness. The symbol of the Wishnu's worshippers is that they mark a cross on their forehead with the red trick dust every morning. Hindu believes that wishnu can be inclined for lighten in this materialistic world by means



of prayers, vowing, spells and sacrifices. Wishnu, by appearing in shape of any great personality, performs some works of great importance. Among the descents of wishnu, harsingh, Ram Chander, Krishn and shahud are the most famous while the last of them i.e. shahud is the god of destruction the symbol of his followers was a lungi or dhoti. Three headed statues of shahud have been found from Moen-jo-Daro.

Budh Mat - many thousand years ago, Gotam Budh was also born with the revealed guidance. He gave the nation, message of the existence Unitarianism, power and authority of the Lord. But after him also, his followers changed the teachings relating to the divine Lordship. So, Budh mat also declared three parts of God. They say that Budh is the god and there are three parts of him i.e. Bodi (father), jeenast (son) and Jeefa (the old spirit).

The Jewish - when the Moses came, he tried hard to get the human thoughts out of the idols worshipping so also preached about the firm belief of the one God. As the idol worshipping had become so much solid in the human nature that when Moses had gone to the mount of Toor for forty nights to receive the Taurat, one of his companions Saamri disaffected all the followers except a small number of them and he made them the worshipper of a calf. And then, after the departure of Moses from this world, his nation changed his teachings, believes and faith. Thus, the adulteration which was made in the belief of unity (in Taurat), is described like this:

Taurat, Chapter of birth (chapter 32) Yaqoob, from the beginning of the night till morn, wrestled with

God, when it was morning, God wanted to go, Yaqoob said, I wouldn't let you go until you bless me. God asked what his name was? He told that his name was Yaqoob. God said, rather your name is Israel because your power and strength is just the same as that of mine.

Taurat, book II, Samuel (chapter 22). "The Lord alighted from the sky. Smokes were coming out of his brain and fire from his mouth (9)."

Taurat - chapter of birth (Chapter 18) when God wanted to torment the nation of Looth, God passed over beside Ibrahim while the later was in his tent. Ibrahim, seeing three persons standing in front of him, stood in his place and then putting his face on the ground, said, O' my lord! I wish to wash your feet and bring meal for you under this tree so that, by eating it, you should get strong. God said, "Do what you want". So Ibrahim washed his feet and then brought a calf and milk for God. On the seventh day, God rested and gave blessing to that day because God rested on that day after being free of all his work.

Similarly, Christians also, changing the Christ's message of unity of God, reposed the Christ as the son of God so also they got many such things included in the Injeel which had already been declared unlawful by all the prophets. All the Injeels very clearly give the witness that 2000 years ago in Palestine, the Christ was born from Hazrat Maryam but after him, the Christians establishing him as the son of God, declared him as one of God's parts and then began to determine the ever lasting trio i.e. God, son i.e. the Christ and the holy spirit i.e. the Gabreal. So, it is written in the Injeel.

Youhanna that It was a word and this word was with God, then all the things were created by means of that one and nothing could come into existence in the absence of that word.

Injeel- Youhanna (chapter 5) "who is the one that dominates the whole world except the person who believes that Christ is the son of God. It is in this way that he will then come into existence through water and the blood.

And it is the witness of all the Injeels that Hazrat Essa was born from Hazrat Maryam about 2000 years ago. So it is a matter of thinking for those who declare Essa as the son of God that prior to his birth was there an imperfect or defective god in the universe? And whether the divine activity was defective in Him then who created Hazrat Essa?

Injeel Youhanna - chapter 6. Essa said, "I am the life's bread. Your forefathers ate me in the deserts and they died. This is the bread that alighted from the skies so that any one eating it, should not die. I am that live bread that alighted from the sky. Whosoever eats it, will be kept alive till the end of the world. The bread that I give to you, is my body and I bestow you for the life in the world. The jews fought with each other and said how this man will give his body to us to eat. Essa said, so be it, I tell you that if you did not eat the human body nor drank its blood, you wouldn't find life in yourself. Whoever ate my body and drank my blood, will get the eternal life, I'll return it to him on the last day because the meal of my body and drinking my blood is the only fact so the eater will remain in me and I will remain in him.



Isha Rabbani - Injeel (Mati -26) when they ate the meal, Essa, taking a bread gave blessing and cutting into pieces, distributed it to his pupils and said, eat it as it is my body. Then took the bowl, thanked and said to them, you all drink from this bowl as it is my blood which was shed for many people so as their sins to be pardoned in this modern age.

Injeel-e-Marqas (chapter 14) 22 to 24 and chapter of birth (chapter 21) "Nooh came out of the boat and along-with his off spring, Haam, Saam and Yafis, entered into the tent and drank wine His sons diverted their attention towards his private parts of the body. On the other hand, for the wine, Injeel amsaal no 20, is the riotous whoever is chanted by it, is not wise enough. Injeel, chapter Tasamba chapter 21 - number 20 to 22. Drinking of wine is a malignant attribute and its last limit is to be lapidated - kitab-e-Ahbar, Chapter 10, Lord said to Haroon, Neither you nor your sons should ever enter into the tent while you have drunk so that you may not die. This is a law for you and for many of your future generations so that you should be able to differentiate between the holy and all pure and impure things.

### **Source of Cognizance - The First Creature**

"O' Prophet! Say, if there would have been a son from Allah, then I, among all His people, am the first and the for most." (soora-e-Zukhruf).

"We are the first creature, that from the very beginning, kept on praising and sanctification of Allah and thus, when the angels observed our luster, found all of it as only the one and found our dignity to be

great. We praised Allah so that the angels should know that we are the creatures and are pure from the qualities of the people (said by Ameer-ul-Momineen).

From the mysteries of the present world up to the intelligent arrangement and organization of its parts, the human intellect, by day to day inventions, is notifying the existence of the creator who brought the world into existence while it was nothing and one thing is quite clear that the stage of inventions and subjugation of world, up to which the human intellect has reached, is in fact the out come of the hard work and struggle of many centuries and this scientific journey of man is continuing with a rapidity and then after about two centuries, at what stage of secrets of world and new inventions and creations, it will reach, the human being himself is not in the position today to think about it. From the human wisdom and intellect, it is quite evident that the man, whenever invents any new thing, that invention, in the very beginning is usually defective. After its creation, he finds out its defects and after removing them, he prepares it again and in this way, by making it and removing its defects again and again, the human proceeds forward towards the progress. This is because human being is imperfect in the knowledge as well as the capability. But, Almighty Allah, who gave existence to the whole world and also the knowledge and wisdom to the human being, neither His knowledge nor the capability and authority is defective in any way. Allah says that He is all knowing and He has full command and control over every thing. Therefore, that most powerful and all knowing Allah, brought someone from annihilation into

existence, and declared that creature to be first of all, that first creation in the universe, created by Allah, will no doubt be the most perfect in all respects. That creature, as is the first among all, will definitely possess all the qualities, abilities and span of knowledge to absorb the qualities and mastery of his creator and no doubt he would have absorbed this all according to the abilities. It means that this first creature of the world might be the exhibitor of all divine attributes of elegance and perfection and incarnation of knowledge, wisdom and intellect. So, he might have come into existence with the perfection of the cognizance of Allah and after him, who so ever, possessing wisdom and intellect will come into existence, world has gained the cognizance of some divine attributes of perfection and vigor after observing that first creature, as soon as had stepped into the world of existence with the perfect wisdom, perception, knowledge and cognizance, he as a result of thankfulness and gratitude's to the Lord, must have had the full praise and admiration for Him. Seeing this, the creature coming after him, would surely have done the same. That's why, the first creature as well as the first intellect announced that Allah is prayed through us. If we were not there, there world have no cognizance and no worship of Allah. The divine attributes were proclaimed through that first creature so also the divine knowledge and authority and His eternity were expressed and through the same first creature, life, existence, wisdom and intellect was bestowed to this world by the first creature and this universe came into being from the resplendent parts of this creature. The human intellect has found out that



the beginning of this vast universe was done by the parts and particles of light and then by the balanced continuation and composition of these splendor particles, the universe came into being.

The same first splendor and creature also became the source for the universe to get life and the existence. Then on the Physical as well as the materialistic stage, water had been tranquillized as the means of the immortality of the universe. That's why, this first splendor was related to water as the existence and continuity of the world depends upon it and then, from this first creature, wisdom was bestowed to those creatures who are the bearer of intellect and wisdom so this first creature was marked with intellect also.

And as the time and space and the life are also creatures then the one who was created first of all by the Almighty, he definitely existed before the time and space means when he was coming into being, time and space were adherent to him. If there is a pen in hand and the hand is moved, the movement of the hand as well as the pen will seem to be altogether but actually the first movement will be of the hand.

Hazrat Baqar said, "Of course, praising Allah is at the top most and very lofty that Allah is present from the very beginning and nothing was there except Him. He was present with the greatest quality and vigor to create while there was no creature. The first thing He created, was the water". Someone asked the Imam whether water was created by some other thing or from nothing. The Imam said that the very first thing which Allah created did not come into being from any thing, this chain would have never ended and there

would have one thing always attached with the creator while Allah is present perpetually and nothing is with Him.

Ameer-ul-Momineen said, "we are the first creatures as from the very beginning, we have been praising and magnifying and admiring the Almighty. The angels have already observed our splendor and found all of it as one and the same and they also found our honor and dignity at the peak. We prayed to God, praised Him so that the angels should know that we are the creatures and at the same time are exempted from the human attributes.

### **The Divine Attributes are first the essence of one's self**

Each and every thing and even the smallest particle of the universe is a witness for the existence and authority and the perfection of attributes of Almighty Allah. For the universe as well as all the creatures present in it, coming into being from nothing and then again turning into declining condition, is a clear indication that this world is neither eternal nor immortal. It means each and every thing of the universe is a witness for the eternity and immortality of Allah.

And one thing more that is quite evident from the wisdom and intellect is that a book is always the manifest of its writer's qualities just like any product which is that of its producer and any creature is that of its creator, Apart from all the existing creature according to their ingenuity, the qualities of their creator are very clearly expressed from them. The

beauty and splendor of the universe is a proof that the universe is very glamorous.

The human being, among all existing creatures, is the most distinguished and the noblest one. In spite of his ingenuity being limited, he has absorbed a great number of the attributes of his creator. By the human power and authority as well as his control over the universal forces, the whole sole power and authority of the Lord is clearly expressed. So also, by the kindness and affection from human being, it becomes apparent, how merciful, kind and forgiving is the creator of all. By the habit of forgiveness and overlooking, His forgiveness and mercy is expressed. By the generosity and liberality, Allah's beneficence and liberality is reflected. By the connivance at the faults, it becomes evident how covering His people's faults, is the Lord. So also by the rage and fury of man, the power and imperiousness of Allah is expressed. Similarly, by the clemency of man, His affability and by the existence of man's life, His quality of being alive is expressed.

While all the existing creatures, according to their own feasibility and capability, have absorbed the effects and the reflections of the attributes of the creator and the human being, owing to be the most eminent of all the creatures and according to the high grade and rank of his credibility, absorbed these effects more than others. Then, there are different classes and steps in the humans also. Some got reflection of kindness, love and affection, some, that of generosity and liberality of kindness, love and affection, some, that of pardoning and forgiveness. But due to the unlimited power and authority of Allah, there should have been some



perfect, creative master piece of Allah who among all, has absorbed the reflection of all His attributes to such an extent that Allah has bestowed His qualitative names (RAUF and RAHEEM) to this creature as has been described by Allah in the Holy Quran for His beloved and prophet of the universe," the Prophet is pity and merciful for all momineens. Moreover, though the Almighty has provided all the motives and means of the creation and continuance of the universe, and also being Him self the merciful and kind, He declared the Prophet to be kind and gentle physically as well as corporally . One more thing is quite clear that the qualities and the spirit of the creatures are separate and rather different from each other. The human being receives the knowledge and power from the external resources and when by forgetfulness and physical weakness, knowledge and power part ways making it clear that its spirit and qualities are separate. But so far as that of Allah are concerned, they are one and the same and do not in any way differ. His self attributes can never be separated from His own self. Knowledge, power or authority, existence and immortality are the self and personal attributes of Allah which cannot be set apart from Him. There are eight evidences of documentation which have been declared the gist of His attributes, and they are just the spirit of His self. That's why Allah is the one who is the truest as well as the just. The Holy Quran, by saying Him as "the only one (احد)", not only declared His unity and oneness but also stated that the qualities of Allah are just according to His self.

Imam Ali Raza said, "Allah, prior to the beginning

of this world, is all knowing, the most powerful, alive, the oldest, all hearing and all seeing". Hassan bin Khalid said, O' son of the prophet! One of the human group says that Allah's qualities of knowledge authority, eternal life, older than any one else, all hearing and all seeing - they all are separated and distinctive. The Imam said, whoso ever has said this and termed it as religion, it means he, along-with the one, is establishing many other gods and thus he did not remain in our prophecy or guardianship. The Imam, further said, "Allah is eternal (by self), all knowing, having full control over all, the oldest of all, all hearing and all seeing (all by His self) and those polytheists who fix for Allah, the resume balance with an embodied creature, Allah is higher than all that.

Imam Moosa Kazim said, "None indeed except Allah is the one to be worshipped. He is alive without any condition, how and where He is and is not in any thing and not on anything. And Allah did not begin with any place of living and did not become powerful and strong after creating things and nothing resembles Him nor He is ever free of power. He possessed power and authority before creating the universe and will remain the same after the universe will finish. He is the only God to be worshipped. He is alive without any life already created and He was the master and the Lord before creating things and will remain the same after them all. There are no limits of Allah and He cannot be introduced with any such thing which resembles Him (means there is nothing which resembles Allah). He is the only one who is always to remain in one condition. Senility and weakness do never overcome Him nor He

is ever scared of any thing but as a matter of fact, all the things are afraid of Him. And He is alive without any created life which will one day definitely end. He is ever present without the condition of adhering, unlimitedness, space and housing. In fact, He is the real Lord and each and every thing will come to an end while Allah will remain forever. To create and to command is for Allah only. He is auspicious, protector and preserver of all the universe.

The divine attributes are of three types:

1. Those qualities for whom the thought of negation and seizing by force from Almighty Allah cannot be possible but those qualities are actually a proof of His self without having any relations with the creatures such as knowledge, authority, eternity and immortality are the personal attributes of perfection and neither they can be denied nor is there any relation with their opposites.
2. Those attributes of whose significance, there is a co-relation with the creatures such as creativeness, sustenance, mercifulness, generosity, forgiveness, covering of failings etc. these all are the attributes relating to Allah's perfection and elegance.
3. Those attributes which are related to the aspect of denial and negation. Such as the denial of physical structure, composition, time, space, capacity and so on for the Almighty Allah because these are all human personal qualities and there is total denial of them in respect of Allah. That's why, they are called the negative qualities.



There is a very close and eternal relationship of the attributes of perfection with that of Allah and there can be separation of them at all nor there is any relation with the opposite of these qualities means, no relation with the opposite of life, knowledge, authority etc. It cannot be possible that Allah is sometimes powerful, leaned and all knowing and sometimes not. As a matter of fact, the negation of personal, perfect qualities is a great detriment and Allah is free of them all as well as furnished with each and every perfection. However, Allah can be defined with the opposite of the practical or actual attributes. The opposite of pleasure is anger and that of Love and affection is hatred and of blessing is torment. Allah is pleased and so also the ragious. It means that any quality of whose opposite is impossible to exist in Allah, that is a personal quality and when a divine attribute is related to any action, this quality become practical e. g. Allah is all the time competent and powerful in the task of creation. But when Allah created, He was called the creative in the real sense and when He gave food, he was called the sustainer. Imam Jaffar-e-Sadiq said, our cherisher is from the beginning and will remain for ever, knowledge is His self attribute. Similarly, all hearing is also His self attribute, all seeing is also the same, so when Allah created the things and information came into being, then Allah's knowledge was established over these things, means Allah's knowledge was expressed through these things. His hearing was established over a thing which could be heard and His seeing was established over a thing which could be seen and His power and authority was expressed through those

things which are controlled and governed. It was said that Allah has always been the one who talks. Imam said, to talk is a quality which is created and it is not eternal which as a matter of fact, Allah was present and there was none to talk. Abu Baser said, Allah has always been the one who talks.

Imam Jaffer-e-Sadiq said, "Allah is a splendor in which there is no darkness. He is life and no death is for Him. He is knowledge in which ignorance is not there."

To explain for the attributes of Allah, to be just the essence of His self, there are various examples on the creatures level e.g. saltishness in the salt is just the same as salt itself. The reality and the quality of salt are the same. If the saltishness is separated, the salt will definitely lose its existence. Same is the case with sugar and its quality. After setting apart the sweetness, there will be no sugar left.

### **Eternity and Immortality - Very Old**

Allah is eternal and will remain forever, Neither there is the beginning nor the end for Allah. All the universe, time and space have been created and brought to existence from anlation.

#### **Types of Old:**

Old that is personal or self: That old prior to which there was nothing He is the first and that is Allah. The timely old is the one whose existence is from before the time and period. Among the present creatures, Allah is the first of all present while the time, space and period are the creatures And the timely old is that which is present before the time and space. The

Almighty Allah is the creator of time and space. Therefore, Allah is the eternal and immortal and old that is self.

Similarly, if anyone is present before all, who is the beginner of all, and that, before which was the time only, so all those existing creatures who are created in the time and period, all those are timely and newly created and are not eternal.

Replying to a Jew scholar, Ameer-ul-Momineen said, Before the before, when there was no before, my beneficent Lord was present and will remain after every after when there will be no after.

In one of his lectures, Ameer-ul-Momineen said, "All admirations and praises are for that Allah who is the creator of all and who has spread the mattress of the earth. Neither there is the beginning nor the end of Allah. He is the first even as well as remains without any end."

When Hazrat Baqar was asked, from when is Allah in the universe, he said, was there any period when He did not exist? So how can I give answer to your question. This thing is said so as any thing which does not exist, should automatically happen. For Allah, it cannot be said from when does He exist? He is there before any before and will remain after any after."

Imam Muhammad Taqi said, "Allah is the oldest of all and is present from the time when there was nothing. The holy names and qualities are created by Allah but names and qualities mean Allah itself in whose existence, variation i.e. the separation and the meeting are not there. Because separation and remixing of parts is there where there are parts of



something while Allah is one at all cost of whom are no parts nor is there any concept of maximum or minimum. Every thing in this world, which has parts and for which there is a concept of maximum or minimum, is a creature which very clearly is a proof of its creator.

A fire worshipper asked Hazrat Sadiq, how all the things came into being? Imam said, they haven't come into being from anything. He asked how did they come into being from non-existence. Imam said, the creation of things is possible in any one of the two conditions. Either they came into being from any other thing or from non-existence. Now, if they have come from any other thing, it means, that thing was present along with the creator. In other words, that thing is also as old as the creator and the thing which is the oldest, can not be a mortal creature nor it can be changeable and thus there will be a unity in its essence and colour. Then, from where in this world have come different goods and varieties. And if that thing is alive from which all other goods have come into existence, then from where, the death has emerged. And if that thing is dead, from where the life has come. And it is impossible that one live and one dead, both are old and eternal, because to bring out a dead one from such a live who is live perpetually. So also, it is not possible that a dead and lifeless would be old and eternal because death is attached with him. Therefore, for a dead one, neither there is power nor eternity. Abu Baseer says that Hazrat Sadiq took out a page on which it was written that the most Holy Allah, who is the only one and the real, and there is none except Him to be

worshipped. He is the oldest, beginner of everything, while there is no beginning of Him self, mortality and death are not for that Allah. He is the creator of every that thing which is not seen and He is all knowing without any education. This is the Allah of whom there is none to share.

### **Power - Authority**

Indeed Allah has got full control and authority over all A great system (of great wisdom) promulgated by the Almighty Allah relating to the creations, management, existence and consistency of this vast universe, all are a clear evidence of the power and authority as well as the wideness and greatness of the Lord. This power and authority is the personal attribute of Allah which cannot be separated from Him at any time and at any cost. Therefore, Allah is free of any defect and any kind of weakness. As Allah has got full control and authority over the creation of this vast universe, in the same way, He is fully powerful enough to perish and finish it.

The human being, whom Allah has declared as the best masterpiece of all creatures, is on the one hand, so much weak that a mosquito, by entering into the brain, demolishes all the pride and haughtiness of Namorood, while on the other hand, the creator has poured a slight spark of His quality of knowledge and authority in him on account of which, the human making best use of them, conquers the forces of universe, over comes its openness, is scaling over the planets which are millions of miles away and by opening the chest of particles and atoms, can bring

havoc on earth whenever he likes. Moreover, this human being, while sitting on earth, can easily cause destruction on other planets hanging in the space. And this all is the result of the very little knowledge and perception, bestowed to him by Allah. This human being can make the pilot - less planes fly in any direction and can throw heavy bombs from them wherever he wants. He can also turn the direction of rockets, thrown into the space and he can change the matter into power and vice versa.

In spite of all this power and authority, the one who over-comes the external world, could not do so with the desires inside his own self. But the human over coming the forces of the universe, is constantly being entangled in the slavery of his own desires. That's why as much he is stepping forward in the materialistic development, so much he is going on increasing his mode and material of destruction.

Thus, by the human power and authority over the forces of universe, the power and authority of Almighty Allah is introduced, then those Holy personalities in whose existence, Allah transferred most of the reflection of His own attributes of perfection and has made them the perfect spectacle, and has presented His own knowledge and authority through them how great and high will their power and authority be on the whole universe. That's why, these Holy personalities, by expressing their own authority over the universe, introduced that of Allah. It was sometimes done by breaking the moon into two pieces by just pointing at the moon with the finger and sometimes with the hinting of a finger and making already set return on the



sky and thus turning the direction of the whole system of the universe, introduced the human thought with the power and authority of Allah through the power of prophet hood and prophecy i.e. wilayat.

The human being of present day, by turning matter into power and power into matter, and by making a picture movable, is expressing his creator's bestowed power. Then those Holy personalities whom Allah has made the perfect model and spectacle of His own knowledge and authority, if they turn a picture of a lion (printed on a carpet) into real lion and then again turn it into the picture, and if they, by their bestowed power and authority, do change the human appearance, face and figure and if the tiny, lifeless stones confess on the hands of one, these all cannot be denied. And by this authority of prophet hood prophecy, the divine power and authority can easily be understood.

Muhammad bin Urwah asked Imam Raza whether Allah created all the things by power and authority or without its source? Imam said It is not right to say that Allah has created the things by His authority and by any source because, when you say that Allah did so, it means you considered the authority as something other than Allah and also deemed it as an instrument by which Allah created the things and this is the infidelity. But when you said that Allah created the things with the authority. In this way, you describe the quality of Allah that He has got the authority to do so and He is neither weak nor powerless nor indigent like others, so it is correct.

Hazrat Sadiq said, Indeed, you cannot over come

the power and authority of the Almighty. Nor can you reach up to the Allah's reality as well as the limits of His knowledge nor any thing can reach up to His greatness. Allah is a splendor in which there is no darkness. He is the truth in which lies do not exist. He is justice in which no cruelty and oppression is there. He is just and right and no falsehood is there. Similarly, Allah is eternal and will remain forever, Allah was there when the earth, sky, day and night, sun and moon, stars, clouds, rain, winds - all were not there. Then, Allah wanted to create the creatures who should express and ascertain the greatness, magnificence, grandeur of Allah. No doubt, Allah was present and nothing existed with Him. So, Allah determined to create His messengers and prophets, and those who would be the witness over the created ones. Therefore, prior to them, created the holy spirit, the Gabriel through whom Allah corroborates His messengers and prophets, and by means of the graciousness bestowed to them, also protects them from Satan's abominable temptations, expands their true thoughts. So Allah created the holy spirit who alights on the prophets along-with the revelation. Then Allah asked the holy spirit to like a shadow for the messengers and prophets. So Allah, helps them through these two i.e. the Gabriel as well as the holy spirit and also helps them through them against their enemies and protects them through these two.

### **Knowledge of Allah**

**"And He knows all what one self earns."**

(Raad-44)

"No doubt, Allah is all knowing of all hidden secrets and all existing things and is the caretaker of all." (Ahzab - 52)

"No doubt, Allah is aware of all the hidden secrets of the earth and the skies." (Fatir - 38)

"Indeed, that Allah knows the secrets inside the hearts." (Al Imran - 119-153)

Hazrat Sadiq said, our beneficent is ever existing and knowledge is the greatest attribute of Allah while there were no information at all. So, when he created the things, informative aspects came into being, so knowledge was based or implemented upon them.

Safwan bin Maskan asked Hazrat Sadiq, whether before creating the space, Allah knew about the place or knew about it during their creation or after the creation? Imam said, All is greater and higher than that but He knew it before the creation as he knows it after that too. Similarly, He has the knowledge of each and every thing before its creation.

Muhammad bin Hamza wrote to Hazrat Kazim that there are differences of thoughts among your attendants. Some are of the opinion that Allah knows each and every thing before its creation while others say that Allah is always with the knowledge. He knows something and acts means the knowledge of Allah is separate from His self. So, if we insisted on proving His knowledge to set apart from His self, it means we are establishing one thing attached with Allah from the very beginning. So, you guide us to the actual fact. Imam, replying him, wrote that Allah by nature, is all knowing by His self.

Hazrat Sadiq said, Allah knows each and every



thing and nothing is unknown to Him. Nothing in the earth or in the sky is hidden or secret for him and He knows what will come into existence and how and what is yet not existing. And for Allah, to be omniscient, is not in such a way that His knowledge is more than His self but the fact is that the knowledge of Allah is just the same. Hazrat Raza said, Allah is all knowing relating to the things and nothing is out of His knowledge and resources. It is said that the knowledge is gained through experience and if experience and affinity is not there, knowledge is not there. So, What Allah has created, He always knew about it.

Ayub bin Nooh wrote to Hazrat Kazim, whether Allah possessed knowledge about all the things before their creation or came to know what things He has created just after creating those things? Imam gave the reply that Allah knows each and everything before and after creating them.

Imam Ali Raza said, "Allah knows each and everything without relationship, without experiencing it. Nothing is out of the limits of Allah's knowledge. His knowledge is not based on experience and relationship it is not so that if there is no experience and relativity, Allah wouldn't get the knowledge of anything. In fact, this is the condition with illiterate person. Allah always knew what He has created."

Ameer-ul-Momineen said, "Every learned person achieved knowledge after ignorance. But there is no relation of ignorance with that of the almighty Allah nor Allah learned from anywhere and anyone. All the things have been confirmed by Allah's knowledge. His knowledge did not increase before or after the creation

of the things. The knowledge which Allah possessed before, is that which is after it." Ameer-ul-Momineen, in one of his addresses said, "He knows what he created and He created that thing that He knew. He did not create anything after due consideration and lot of thinking and with any new knowledge and information. Hazrat Ali, in the address, further said, In His knowledge and information, there is no interference of any stranger. He is all knowing prior to His own information.

Imam Muhammad Baqar said, "Indeed, the knowledge of Allah is of two types. One is particular while the other is common. The special and particular is that one about which He did not acquaint with the angels, prophets and His messengers while the common knowledge is that about which He informed them all and it is the some which we got through the Holy Prophet. It is the saying of Hazrat Sadiq that whoever said that Allah knew some thing after that it came into being, he became an infidel and went out of the jurisdiction of unity."

Hazrat Sadiq said, Allah's name is ALEEM because He is never ignorant of anything. Not a single thing in the earth and the sky, is unknown or hidden from Him. He knows, what will happen and what will not happen and what was there and what will be there and how will it be? And for Allah to be all knowing, we don't take it in the sense as we take it in case of His creatures that they know any thing on account of the power, this is not meant by Aleem. Allah is greater and higher than the qualities of the created ones. Anyone who kept Him apart from all impurities, this will be the meaning of the

knowledge and authority of Allah and if it is not so, there would have been no difference between Allah and His creatures. And Allah is free of every kind of defect and detriment therefore His names are chaste.

Regarding the names of Allah, Hazrat Raza said, In fact, the pure name of Allah, along-with the knowledge, is not with any such by which Allah would have known all the things and would have taken help in connection with the commands and decisions as we see the learned men and scholars that they became learned after hearing so their knowledge is created one and achieved by some means while firstly they were illiterate and the knowledge of things, often separates from them, then they returned back to their previous ignorance. On the contrary, Allah's name is AALIM (all knowing) because He did never remain ignorant of any thing.

Imam Hassan Askari said, "The Almighty Allah knows the things before their coming into being and is the creator before the creation of all. He is the beneficiary before every brought up one. He is the master of each and every creature before getting control. So Muhammad bin Saleh Armani said, I depose that you are the saint of Allah, and His sign and you are the one who establishes His justice and do also walk on the path as well as knowledge of Ameer-ul-Momineen.

Imam Ali Raza was asked whether Allah knows prior to any thing's existence, how would it be? Imam said, No doubt, Allah knows the things before their coming into being. And when the angels had said, O' Allah! Are you making this mankind your caliph on the earth who will create disturbances there, Allah said, I



know well what you don't. It shows that Allah is the oldest of All and possesses the knowledge of each and everything before its creation. In this way, our Lord is the preserver and protector of the universe, all seeing and all hearing.

The Lord of the universe is self existent. All His attributes of perfection are just the same as His own self so also the perfect knowledge of Allah too of which no decreasing or denial can be done at any time nor there can be any change or alteration in His knowledge because this is a human quality. Allah is learned before and after the creation of things and the universe. The attributes of perfection of Allah are number less and among them the perfect knowledge is on top. As much reflection of this attribute has the human being absorbed in himself, he is subduing the forces of the universe by means of the power of that knowledge and wisdom. As a matter of fact, this human being by means of the same knowledge and wisdom, overcomes the atmosphere, reaches the other planets, puts in life into the lifeless materials (Tape recorder and computer etc) by sitting here on earth, enjoys the planets and stars which are billions of miles away, approaches the thoughts inside the heart and mind, kicks up a row in the universe by the force of his knowledge, hears the voices from billions of miles away, watches the different conditions of an unborn baby in the mother's womb, but this creature - the human, inspite of possessing so much knowledge and intellect as well as power and authority, his knowledge is very little and defective also. Almighty Allah addresses the human being in the Holy Quran "you all have been bestowed

very little knowledge." And the personality, whom he terms as the cause of creating the universe, made him the manifest of His own attributes and in the Holy Quran, addressed to him, that, "O' Prophet! Your Lord taught you and gave you the knowledge of those things and matters which you didn't know and great blessings of Allah are upon you. It means that Allah termed His prophet as the greatest personality bearing the greatest knowledge and also said that the human knowledge is quite less. Now, it is to be thought that the human knowledge which is so deficient yet has got so much extension and authority, then what would be that of the person whom Allah transferred the reflection and blessing of His own knowledge and what would be his power and authority of the knowledge over the whole universe. On account of the same knowledge, the prophet said, "I am the city of knowledge and Ali is its gate, Any one who wants to gain knowledge, should come through the gate."

By the wisest system of every thing and every particle of the universe, and then by the collective system of the things attached to each other the perfection and wisdom of Almighty Allah, is shown. No change, no decrease or deficiency can ever occur in His knowledge. Nothing is hidden or is secret from His knowledge. He knows the secrets of the hearts as well as the end of every presents creature.

What one self has to do in future regarding goodness or the evils, is well known by Allah. He knows and sees all the things in existence and their basic parts, particles and so on. There is a clear declaration from Allah that He knows each and every thing.

Imam Jafar-e-Sadiq said, "Our Lord! In essence is splendid, alive, learned and perpetual."

Imam Moosa Kazim said, "Allah's knowledge cannot be defined as "how" and "where". His knowledge is not separate from His own self. There is no limitation or separation between Allah and His knowledge.

### **The Precept of Bada**

#### **(Appearance from changing condition)**

"The evils of their actions appeared before them."

(Zumr, 38)

"There is a new splendor of Allah every day." (Al Rehman)

Some illiterate and prejudiced people, not knowing and unaware of the actual meaning of "Bada" try to create hatred and religious persecution in the masses by presenting it in very wrong manner, though, by this term, the power and authority of Allah is expressed.

"Bada" means the appearance, means any thing to come into light in its changing condition. Such as, an order is given owing to its outwardly condition, and then, after knowing about its latent condition, or due to its changing condition, that order is changed, that is called Bada. It means that Allah orders for something according to its condition and then on coming into life, its changing condition, changes the order, is called Bada. No doubt, the knowledge and authority of Allah is clearly expressed by it. It clearly shows that Allah possesses the knowledge about the changing conditions of the things as well as the authority also.



The Almighty Allah, as had been possessing the power and authority and knowledge at the time when the universe was created, in the same manner, He is wholly and solely qualified over the perfect knowledge and authority and power all the time. The whole system of this universe is being run under the control of His knowledge and authority. He can confound and destroy the whole system in the wink of an eye so also can turn it in any direction He would like. It can be understood in this way, that the representatives of the Lord i.e. the prophets, the messengers and the Imams, whenever they desire, can bring revolution in this universe, they can make trees and stones, confess the holy kalma, they can turn back the sun already set, they can break the moon into two pieces, then how can we deny the power and authority of that creator of the universe who has bestowed all these powers to them. The same meaning is shown from the term "Bada".

The Jews believed that after creating and getting going the universe according to the system, Allah, took rest on Saturday, means that He was at leisure now. In the Holy Quran, the same false ideology was stated and very strictly rejected. The Jew said that Allah's hands are tied up but actually, the Jews' hands are tied up and due to this false statement of them, Allah has always abused them. It means, Allah when ever He wants, can bring certain change in the universe and even can destroy some stars and planets and is creating in the new universe. In soora-e-Fatir, it is said, Allah, whatever wants, goes on increasing in the process of creation.

It means, Allah is always full of power and

authority, can do anything He wants. In soora-e-Yasin, Allah says, "All living creatures in the earth and the skies, for the eternity of their existence and for the achievement of perfection, are always praying to God and everyday, there is a new splendor of Allah's sovereignty." Allah transfers many of the people, living creatures and things towards the universe and so also many are transferred towards the death and destruction and how He changes the day into night and vice versa and then how, by the changes in the climate and weather as well as seasons, the power and authority of Allah is expressed.

In the same way, from the very beginning, sending the divine statutes with commands little by little and then changing them according to the expediencies, Allah expresses His knowledge, wisdom, power and authority. It is just the same as a man suffers from any disease, many things are prohibited for him to use. Then, as the disease goes on decreasing and some improvement occurs in patient's condition, medicine is changed. It means, that with the change in the temperament, bringing a change in the medication, shows the perfect knowledge of the doctor. Similarly, for the expression of inner condition of the human being or just to change the human condition, changing of the divine command is called "Bada".

"Bada" is a form of abolition means any change or cancellation of a divine command or in that of any command relating to the creation, is called Bada. It means that as Allah changes His orders and commands according to the urgency and expedience, in the same way, brings changes in the matters of the universe as

according to expediencies relating to the task of creation. Therefore, if there is no Bada, there would be no need of prayer nor for the removal and setting out of earthly and heavenly calamities and the hardships and troubles nor there will be any need of alms and charity. Same is the main purpose of Bada that the people for the fulfillment of their wishes and for setting out their difficulties and troubles, should be inclined towards Allah with full supplication and lamentation. Due to the faith of Bada, means believe in Allah's power and authority, inclination towards goodness and hatred from evils automatically grows. Because, when one comes to know that by charity and the love for own relatives, the life increases while it diminishes with the abusive behavior and cutting of relations, means, Allah is always the whole and sole controller of the universe, these thoughts will ultimately take the human towards the goodness. In the same way, a sinner will be inclined towards repentance so also an infidel can expect to be good and august after accepting Islam.

Hazrat Ibrahim, to show his love for Allah and for his tribe, was asked in his dream to sacrifice and slaughter his son. But when, in expressing his love for Allah, he laid down his son and began to cut his son's throat, Almighty Allah took out Hazrat Ismail from under the dagger replacing an animal there and got it sacrificed. So, Allah, on the revealing of Ibrahim's love and affection, changed His order, this is called Bada. Here, the purpose was the expression of Ibrahim's perfect love for his Lord.

Similarly, Allah called on Hazrat Moosa on the mountain or TOOR for thirty nights to give him the Holy



Book TAURAT. Moosa, telling his people about thirty nights, went there. But on the completion of that period Allah stopped him for ten more nights. It means that the first order was that of thirty nights stay and then ten more nights were added so that after Hazrat Moosa, hypocrisy of samri should come into light. This is Bada.

Hazrat Yunus, conveyed the news of torment (coming within three days) over his disobedient and the mutineer nation and when the signs of the torment began to appear, Hazrat Yunus, leaving the nation, went away but his nation, on the advice of a scholar, repenting and asking forgiveness, separated the infants from their mothers including those of the animals. Then the men and the women, weeping and crying sincerely, begged from Allah for pardon. Allah accepted it and set aside the torment, means, changed the order for torment. The nation, formerly deserved the torment then by begging pardon, that right was finished and another condition appeared. This is Bada.

The Muslim scholars have written that in the ninth year of Hijra, on the Haj (Pilgrimage), the Holy Prophet, on Allah's directive sent some one with the first ten verses of soora-e-Tauba to recite them before the Qureish. Then, Allah sent a message to the Prophet that either you yourself go and recite them or choose some such a man who is from you or a part of you, so the prophet sent Hazrat Ali for this purpose. The purpose was that for some verses, where there is no representation, how can there be the representation of the whole divine code of life. This is Bada which means, Allah, on account of expediencies and requirements,

goes on changing and altering His commands. Hazrat Sadiq has said, Allah got confessed of three things from all the prophets and messengers (1) worshipping of Allah (2) Rejection of the opposite and polytheism of Allah (3) Affirmation of the fact that Allah does anything in the beginning when ever He desires so and similarly does anything in the last means Allah is always the whole and sole authority and perfectly empowered. (means Bada)

### **The Divine Determination**

No doubt, it is a matter of fact that whenever Allah determined for anything, He only ordered that thing to be and ultimately, the thing occurred. In the 185th verse of Soora-e-Baqarah, it is said, "Allah wants easiness from you and not the hardship."

"And the abundance of their wealth as well as their off spring may not put them in astonishment. Indeed, Allah wishes to give them severe torment in lieu of their rebellion." (soora-e-Tauba, 56-86)

"No doubt, He does what He determines."  
(soora-e-Baqarah, 253)

Those who are wise enough and possess intelligence and wisdom, are dominated by their will and wish. It means that all animals, according to their beastly level of comprehension, do possess will and power in their action and do anything with their own will and stop to act where they are helpless. Similarly, every human being has the ability to differentiate between will, wish, power to act as well as the subjection, which shows that creator of the human being inspite of being the creator of the whole universe

as well as the self existent, is free of necessities, compulsion and has got full control and authority over all. This we can say that Allah in all of His commands regarding. Do and don't, is independent and holding full authority and self determined and due to His determination, no change occurs in His own self and nature.

The Lord of this universe, whenever determines for any work to be practically done, that thing immediately and all of a sudden comes into existence. The word "KUN" means coming into existence of the things in and at a fixed time after all causes have been provided for this purpose. Allah does not possess the tongue and the body. Actually, the determination of Allah for the acts and performances from the people, and their obedience happened with their intention and capability is meant white to hate from them means the disliking.

There are two types of determination. (1) which relates to creation (2) Dogmatic.

The first one, which relates to creation, means to create or produce any thing with full authority while the second one means to command for anything and to demand for obedience with authority such as to ask the people for obeying to Allah with their own will as well as their acceptance of Islam also with their will.

The word determination is used in both the meanings. In case of determination regarding creativity, it is necessary for a thing to come into existence immediately along-with the will of the one who has done it. While in case of religious and dogmatic determination, force and compulsion is not



included there. But, there is a condition. It means, of what and which has been determined, he may fulfill the desire or not. Such as that Allah wants all human beings to be Muslims but in this will, there is no compulsion therefore, human is not helpless in his actions. It's up to him whether, by his own will, puts faith in Islam and proves himself worthy of reward from Allah. This is a dogmatic determination.

So far as Allah's creative determination is concerned, it is infact, to create something without inclination, prior thinking and thought. His determination is not like that of human being. And determination relating to religion is some times in the sense of want and wish and some time in that of friendly affair e.g. I want him to be alive and he wants my murder.

The determination, immediately to happen as in case of Hazrat Ibrahim, "we said, O' fire! Be safe and be cold for Ibrahim." (Ambia, 69)

And Allah said this also, "we asked them to be ignoble monkeys." And such as we said strike your stick on earth, twelve streams will start flowing." (soora-e-Baqarah, 65 and 60)

And for example, "throw your stick on the ground and when he saw, it was waving like a live dragon." (soora-e-Naml, 10)

And for example, "O' Moosa! Throw the stick on the ground which is in your right hand. These conjurers have prepared small snakes with the ropes. Your stick turned dragon will eat them up all."

Determination means knowledge. It is quite clear from Ahadith that each and every thing of this universe

happens to be with the will and determination of Allah means that Allah already knew the things and things came into being according to His knowledge. Hazrat Sadiq has said, It is the sole determination of Allah that nothing can happen without His knowledge. Moreover, if Allah would have wanted could give guidance by force. Here, it means the determination of force.

And Hazrat Abul Hassan said, there are two determinations of the Lord. Definite and Purposely. Determination which is definite, is in the sense of knowledge while Purposely is that of creative nature. To will and to determine, as according to dictionary, bear the some meaning such as that if Allah would have wanted, He would by force, direct you on the right path, here it means the will "Al-jai" (means by force) Hazrat Abul Hassan was asked to inform about the will of Allah and that of the creatures. He said, the will of creatures is a conception of which his action is expressed and the will of Allah is to or not to create. Bakeer bin Aayun asked Hazrat Sadiq whether the knowledge and will of Allah are the same or separate. Imam said, they are not the same. Don't you see when you say, God willing, I shall do it. It means your words " God willing" are a proof that he doesn't want and whenever He wants, His knowledge is prior to His will. Allah's determination is applied on the following few meanings. (1) Will in the sense of knowledge through convenience (2) Will in the sense of knowledge. The implementation of will, according to the peoples' actions is on some meanings such as Allah determined the people to obey, He disgusts from the sin. So on this stage, determination means to obey the orders and to

negate from the sins.

Allah has given the example of two males. One possessed two gardens full of grapes and several kinds of fruits. In between the two gardens, there was greenery and the dates, canals flowed there, there was sweet air and a very beautiful scene. One day, the owner along-with one of his poor friend, entered the garden. The smell of sweet flowers enchanted him. Seeing his blooming garden, he said, there is no fear of this garden to be destroyed and I doubt that the day of accountability would come. If I would go before my Lord, I will get better than this. The poor friend said, O' impious and ungrateful man what raving and uselessly are you prating. Allah is my Lord also but I don't involve myself in infidelity with Allah. I never doubt upon His promises. It would have been better for you if you would have said, "Masha Allah" while entering into the garden what I am I know. Regarding my off spring and the money, I am lesser than you. It is possible that my Lord may bestow me some thing better than these gardens and your garden may be destroyed. And it actually happened so. The next morning, there was nothing left. The garden was destroyed. Now, on the day of accountability, both the friends will meet. Then what will be the discussion between them, Quran has described it too.

The Imam said, "Allah determines about something and thus provides means for it.

The acts of Allah are with will and authority. He determines about His people for the obedience but not with force and compulsion but with their discretion. And the will of Allah is attached with the knowledge which



becomes the real cause of occurrence of any action and due to the expedience of any creation also. And His determination regarding the acts of the people, means the will of the people in obedience with their discretion. And the disliking and hatred of Allah means His knowledge which, due to some false reasoning, causes the negation of any act at a particular time or the reason of negation for any creation prior to its limit of time whereas the hatred from Allah means the denial of some stranger's acts, Allah, in His acts, clearly indicates that He creates according to time and expedience.

"Will" which means wish and desire for something and determination means intention. Will is capable of changing and alterations until and unless it reaches to the place of execution and there is no denial and rejection at the time of execution just like pharaoh. "And before that, you were disobedient and were among the strayed. And for Nooh's nation," And don't call me for the recommendation of those cruel people because they are sure to be drowned." (soora-e-Hood)

Those verses which have started from the word "Innama" that is a firm determination. This word is used for affirmation of an order and for the negation of all except that. "Allah compulsorily wishes to torment them in this world through them." (soora-e-Tauba, 56) And our order and command is promulgated in the wink of an eye within no time. Further more, the Allah only has determined that O' members of the Prophet's family! To keep all type of dirtiness away from you and also keep you pure and immaculate as is the right to keep pure and chaste. (Ahzab, 33)

The will that is without Innama, is in the sense of

will with some condition and is worth changing will relating to religion (dogmatic) in the sense of want and sometimes in that of friendship. Will relating to creation and will relating to firm determination. Allah forgives the one whom He wants to and gives torment to one whom he wants to. (soora-e-Maedah) In this way, Allah leaves in seduction to any one He wants and guides whom He wants. (soora-e-Mudassir)

There are two wills and two determinations of Allah. A firm and definite will and the other is the will of purpose and intention. For example, Allah, likes something but due to some expedience, stops to do it similarly, sometimes, He commands for some act to be done although doesn't like it. Didn't you see that He ordered Adam and His wife not to eat fruit from a tree but actually Allah wanted them to eat. If Allah would have, forcibly not wanted, the wish of them both, could never over come Allah's will Furthermore, Allah ordered Ibrahim to slaughter his son Ismail but actually didn't want him to do that. If Allah would have not wanted, Ibrahim's wish could never overcome Allah's will.

Hazrat Sadiq said, Allah ordered for something and by force, didn't want it. And Allah wanted something but didn't order for it. Allah ordered Iblees (Satan) to bow before Adam and owing to the malice of Iblees, wanted him not to do so. If Allah would have forcibly wanted, Iblees would definitely have bowed. Then, Allah forbade Adam to eat the fruit from the tree and to expel him from the heaven, Allah wanted him to eat it. If Allah would have by force wanted, Adam would never have done so.

The indefinite will and wish is related and is

subordinate to the act, ability and merit of the people. As Allah said, "And if they will suffer from any trouble and hardship, it will be due to the act and earning which they have sent forward." (soora-e-Baqarah, 95) "And any trouble or difficulty which you face, that is the result of your own earning i.e. your acts you did here." (soora-e-shoora, 3) "And any goodness (benefit) you get, is from Allah and the distress and disaster is always due to your own self." (soora-e-Nisa, 78)

"And if the people of the town would have accepted the faith of Islam, and would have abstained from sins and the evils, we would enrich them with the innumerable blessings of the earth and the skies but they contradicted therefore, we caught them through torment due to the sins and cruelty they had done." (soora-e-Aaraaf)

Knowledge is superior than these five things. To wish or will, determination, fate, fatality, execution. If there is no knowledge, one can never achieve the above mentioned five things. So far as the will is concerned it is a descriptive thing. In the beginning, after knowing it, it has to be accepted because an unknown thing is never accepted nor is liked.

Hazrat Baqar said, Allah made every prophet promised for three things, Affirmation of His own worship, Affirmation of His unity and the affirmation of the thing that Allah can do what He wants. Hazrat Sadiq said, Allah took oath of five things from every prophet. Promise of Bada (means, to change the order due to the change of conditions), of will means the determination of Allah, worship, obedience to Allah.

The expression of Allah's will is made in form of



the action. In the determination regarding creativity, at the stage of creation and action, Allah orders for any thing to be, that thing, without a second's delay and break, comes into existence, Allah needs not to say anything for it.

Allah, to introduce with His will and determination on the human level, put the quality of willing in the human being. It happens like this, that human being, when wants to do something with his limbs, he only intends to perform for which, all his limbs and senses, start movement. If he wants to walk, he only determines for it, the feet start moving, he needs not to ask the feet to do so. Mind and brain wished to see, eyes began to see, they were not asked to do that. Same is the case with the prophets and messengers regarding the revelation. The limbs and senses are subordinates to his will. It means, as the will arises, its result i.e. the action. Similarly, the spirit and the creature which achieves higher image and blessing from Allah, then if dead body turns alive by just determining of that blessed person, and by his hinting, stones go on talking, by his will and just uttering a word "KUN" (be) the picture of the lion on the carpet, turns into a real one and eats up the magicians, he expresses his will and the moon on the sky breaks up into two pieces, the sun which is already set, returns back on the horizon, a dry tree turns into a green blooming one and produces fruits, all these and such other things mean that a personality which possesses the reflection of divine determination, can only be the perfect manifest of the creator whose will is obeyed by this materialistic world.

Sometimes, Allah wants to give power and authority to someone but doesn't like to give him the rule such as the cruel, sinner, infidel, Namrud, Pharaoh etc. Therefore, love of anyone for the power and authority, does not compulsorily mean the friendship. Allah wants the martyrdom of prophets but doesn't like their killing or murder. He sometimes wants for the time being, overcoming by the infidels over muslims, but does not like it. Allah wanted molestation for Yousuf as a result of which Yousuf was made slave and was sold out but Allah actually did never like it. He gave authority to Yousuf and them, along with liking him, also liked the rule for him and gave wealth to Qarun, so liked wealth for him but Allah Himself did not like it, gave empire to Suleman, liked it for him and held him dear also, gave wealth and honor to cruel and infidels, yet didn't like it. Allah has given wealth to some of the Muslims and wise men, for them, both this world as well as muslims are worthy to be liked.

### **Life and Eternity of Allah**

**(That Allah is alive and constant by itself)**

Life of Allah is from among His qualities of Perfection. It is constant by itself. If there is no life, it is a defect and destruction. Allah is free of each and every defect and equipped with every real perfect ness. Allah, by itself is eternal, everlasting and alive. For the present creatures of the world, He is the only creator of life and death.

The present creatures, as have come into existence from non-existence, therefore, the life and death relate to the universe and creatures. And it is

Allah who brought all of them into existence so He is self-existent therefore, life and death cannot be related to Him. He has benefited every one having life, with life according to his capability. The life of Allah is not separate from His self while these two things are different and separate in the present creatures which is a proof of the fact that He has bestowed the life whose own life is just according to His own self.

And from all the present creatures, as according to their classes and abilities, the signs of life are being found separately. It means that every living creature is being blessed by Allah according to his capability, His dignity, his class.

Minerals and fossils have got the lowest rank in all the creatures as there are no signs of life or death found in them, the human wisdom and intellect has yet not been able to approach or find any clue in them about life but Allah's saying in Quran that, Every thing, along with the praise and admiration of Allah, describes the purity and chastity but the fact is that you do not understand it. It means it is a hint for us all that you can hear their admiration only when you will rise up to some higher stage.

On the basis of this saying of Allah, inspite of lack of capability in the minerals, a very minor reflection of the blessing of Allah is present there. That's why, the prophet of Allah, by manifesting the hidden power in it, his own power of life, makes the stones read Kalmah. In Marjan (a kind of minerals), a quality of growth has been found.

And the minerals, by growing and feeling according to their existence, and by keeping their form



and qualities preserved, show the signs of their life. Similarly, the existence of life in animals is quite obvious. The human being, among all the living creatures, is the most distinguished. Therefore, it has reflected the highest quantity of the divine attributes according to his own capabilities. This is the reason that he is expressing the signs of life from the non living things. He has arranged and organized non intellectual things, then prepared tape recorders and movie cameras, preserved the wordings and voices and actions and performances and then by showing them all, expresses the signs of life in them. He has invented the copy of human mind i.e., the computer and then, by using it in the difficult task of accounting, making results and taking guidance, shows the signs of wisdom and intellect.

And then, those who come from Allah for the guidance of mankind, those who, in all the qualities, are above all, and come in to this world just to introduce with divine authority, perfection, attributes and the existence, therefore, they have absorbed the highest quantity of reflection of His attributes. So, such people, if make the non living creatures, means the stones, read the word of unity and prophet hood, and if they get the dead bodies, re-alive, what makes it surprising.

### **SIGHTING OF ALLAH**

**"Eyes cannot find Him though He surrounds the eyes and He is benevolent and all knowing" (Quran)**

The Master of this universe is the only creator and real master of it. There are three components as

well as the vital parts of these universe. (a) The space (b) the time and period (c) Matter and materialism. Actually, the names of these three is universe and Allah is the creator of these important parts that means the whole universe therefore Allah does not need time and space, or materialism, that's why the apparent as well as materialistic eyes cannot see Him. There are two types of universal or the present creatures. Those which can be seen apparently. These things, due to be limited and dependant in their form, face, condition, colour etc, can come into the limits of eye sight.

Secondly, those creatures which cannot be seen with naked eyes. Then, in these creatures also, there are classes and kinds according to the purity and they are also indigent in the limits of time and space.

And the basic parts of the universe are atom and its small and vital parts which are in the atom but cannot be seen, means electron, proton and neutron etc. In between them, through attraction, participation and mingling remains the, atom's existence. Then, in the same way, the component parts of the universe means the stars and planets, the existence of whose collective system also depends upon an unseen power i.e. the power of attraction. Similarly, the spirit as well as the human intellect, up to which the pretentious eye of man cannot approach, in the same way, the growth of plants rising from under the earth, is to result of hidden power in its existence, whom, the man's naked eye cannot see. The human intellect accepts this hidden power of growth without seeing it, it accepts the power of attraction in the universe with out seeing it, accepts the spirits without seeing them only due to the

observation of the signs of life in their existence. It means that the human intellect accepts the hidden powers in the universe by means of their marks, signs and effects. Therefore, it is obvious that the existence of this great universe is also the result of the effect of the knowledge and power of some great master and it is the demand of the intellect to accept that Lord without seeing while as a matter of fact, the intellect itself can't be seen. There are several such present creatures to whom human's naked eye cannot see while those creatures are themselves needy of a body, time and space and that who is the Lord, is the creator of these things also therefore, naked eyes can never see Him at all.

A Jewish scholar asked Ameer-ul-Momineen, have you ever seen your Lord as you pray before Him? He said, Sorry on you, I didn't pray for that whom I didn't see. The Jew asked, how did you see? The Imam said, although, our eyes and our observation can't reach Him, but the inner eyes have seen Him with the realities of faith. An outcast said to Hazrat Baqar, O' Abu Jafar! Whom do you pray for? Imam said, for Allah. He asked, have you seen Him? Imam said that I haven't seen Him with these demonstrative eyes but the hearts have seen with the reality of faith. And He can't be introduced merely by supposition and guessing and His perception can't be made by the senses. And He does not resemble to any one. Commendation is done by His signs and marks. He is acknowledged by His symptoms. In His commands, He does not oppress. This is Allah except whom is no other to be worshipped. On this, the outcast man went away.



لا تدرکه الابصار When about it, Abu Hashim Jafri asked Abu Jafar Imam Muhammad Taqi, the Imam said, Approach of the minds, the hearts and suspicion are very thin in comparison to that of the eyes. You, very easily comprehend about the cities and towns in which you don't enter and even haven't seen them with your eyes while the thinking and imagination of hearts and minds are unable to percept Him, then how can the eyes see Him.

Abul Hassan Al Salis Imam Ali Naqi was asked through a letter by Ahmed bin Ishaque as what do people think about sighting of Allah? Imam wrote that until there is no air (delicate gas) in between the viewer as well as the thing to be seen, that thing can't be seen through which the eye sight remains secured.

Asim bin Hameed discussed with Imam Jaffar-e-Sadiq about the theory of people regarding the sighting of Allah. Imam said, Among the seventy parts of the light of the chair, the light of the sun is only one small part and among the seventy parts of the light of throne of Allah, the chair's light is one part, and of the seventy parts of the veil, chair's light is one part. If they are true in their claim of sight of Allah, they should gaze intently on the sun when the cloud is not in between them.

Abdus Salam bin Saleh said to Hazrat Raza that people describe a hadith (saying) from the Holy Prophet that the people while in their destination in the heaven, will have a sight of the Lord, what do you say about it? Imam replied to him that no doubt Allah has given preference to His prophet Muhammad over all others and has also decided his obedience to be His

own, and their sighting in the world and after that to be His own. Allah says, One who obeyed the Prophet actually obeyed Allah, and it is also the saying of Allah, O' Prophet! those who took oath on your hand, actually did so to Allah and the hand of Allah (means that of Prophet) is above their hands. And Prophet said, "Any one who, in my life as well as after me, sighted my grave, it is just like he sighted Allah and he will be on the highest place, nearest to the Prophet, in the paradise. He asked the Imam what does this Hadith mean that to utter the words لا اله الا الله means the requital or reward of seeing Allah. Imam said, O' Abu Salt! Whoever described or defined face as the face of Allah, he committed infidelity but actually the prophets and messengers are the faces of Allah by means of which, we move towards Allah and His religion and His cognizance. And Allah says, whoever is on earth, will die and there will only remain the face of Allah (soora-e-Rehman, 27) And Allah says, everything will perish except Allah's face (soora-e-Qisas, 88) so it is to be seen on the day of accountability, of which there is a very great reward. And the Prophet said, Any one who kept enmity and grudge with my Ahl-e-bait (family members), he will neither see me nor I will see him on the day of accountability. And the Prophet said, Indeed he is among you that after getting separated from me, he will not see me. O' Abu Salt! Allah cannot be described with reference to any place or space. Eyes and imaginations and thoughts cannot reach Him. It was said, O' son of the Prophet! please give us some information about the heaven and the hell, have both of these things being born? Imam said, yes, no doubt,

the Holy Prophet, while going towards the sky for ascension (mairaj), had entered the paradise and had also cast an amorous glance of the hell.

Abul Salt said, people say that the heaven and the hell have yet not been created but their creation has already been decided. Imam said, those who say like this, have no relation with us nor we are from them and anyone who refused the creation of these two, he accused the Prophet of falsehood and also ours and he will ever remain in the hell and Allah has said, this is the hell of whom the accused always refused, now they will turn round and round in between it. (Rehman, 23)

The Holy Prophet passed nearby a man who keeping eyes towards the sky, was praying to Allah. The Prophet said, shut your eyes, you can never see Him. Similarly, the Prophet passed nearby another man who, spreading his arms towards the sky, was praying. The Prophet said, Lower your hands, you cannot find Him at all.

To introduce that unseen Lord of the universe, prophets and messengers continuously kept coming but after these messengers, their nations and their followers went on changing their teachings particularly those related to the unity of Allah. After Moses, Bani Israel declared Hazrat Uzair as the son of God and thus established that Allah bears the human form and hue. After the Christ, his followers, establishing him as the son of God, affirmed that the God is a combination of three beings. Then the last Prophet came. He clarified the message and believe of unity of Allah, brought by the former messengers. So also, the most miraculous book, the Quran, explained very clearly the unity and



introduced the people with Allah's attributes and authority.

In spite of the continuous obligations and detailed teachings of the Moses, the Bani Israel very severely requested him for the viewing of Allah and they refused to accept the religion without it. So, Moses, under compulsion chose seventy persons out of seven millions, and took them to the mountain of Toor and requested Allah to give a glimpse. Allah said to Moses that you can never have a glimpse of me. It is a matter to think as when the representative of Allah i.e. the prophet or a messenger can't see the Lord, how can the other people? But, then Allah showed only a little light which burnt all the stones of the mountain and those seventy people also. The Moses fainted. When he came to his senses again and found the seventy companions burnt down, Moses thought if I went back without them, the whole nation would accuse me of their death. So he said to Allah, O' Lord! Would you kill us due to the wickedness of these wicked people? It shows that the prophet of Allah, declared that to request for sighting Allah is quite a wicked thing and due to this thought, although accompanied with a Prophet, his companions could not be saved from burning. Then as a result of the prayer by the Moses, those seventy people got alive and they all affirmed of the existence of Allah. But the same persons, just by reaching to their fellow men, again refused from it. In the Holy Quran, By narrating this event, on the one hand it is cleared that Allah has no physical form and so can't be seen by the human eye and on the other hand it is shown as what is the end of those who

demand for the view of Allah and that the thought of sighting of Allah, is a wicked thing. Then, in the aerial space, on the appearance of a sparkling light, the stone burns to ashes, the companions of the prophet also burnt down, while the body and the clothes of the Prophet remained quite safe, it has shown that the reality of the body of the Prophet and the messenger is quite different from that of a common human body and a light that could come in the aerial limits as well as in the human eyesight cannot be Allah.

### **Destiny and Fate**

In a hadith, revealed on the Holy Prophet, Allah says, "Anyone who does not have faith on my fate and destiny, he should better pray before someone other than me."

Hazrat Sadiq said, fate and destiny, both are the creatures of Allah. And in creation, Allah does make the addition whatever He likes.

Ibn-e-Ainyah, when asked about the fate and destiny, Hazrat Sadiq said, "No doubt, when on the day of accountability, Allah will gather all the human beings, and then will question them about the promise (of putting the faith and obedience) which Allah had taken from them and will not ask them about the decision promulgated on them by Allah.

QADR (destiny) - guess, knowledge, description, arrangement, creation such as, in soora-e-Ham Meem Sajda - 10) it is said, "Allah has produced in it the separate food."

In soora-e-Namal, 57, "To keep the things on their proper places without the things being in excess

or in reduction."

In fate, (means the present creatures) to deposit the principles and rules for the existence and eternity. To accept and acknowledge the sovereignty of Allah by means of the divine act and prudence, is actually the putting of faith. In this sense, the belief is completed with the faiths on destiny.

Meaning of QAZA (the fate) in the sense of creation and completion (2) it means the command and acceptance. (3) Means announcing and informing. As it is said, "We have informed them." (soora-e-Bani Israel, 24)

There are two kinds of fate and fortune. Fate relating to the task of creation and the fate relating to the path of religion means which are fixed and definite. So far as the religious fate is concerned, the human authority has an access while it is so in the creative fact. Such as for due to disobedience, the divine command had become the fate of the wife of "Loot", this is the fate relating to creation. It has a relationship with the natural system for the creation and existence of the universe. As it is said in soora-e-Qamar, "we have indeed created every thing by only a guess." And again said in soora-e-Hajr, "And the treasures of everything are with us who we reveal with a proper guess." Sun is continuing its journey towards its destination which actually is the fate fixed by the Almighty Allah. It is said in the soora-e-Yasin, "And we fixed the destinations for the moon according to a particular guess."

Hazrat Sadiq said, "Allah had fixed the fates of all, fifty thousand years before the creation of the earth



and the skies."

The fate relating to definite and unchanged behaviour, has a direct authority and reasoning of human being. Such as the case of wives of Nooh and Loot. Due to the acts of their own discretion, death had been their fate that they are among those who are to be dead. An in verse no: 59 of soora-e-Baqarah and no: 161 of soora-e-Aaraf, it is said that they were given the torment due to the fact that they tried to oppose and change the command given by Allah.

The detailed sketch of the universe, to be in the knowledge of Allah is called the fate and to bring them in existence and appearance is destiny. Such as, an expert engineer prepares the structure of a building in his mind. All the details and all other particulars of the building are there in his mind as well as knowledge. Then he pens down, all of them on a paper. Similarly, the programme, method and details of the universe are always present in the knowledge of Almighty Allah before the creation of the universe, and later on, by the determination of Allah, and according to the same programme and details, all this come into being. As it is said in soora-e-Al Qamar, "we created each and every thing with proper guessing. "But we can also say that to decide with the establishing of limits of time, and space, is called the destiny and then, with the same limits and details, making a thing appear and exist, is called fate. It means, a decision by Allah in connection with the things, is destiny and the practically expressing it, is fate, means, in the fate, that thing comes which is in destiny and in destiny, that thing comes which is in determination and in determination, that thing comes

which is in the will and in the will, that thing comes which is in Allah's knowledge and when a thing is in His knowledge, it is secret and hidden for all and when a thing comes in the will of Allah, then those who are the bearers of Allah's will, it will definitely come in their knowledge also. As Hazrat Sadiq said, "we are the vessel of the will of the creator and we their determination." One thing is quite clear that nothing is out of its fate and destiny but all the affairs of the universe are always present with one word "KUN" (means be). It means, when Allah decides about the fate and destiny of any thing, means wants to bring it into existence, says this word "KUN" not by uttering the word nor with any sound, then what He wants, comes into being. Moreover, Allah's relationship with the universe is not such as that of an architect with a building that finishes as soon as the construction is completed.

As a calligrapher or an artist is unoccupied after his work, or like the saying or speech which doesn't remain at the discretion of the person who has spoken, after being enacted. But, Allah is self-existent. Non-existence is impossible for Allah. After creating his universe, just for its continuance and the system, there is a constant relationship of Allah with the universe and as Allah has said in soora-e-Raad, "That Allah destroys whom He wants to and keeps stable to one which He wants. And as a saying is not a part of the speaker and not a painting is that of an artist but actually it is their performance, In the same way, universe is also an independent action of Allah and not its part. But it is His blessing on which Allah has full command and control.

Now it is up to Him. He may continue this blessing on any one He wants or may fetter, as it is the saying of Allah, "No doubt, it is Allah who has prevented the skies and earth from falling." (soora-e-Haj, 60)

Zehri, once come to Imam Zain ul Abedeen and asked, any comfort or trouble, happiness or grief which the people face, is it due to the fate or due to his acts? Imam said, "Indeed, fate and action are just like the body and the spirit. The spirit, without body, can feel nothing and the body, without the spirit can't ever move. And when they both meet together, they become strong and capable. Same is the case with action and the fate. If the fate does not occur upon action, recognition of creator and the created will be impossible. And fate is such a thing that cannot be felt and if action is not in accordance with the fate, then it can't come into force nor it can be completed at all. Instead, both fate and action become strong when they meet together and the help for good people is included in it. Then Imam said, be careful, among the people, most cruel person is he who considers his cruelty as justice and the one who guides, thinks justice as cruelty. And beware, indeed, a person has four days. He sees with two eyes the matters relating to the life after death and with the other two, sees the matters of his daily life. So, when Allah wants goodness from any our according to his abilities, Allah opens both his inner eyes by means of which he sees his defects as well as hidden and when ever Allah wants someone against it, leaves the person in the condition in which he was before. Then the Imam said, thing is from Allah due to the people and the will a goodness from Allah is also



due to the people.

Hazrat Sadiq said, there are three thoughts of the people. Some say that Allah has handed-over all the matters and affairs to the human being. (means, Allah has got no authority to make any change) thus such a person insulted the authority and sovereignty of Allah and so he was destroyed. Second person is that who thinks that the people are forced to commit sins by Allah and Allah has bounded the people for such orders of which they cannot be tolerant. It means such a person has affirmed. Allah as cruel so he is also destroyed. The third one is the person who thinks that Allah has bounded the people for the affairs and commands which are tolerable for them. Such a man praises and admires Allah and begs pardon if commits any evil. Actually, he is the true and perfect muslim.

Replying to a question of Zararoah, Hazrat Sadiq said, on the day of accountability, when Allah will collect all the humanity. He will ask them about the vow they had made before Allah and will not enquire from them about the decision and destiny which Allah has promulgated over them.

A person asked a question from Ameer-ul-Momineen, about the fate and destiny. He said, this is a very deep ocean, its not dare to drown into it. The man again said, I has inform me about them. The Imam said, this is Allah's secret. Don't give trouble to yourself in this matter. He once again repeated the same question. Imam said, when you are insisting upon it, I ask one thing from you. Tell me, Is the blessing of Allah, before the people's action or the people's action are prior to the blessing? The man said,

Allah's blessing is before their actions. The Imam, addressing all the persons present there, said rise up and do salute to your brother. Indeed, he was an infidel, now has put faith in Islam. The man started walking, but after a few steps, returned and said to Imam, with the first will of Allah, we sit and stand, open and close. Imam said, of course you are quite far from Allah's will. I ask you three questions. Tell me, has Allah created the human. Same as He wished or as the people wished? He said, as Allah wanted, Imam said, Did Allah create the people for the purpose He wanted or according to the purpose, the people wanted? He said, Allah created them for the purpose which He wanted. Imam asked, will the people come before Allah as they themselves wanted or vice versa? He said, as Allah will wish. Then the Imam asking him to get up, said, you have nothing with you to ask about will of Allah.

An Iraqi person said to the Ameer-ul-Momineen, Is our movement towards the Syrian people, due to Allah's fate and destiny? Imam replied him that Allah is at the highest. No doubt, the height that you crossed over and the valley in which you got down, is by the will and wish of Allah. He said, even then, I will be accounted for? The Imam said, hold on O' Shaikh! You have thought the final and definite fate and destiny. If it is so, then all the idea of reward, punishment, Do and don't, will become false. There will be no reproach for the sinner and the sinner will be more deserving of admiration than the virtuous and the good and virtuous one will be more accused of reproaching and this thing is of the worshippers of idols, enemies of Allah, and the

fire worshippers of this nation. No doubt, Allah has made you elegant of goodness and has instructed not to do evils for frightening you and has bestowed abandoned reward in lieu of very little acts.

Allah has not punished you on account of helplessness and discomfit ness and obedience by force has not been done. He did not create aimlessly, the earth, the sky and anything in between the two. Is this thinking of compulsion belongs to those who become infidel and no doubt there is total destruction by means of fire. Hearing this, the man went away.

In the battle of Siffeen, the protectors and the guards said to Ameer-ul-Momineen, should we not protect and guard you? Imam said, Death is the guard of every person. When Ameer-ul-Momineen thought of fighting with the exteriors (of Islam), he was given the advice to refrain from it. Imam said, from which death should I run away to escape? That day which is not destined for my death or that day which is fixed for it for me. The day which is not in my fate, I am not afraid of rejecting it and the day which has become the fate for my death, I can't exempt myself from being afraid. It is the saying of Hazrat Sadiq that no doubt, fate and destiny are the creation of Allah and in the task of creation, Allah makes addition whatever He likes.

A man asked Hazrat Sadiq to give him some advice. The Imam said, When Allah has taken your surety and responsibility, then for what your worries and perplexions are? If the food has been distributed, why is this greediness? And if accountability is inevitable, then for whom is all this collection of wealth and property? And if, from Allah, fire is must for the



sins, then why is the disobedience? And if death is rightful, what for this happiness is? And if before Allah, trial for the deeds is must, why is this fraud and cheating? And if your greatest enemy Satan is there, then why is this remissness? And if passing through SIRAT is undoubted, why is this show off and superiority complex? And if every order and everything is with the fate and destiny, why the sorrow and sadness is there? And if the world is perishable, why is there satisfaction and tranquility towards it?

The narrator says, we were accompanying the Holy Prophet in a journey. Some riders came before the Prophet and saluted him saying "Ya Rasool Allah" The Holy Prophet, giving attention to them and replying to their salutation, said, who are you." They said, "We are Momin." The Prophet said what is the reality of your faith? They said, to accede to the destiny of Allah, to accept His command and to entrust all our matters to Him. The Prophet said, "It means you are learned and wise people as well as you are near to the messengers of Allah due to your wisdom. So, if you are true in it, don't construct the buildings as you will not stay in them forever, and don't collect those things which you will not eat for ever. Always be afraid of Allah as you have to return back to Him." Asbagh narrates that Ameer-ul-Momineen, advising a person, said, "If you don't obey your Lord, then don't eat His food. And if you have friendship with Allah's enemies, go away from Allah's universe. And if you don't obstinate over the fate and destiny of Allah, go and find out some other God." Asbagh says that the Ameer-ul-Momineen was once sitting near a wall. After a while, seeing the wall falling

stood and separated himself from there. Someone said that you are running away from Allah's destiny. The imam said, "I have proceeded from the destiny of Allah towards the fate of Allah."

### **Compulsion and Discretion**

**Means the human being is vested with authority in his will and Deed (Whoever wants, should put faith and whoever wants should adopt the infidelity (Holy Quran)**

Due to the thought of Allah's authority and knowledge being eternal and Allah's entire sovereignty over the universe, and due to misunderstanding of meaning of fate and destiny, the human being, declares himself as quite helpless and has become a victim of the principle of relating all of his deeds to Almighty Allah. Then, to keep the people in full control of the slavery of Government and kingdom, and to prolong their rule, the rulers to give lawfulness to their cruelties, gave publicity to the principle that goodness and badness, all is from Allah and the person who holds the government and possesses the power, is actually the shadow of God and is the king and there can be no objection or criticism on any of his saying or act although, the Almighty sent all the human beings in the universe (without discrimination) with wisdom, intelligence, will and authority as well as with sense of distinguishing between good and bad. On the other hand, to get him informed of the worldly and the life after death's out comings, kept sending the prophets and the messengers so that the human should make himself deserving for the eternal blessings of paradise by accepting the realities of faith and by obeying the

orders of Allah. All the religions have informed and warned about the faith, character, acts and in lieu of them, the reward and punishment - means that they all have informed about the good and bad life and one can deserve reward or punishment only in case that he is independent in his acts as well as belief intellectually and wisely. Due to the fact that human is independent in his thinking and in his acts, Allah, for his proper guidance and for saving him from eternal torment, and to make him deserving of ever lasting life of heaven, kept sending the prophets and messengers. But the same human being, owing to his refraction, denied the authority of prophets by his own will and discretion and even committed the crime of killing them, thus clarified that he is very much holding authority and power. And the fact is that the human being is admired over his good deeds and is abused on his bad acts just because of his holding the authority. And this thing is quite clear that every human being quite rightly understands his limits of being helpless as well as authorized. He knows his powers and authority on picking up a small stone and similarly understands his helplessness over lifting a heavy one. In the same way, an animal, without hesitance, crosses over by jumping a drain of lesser width but does not do so in case of a far wide one. In this way, it discriminates the difference of authority and compulsion.

Human's becoming a victim of idol worshipping and infidelity, and to raise the tumult on earth, all this is his discretionary act and to save the human from them, Almighty Allah sent the prophets and the messengers.



And then, by tormenting the nations creating disturbances on earth, Allah always made it clear that they are being tormented due to their infidelity, idols worshipping, cruelty and tumults.

There are two types of affairs in the universe. Those which are not in the control and authority of human being and he cannot perform them. Actually, he is not responsible nor there is any interrogation for such acts secondly, those affairs which are under direct control of human being and naturally, the man will be interrogated for them followed by the reward and punishment. For human being, to work hard for the progress and satisfaction in this life, is in his control and authority. But, according to the human will, achieving of all results, is not in his power Every person desires abundance of wealth and food and for that, all of them struggle hard but all persons don't necessarily become rich for achieving a high status and rank, millions of people struggle hard by getting more and more education, but all of them do not become Einstein. In the paths of life, hundreds of such occasions prove that the human being, on the stage of thoughts, prudence and acts, has got full power and authority. But in achieving the results of his own will and wish, he does not hold the authority. Similarly, he continues his journey of life which is bestowed by Allah. But he cannot extend this journey as he wishes nor can stop it to finish. That's why, on the optional stage, reward and punishment on good and bad deeds has been affirmed for human being.

A man asked Hazrat Sadiq to clarify the human's authority as well as compulsion. Imam said, lift your

foot up. The person lifted his one foot above. Imam asked him to lift the other foot also. On this, the man expressed his helplessness. The Imam said, you are powerful as well as helpless to only such extent. It means that you have no authority in matters relating to life and death, shortage and abundance of food, richness and poverty, youth and old age, disasters and diseases while with reference to your acts, character, and performing good and bad deeds, you have full power and authority. Therefore, as a demand of justice, you deserve either reward or punishment.

Muhammad bin Sanan asked Hazrat Sadiq that Allah has handed over all the matters to the people, which relate to them. The Imam said, Allah is more merciful than that Bin Sanan again asked whether Allah has made the people helpless in their deeds? Imam said, Allah is upright, It will not be justice that He first forces, the people to do something and then will torment him. The Imam said, Neither there is complete compulsion nor complete freedom to fulfill own will but it is in between both of them. He asked, then what is that affair which is in between? Imam said, It is like this, that you saw someone committing the sin and you forbade him to do so yet he did not abstain from it so you left him and he committed the sin. Now, your trial to stop him, his refusal, your act of leaving him, all this cannot be counted as your order for him to do the sin.

And Hazrat Sadiq said, No doubt, Allah created all the creatures and Allah very well knew, towards whom and to which they will be stimulated. So Allah ordered them of goodness and forbade them from evils. And, of which, order was given to do it, path was also fixed for

doing that and of which they were for bidden, an easy situation as well as ability was fixed for them to leave. And they don't do any thing nor they stop from doing it but they do or they don't, by means of the power and ability given to them by Allah.

Hazrat Sadiq was asked about the matter between the two matters. The Imam said, whoever thought that Allah makes us to do the evils and then, will torment us for that, it means he affirmed about the extortion and force. And whoever thought Allah, after creating, transferred the responsibility of giving food to His Hujjats (prophets and messengers) and He himself has become spare and without power and authority so, the person thinking like that, accepted the idea of distribution of powers for Allah. So one, who says force and compulsion for Allah, is impious and the person saying power distribution for Allah, is infidel. Then it was said, O' son of the Prophet! Is the will and determination of Allah there in His command for do and don't. The Imam said, In the obedience, will and wish of Allah and His command for "Do", is the helper and in the sins, is His "Don't" and His displeasure and to accuse. Again it was asked then what is the meaning of destiny? Imam said, to order for those affairs whose performance results in reward and is punishment on not obeying them.

Hazrat Sadiq said to Mahzan, describe the matter of difference in which you have left our friends. He told that there is difference of opinion in the matter of compulsion and power distribution. The Imam asked him to describe. He said, Has Allah forced the people for sin? Imam said, Allah has got more power and



control than that. He said, Is everything handed over to the people? Imam said, Allah is mightier than that. He asked, then what is the thing. Imam raised his hands three times, over turning it and said, in these things, if you said, "yes", you will become impious.

Hazrat Raza said, Don't give alms and charity to that person who believes in compulsion by Allah. Don't accept his witness. Indeed, Allah does never give trouble to any one more than his capability and power and every action that one performs, is for himself and none will share the burden of the other.

Hazrat Sadiq said, there are three types of people with reference to the authority and fate. One is that who thinks Allah has compelled the people to commit the-sins. As he considers cruelty in Allah's command and authority, he is impious (Kafir) the other is that person who thinks that Allah has given all matters (life, death, food, wealth, poverty) to the people and Himself is at leisure and disengaged. It means such person thinks Allah to be weak in rule and authority. That man is also impious, and the third one is that who thinks that Allah has indeed given the trouble of only that work to do, power and authority of which they possess and not for that thing, of which they don't have power. Such a person, while committing goodness, praises Allah and when involved in evils, begs pardon and apology from Allah. He is the true muslim.

Hazrat Sadiq said, whoever said, Allah commands for the evils and corruption, he blamed falsely to Allah. And any one who thought that all goodness and badness is without the knowledge and will of Allah, he established the Almighty, quite externed from the rule

and power and authority. And anyone who thought that sin is without the ability and authority bestowed by Allah, he also accused the Almighty and deserves to be sent to the hell.

Hazrat Sadiq said, no doubt, Allah is the greatest. It is not possible that He may give trouble for that thing which is out of the capability and power of people. So also, Allah is more powerful than that there should be any such thing in His authority, of which He Himself has no determination.







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