Fundamentals of Islam

According to the 'Qur'an'
as presented by
Mohammad and Ale-Mohammad
(Alehumussalam)

HAJI MIRZA MEHDI POOYA

Fundamentals of Islam

According to the 'Qur'an'
as presented by
Mohammad and Ale - Mohammad
(*Aliahumussalam*)

HAJI MIRZA MEHDI POOYA

First Edition *January* 1972

Printed at
The Pakistan Herald Press, Dr. Ziauddin Ahmed Road, Karachi.

بسم الله الرحمن الرحيم

FOREWORD

When I was busy for the second time writing Introduction to the Holy Qur'an translated by my friend, Mr. Mir Ahmed Ali, Late Mr. Mohammad Ali Khurasani, Internal Auditor P.I.A., surggested me to dictate to him a brief outline of fundamentals of Islam according to Shia faith. Every now and then, whenever he had opportunity, he took dictation from me. Hardly we had finished the work, God deprived me of this sincere and zealous friend whose ambition was to introduce the teachings of Shia school of thought in English language. The religious zeal of Mr. Khurasani was not confined to him alone, his wife equally shared his love and devotion for the propagation of Truth. The mutual zeal of husband and wife in achievement of this holy aim was a valuable asset for our mission. Unfortunately, for some time the shock of her husband's death brought the work to a standstill. However, the work as a whole is the result of initiation of the interest of husband and wife and I have no option but to dedicate the work to them and pray God to bless them both for the services rendered by them in this Cause.

Here I have to mention another friend of mine, Mr. Syed Mohammad Murtaza who was assisting me eversince my undertaking to produce a new introduction to the Qur'an. Besides noting my dictation he has translated into Urdu this treatise which is the first part of my religious work. I thank him for his sincere devotion which was an encouragement for me to carry out the work, inspite of my indisposition.

I request my readers to go through the work with critical insight and inform me of any shortcoming whatsoever.

I have also to thank my young typist Mr. Mushtaq Ali. K. Laddhani who was performing his duties devotedly like the other members of our team for the Holy cause. His services were placed with me by Messrs. Habib Esmail Benevolent Trust. The Trust is entirely responsible for this publication and also is well-known for its constant publication of religious literature, enlightening the faithful and others. The manifold services of this benevolent Trust in the propagation of the teachings of Ahlul-Bait need no introduction. As such I have nothing to say but pray to God to bless them and all those philanthropists who are serving the sacred cause of Islam. To me the best rewards which devotees of Mohammad and Ale-Mohammad (peace be on them) are enjoying now and shall continue to enjoy for ever is the love of Holy Prophet Mohammad and the infallible members of His House.

I am indebted to Pakistan Herlad Press (Job Section) for their close co-operation during the printing of this work.

Let me conclude with the couplet of Sa'adi:

سعدی اگر عاشقی کنی و جوانی عشق محمدؐ بس است و آلِ محمدؐ

Sa'adi if you wish to enjoy the pleasures of love and evergreen blossom of life, it is enough to absorb the love of Mohammad and Al-e-Mohammad.

No reward and pleasure of this life and hereafter are greater than this sublime and sacred love.

HAJI MIRZA MEHDI POOYA

KARACHI-PAKISTAN
August 1971.

CONTENTS

NOTE;

Readers are requested to correct the printing errors which may have occured despite all care.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ سورة آل عمران ٣ آيت ١٩

Verily the religion with God is Islam (Submission to God's will); and those whom the book had been given did not differ but after the Knowledge (of the truth) had come unto them, out of envy among themselves; and whosever disbelieveth in the signs of God: then, verily, God is quick in reckoning.

SELF-EVIDENT TERMS AND PROPOSITIONS

DEEN (religion) is a term used in several meanings which are not totally irrelevant from each other; one is a figurative expression of the other. Here the term strictly means submissive attitude of human conscience towards some SACRED OBJECT. The SACRED OBJECT means a superhuman controlling power whose pleasure and displeasure are responsible for happiness and sufferings of man. Hardly can any one claim to be without religion in this sense. Thus the history of religion and its development are the same as the history of the development of human consciousness. Of the various religions in their highly developed form, the religion of ISLAM is usually classed among the latest. But as it is presented in the Qur'an and defined in this treatise, the reader will find it the oldest or rather the only religion, the development of which is co-related with the development of human consciousness. In other words as the Qur'an says it is the only faith with which human consciousness is born. The varieties of religion are nothing but the outcome of the rebellious nature of power-seekers or other selfish motives. The main source

of Islam is the Holy Qur'an which is known to all. The Qur'an postulates the existence of Superhuman Power or Person as the Creator and Controller of the whole univerrse of which man with his conscience and volition is a part. Thus the Qur'an says the religion is a submissive attitude of human conscience towards that Almighty Power. It is the only religion approved by the Almighty—Ultimate Power or person. To Him every finite thing or being has willingly or unwillingly submitted. No salvation can be secured by any being but through submission to Him. All muslim schools of thought are unanimous in this definition of Islam. The differences between the various schools of thought in Islam concern only with the details of this *submissive attitude*. The purpose of this writing is to place before the readers a brief outline of fundamentals of Islam as advocated by the SHIA ITHNA ASHARI, which is one of the oldest schools of thought in Islam. To achieve this purpose, it is essential to acquaint the readers with the knowledge of the following SELF-EVIDENT TERMS AND PROPOSITIONS.

THE IDEA OF CAUSE AND EFFECT:

None with commonsense and average intelligence can ever doubt about the existence of God. One may as well deny his own existence in some sense or the other rather than denying or even doubting about any Effect being without any Cause.

CAUSE :

The thing or being by which another thing or being exists or on which the existence of another thing or being depends, is called a Cause.

EFFECT :

The thing or being which depends on or owes its existence to something else is called an Effect or Phenomenon.

The existence of an effect cannot depend on a non-being or nothing or nothingness. This implies that the chain of an effect and its cause should end in a *self-existing*

cause, otherwise it would mean the existence of a being or a thing by a non-being, or naught; the absurdity of which is self--evident.

Having the definition of the cause and effect in view, mankind has been questioned by the following verse of the Holy Qur'an:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۝ أَمْ خَلَقُوا السَّمٰوٰتِ وَالْأَرْضَ ۚ
بَلْ لَا يُوقِنُونَ ۝ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ۝
سورة الطور ٥٢ آية ٣٥-٣٦

"Or were they created by nothing? Or are they themselves the creators ?

"Or created they the heavens and the earth? Nay ! they have no certainty. (*Ch. LII v.*35, 36).

VARIOUS KINDS OF CAUSES:

The basis of all scientific investigation is that there can be no effect without a cause. The word 'Cause' is a term meaning a thing somehow responsible for the existence of a being or another thing: and this is of two kinds, the *Structural and Creative.*

The *structural causes* are the parts and the components of the effect.

The Creative or Agential causes are the producing or originating factors, bringing the structure into existence but they are not the part of the structure.

The *structural cause* is sub-divided into two kinds, *Material and Formal.* The *material cause* is the thing out of which the structure is made. The *formal cause* is the shape or form by which the structure is what it is.

The *creative cause* means the factor which produces the parts and affects their arrangement. This cause consists of two kinds *Genetic and Objective*, the former is called the First or the Active, and the latter is called the Ultimate or Final Cause (purpose or motive).

No man with commonsense, has ever denied or doubted the necessity of the *Structural cause*. Every thing owes its existence to its component parts and to the Form in which they are arranged together.

EFFECT :

Every thing or being of composite nature is an Effect, i.e., its existence is not by itself, as it depends at least on its parts and its existence is caused by them. The parts of a being or beings cannot be non-beings. The question arises whether the parts exist by themselves or they are also composite whole depending on their parts? If they are also composed of parts then we have to trace back the process till we reach the Final components which will lead to the conclusion that they are beings of non-composite nature existing by themselves on which the whole edifice of the effects and their causes stands. But, no being of a dimensional nature presentable in the term of Space and Time, can ever be of a non-composite nature as the simplest and the smallest being which occupies space is dimensional and geometrically divisible and depends on its parts.

Therefore, no dimensional being can be taken as a self-existing being and thus considered as the First or the Beginning in the chain of beings. We have either to accept that the chain is based on non-beings, the absurdity of which is self-evident, or we are forced to step out of the realm of the material chain in the search of a non-composite, non-dimensional self-existing 'Being' and assert that the chain of cause and effect is based on this 'Being'. This means that the whole dimensional realm presentable in the terms of Space and Time is an effect and the phenomenon of a Non-dimensional Non-material being. On this ground we have to leave the dimensional realm and proceed in search of the self-existing being responsible for the phenomenon of the chain of cause and effect in the realm where the experimental logic and method has no approach to it at all.*

---

* Therefore in other words no being of dimensional nature can be taken as the first and the basic unit in the chain of the structural causes of the effect. We have either to

(*Contd. on Page* 5)

THE CONCRETE AND ABSTRACT PART:

We have said that any being of composite nature depends for its existence on its parts and hence it is an Effect, a Phenomenon and Unreal. Here it is to be pointed out that the parts and the components of a composite being may be of two kinds, *Concrete* and *Abstract*.

THE CONCRETE:

The *concrete parts* are those which our mind observes side by side in the realm outside the mind such as the parts of an organic, chemical or geometrical compound.

THE ABSTRACT:

The *Abstract parts* are those found in a being in the course of the mental process and analysis, but outside the realm of mind the parts are merged into each other as one entity such as the logical parts of a DEFINITION, *Genus* and *Differentia*. *Genus*, being the aspect found in an idea which is common in other ideas too, and *Differentia* being the aspect which is peculiar to one and is not found in anyone else.

(*Contd. from Page* 4)
postulate that the chain of the beings in question is based on non-beings or nothingness, the absurdity of which is self-evident. Or we are forced by reason to search for a being of non-composite form, somewhere beyond the realm of matter and dimension: so we have to step in the sphere of immaterial and non-dimensional beings. It means that in the chain of th structural causes of the dimensional phenomena there is nothing to be termed as self-existent. Therefore, neither the structure of the dimensional universe nor its structural causes—its material and formal components are self-existent. They owe their existence to some *creative* or producing factor of immaterial and non-dimensional nature which is not part and particle of the structure, but has a hold over the structure and its material and formal causes.

In any case, composition means dependence on the parts. Hence the composite being becomes an effect and a phenomenon and thus unreal, be the parts, concrete or abstract; because though the abstract parts, *Genus* and *Differntia* are merged into each other as one outside the mind, in fact they are two different things.

Therefore, the same would be the case of beings dependent on abstract parts in logical definition. They are also effects, phenomena, unreal and non-self-existing being.

THE ABSOLUTE ONENESS OF SELF-EXISTING BEING:

As we had to step out of the limitation of Space and Time in search of the SELF-EXISTING being we have also to step further out beyond the logical limitations which consists of the abstract parts of *Genus* and *Differentia.*

Hence the SELF-EXISTING BEING must be unlimited, not presentable in the terms of Space and Time, Genus and Differentia. It should be beyond all dimensional and undimensional limitations and as such it cannot be but ONE; because the idea of the Two SELF-EXISTING BEINGS implies limitations of both, having a common aspect of being self-existent and the aspect by which they are distinguished from each other; hence composite and dependent on their parts.

The conclusion is that the SELF-EXISTING BEING IS ONE, the Real Unit which is not divisible at all, in any sense of the term, and in any respect or form or any aspect imaginable. Therefore, it is the Real Unique, the like of it in any sense is not possible.

SELF-CONSCIOUSNESS OF SELF-EXISTING ONE:

This Unique Unit by which the finite beings in part and as a whole are existing, is not absent from 'Itself'. Hence it is conscious of 'Itself'. Consciousness means presence of the Known to the Knower, presence of one thing to (or for) the other.

If the thing or being is present to 'Itself' then the being is conscious of "Itself" and consequently becomes conscious of anything else which is present before it or stand by it. But if the being (or thing) is absent from 'Itself', it cannot be self-conscious, hence unconsious of other things standing by it.

UNCONSCIOUSNESS OF DIMENSIONAL BEING OR THING :

All the dimensional beings are composed of dimensional parts and every dimensional part occupies a portion of space not identified with the portion occupied by the other parts. Hence every dimensional part is absent from the other dimensional parts. The conclusion is that all dimensional beings are devoid of self-consciousness and consequently devoid of consciousness.

On the other hand anything or being which is non-dimensional and non-material, be it composed of *abstract parts* such as finite mind (which is composed of Genus and Differentia), or be composed of no parts at all such as the Absolute Unit in question (which is unlimited and infinite), is not absent from itself because either it has no part at all or it consists of parts which do not occupy different portions of space. The parts are merged into each other and their separation is only mental and a conceptual process.

Regarding the Undimensional Being or Absolute Unit it is obvious that 'It' cannot be absent from 'Itself' on account of its absolute oneness. Though the undimensional beings which are finite consist of parts and hence dependent, yet the parts are one and identical outside the mind and the realm of conception. Hence they are also not absent from their ownselves. Each is present to itself, hence conscious of itself and consequently conscious of whatever is present before it.

The conclusion is that whatever is undimensional is

conscious and whatever is conscious is undimensional. Therefore the Absolute Unit by which all beings exist and stand is necessarily present with every being, as its holding or sustaining factor is self-conscious and conscious of all that exist by it, hence Living. الحی القیوم Therefore, the reference to the Absolute Unit responsible for the whole Phenomenon called Universe, should be in terms of 'He' instead of 'it'.

In the light of the above statement one can realize that the personal pronoun 'He' (Hoo هو) refers to a well-known Person, has no real application but to the Absolute One and no term or word can be taken as a real reference to the Absolute One but this personal pronoun 'He'. Therefore there is no real 'HE' but the Absolute One, there is no real term for Him But 'HE'. This idea of 'Hooiyat'-هویت HE-NESS, in its true significance is given in Sura 'Qul Hoo Wallaha' (Ch. CXII).

The fundamental articles of faith as given by this school of thought are nothing but various aspects implied in the idea of Hooiyat i.e. Absolute Oneness of 'Self-Existing Being'. Therefore, without the knowledge of these articles the submissive attitude of human consciousness towards that SACRED OBJECT would be imperfect. These fundamental articles of faith are:

1. The belief in the Unity or Absolute Oneness of the Real Sacred Object (The Allah-God).

2. The belief in His justice as the total of all His analytical attributes and excellences.

3. The belief in the necessity of Nubuwat (Prophethood) and

4. Imamat (the divine vicegerency).

5. The belief in Qiayamat (the Resurrection) and Final purpose of creation.

I

TAUHEED

THE BELIEF IN THE ABSOLUTE ONENESS OF GOD

Unity means belief in absolute Oneness of God, in the sense that He is not composite and divisible in any sense of composition and divisibility. It implies negation of all limitations because limitation in any sense implies composition, and a composite being is not self-existent. A self-existent unlimited being is not definable so any attempt to conceive Him by any external or internal means of our limited power of understanding is futile. But He is realisable by every being, in the sense, that every limited being can realise His Existence and Essence as manifested in His Attributes. His Attributes can be presented in two ways—Affirmative (Subutia) and Negative (Salabia). All His Affirmative Attributes refer to assertion of His Absolute Unity. All His Negative Attributes refer to negation of limitation and composition. Thus they are reducible to negation of limitation and composition.

For the beginners, the Negative Attributes can be explained as follows. He is not describable in any physical or anthropomorphic terms. He is not consisted of body, colour and size. It is not possible for any creature to see or sight Him, to imagine and conceive Him. He is not to be presented in the terms of substance or contingent, matter or form. It is not possible to localise Him in any part of space or confine Him to any part of time. He is not to be aligned and counted with any being. Although as a Creator He is with every thing but nothing can be coexisted or coextended with Him. All these negations mean the negation of limitation and composition.

His Affirmative Attributes are of three types.

1. THE ESSENTIAL ATTRIBUTES OR THE REAL ATTRIBUTES OF THE ESSENCE (SIFAT-E-ZAT: SIFAT-E-HAQIQIYAH).

2. THE ESSENTIAL RELATIVE ATTRIBUTES (SIFAT-E-HAQIQIYAH-E-IZAFIYAH).

3. THE RELATIVE ATTRIBUTES (SIFAT-E-IZAFIYAH).

1. The Essential or the Real Attributes of the Essence mean such ideas which are implied in the very idea of Unity of Essence and are identical with it and not in relation to anything else. These are (i) Unity, (ii) Self Existence, (iii) Self Consciousness, (iv) Self Love and (v) Life: (life should not be taken here as what is found in plant, animal and man. Life, here, means the total of above mentioned Attributes i, ii, iii and iv).

The above qualities are attributed to Him—the Godhead, Allah, in consideration of His Essence only. The subject and object of each of these attributes are identical in as much as there is no difference among the knower, knowing and the known, or the lover, loving and the beloved and so forth.

2. The Essential Relative Attributes mean such ideas which are said about Him but in consideration of His relation to the objects other than Himself, and these are (i) Knowledge of objects other than Himself (ii) Will—the love for expression and manifestation (iii) Love of objects other than Himself (iv) Might or Hold over objects other than Himself.

In the popular preliminary treatise on the fundamental articles of faith (Usool-e-din), Hearing and Seeing are counted as His Relative Real Attributes. Besides these two, Speech is also counted as one of His Relative Real Attributes by some schools of thought in Islam. So far as the first two above-mentioned attributes are concerned they are Real Relative Attributes

but they are not separate Attributes other than His knowledge of the object. Every thing is known to Him, be it quality or quantity, substance or contingent, big or small, seen or unseen, physical or spiritual. He is Omniscient; every thing is present to Him, be it the object of hearing or seeing, taste, smell or touch or of any other sense, external or internal. The reason for counting Hearing and Seeing among His attributes as it is mentioned in the Qur'an is just to emphasise that the objects of the two are also present to Him, like the objects of all other senses. Regarding the last one, Speech, if it means the Might and Power and Ability to speak, it refers to His two main Attributes Knowledge and Might. As such it is not a separate Attribute besides Knowledge and Might. If it means the process of speech or origination of audible and intelligible words, then it can not be classed as one of His attributes. It is one of His acts of creation and as such His words and speech are created by Him like other created things. The origin of the idea of counting Speech among His attributes and considering it as uncreated as other attributes, is to be traced back to the ancient theory of Logos which was formulated by the Alexandrian Jewish school of thought. The same theory was later on adopted by the Christian theologians as the Word of God identified with Him and as the Uncreated Second Person in the Trinity of Godhead.

According to the Qur'an every thing or being is an outcome of Divine will, attention or intention which is termed in the Qur'an as Command of God; (كن فيكون) "Be and it is". In this sense whatever is manifested in any sphere or realm of creation, administration and legislation is the word of God, an outcome of His Imperative Will. In some way or other every word of God represents His Will and is manifestation of His attributes. As such the Qur'an counts Jesus as one of His created words in the realm of creation and the Qur'an itself, Taurath or the other scriptures, as His words in the realm of legislation. The Qur'an says that the words of God are

innumerable in either realms therefore these cannot be accounted for by limited powers (Ch. XXXI. verse 27).

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ
أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
سُورَةُ لُقْمٰن - آية ٢٧

And if the trees in the earth be pens and seven more Seas are added to the sea (as ink), "yet" the words of God will not exhaust.
(*Ch. XXXI. v.* 27).

But the words of God, though all are created and manifestation of His Will, differ from each other in comprehensiveness. The more comprehensive the word, the Higher will it be in its representative status and closer to God in the hierarchy of beings from the primal matter upto the highest spiritual entities. On this ground, the most perfect created word of God in the realm of creation is the Last Prophet, and the Book Qur'an with which he was sent is the most perfect word of God in the realm of legislation: (Ch. Vi. verse. 116).

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَّا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ
الْعَلِيمُ - سورة الانعام ٦-

And perfect has become the word of thy Lord in truth and justice; There is none to change His words, and He is the All-Hearing and the All-Knowing. (*Ch. VI. verse* 116).

However, it should be borne in mind that as Ali (A.S.) says, "The word of God in any realm is His work, therefore, it is created", be it Christ or Mohammad or the Qur'an or anything else.

The above qualities are attributed to Him in consideration of His Essence, in a relative sense, in as much as the object is other than the subject. Both types of attributes shown above are the analytical attributes inherent in the very idea of Absolute unity of the Infinite (Godhead).

3. The Relative Attributes are innumerable, such as Creator, Sustainer, Forgiver, Ruler, Helper and so forth. Any adjectival idea about Him in relation to some aspect of his action is the relative attribute. The number of relative attributes are known to Him alone. The Qur'an says, "Call Him, Allah or Rehman (All-Gracious) whether call Him this or that makes no difference; behold that He has innumerable excellent names" (in adjectival sense—Ch. XVII, verse 110). For a more detailed list of His excellent names one can refer to the famous Dua-e-Joshan-e-Kabeer. These are attributed to Him in consideration of His Actions or in consideration of His Relation to His Creatures or to what He has been doing and will continue to do.

The third type of His Attributes are drawn from, or are the result of the second type, the Essential Relative Attributes. Again, the second type of Attributes are derived from the first type, the Essential Attributes. Finally, His Essence is beyond any limitation, definition and comprehension, These are all that a finite being in his utmost effort can say about Him—The 'ALLAH'. 'ALLAH' is the only great name for his 'essence and existence' which is but 'All-Excellence'. A creature cannot conceive beyond this. According to the interpretation of the purified Imams of the House of Holy Prophet no creature with all his endowed excellences, can refer to His essence but with the word 'Hoo' (He). 'Hoo' is the first word after word' 'Qul' (say Oh Apostle) in Ch. CXII (The Unity). 'ALLAH' is beyond our conception; even our subtle conception of 'Infinite He' represents nothing but the limitations of finite we.

This concept of the Absolute Oneness and Infinity of

the Essence and Attributes of Godhead present 'Him' as the unique in unity or the Unique Unit in the true sense of these two terms—to Whom all finite beings owe their existence, qualities, and all excellences they possess. This concept leaves no room for imagining any thing as second or opposed to Him or to match with Him, because any such idea would mean limitation affecting His Absoluteness, and consequently making Him of composite nature, finite and dependent on His components.

This concept eliminates all possibilities of anything emanating from Him, as the very idea of emanation means divisibility contradicting His Absoluteness. He did not 'beget nor is He begotten'; hence the idea of Fatherhood and Sonship has no place in this concept of Godhead.

All finite beings are His creatures dependent in their very existence on His Will. The word 'Qayum' (قيوم) expresses one of His attributes that He is self-sustaining and everything is sustained by Him.

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً
مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ - سورة الروم ٣٠ - آية ٢٥

And of His signs is that the heavens and the earth stand firm by His command; then when He summoneth you with a (single) summons from out of the earth, lo: ye come forth.

(*Ch. XXX. v.* 25)

Being Absolute and Infinite, no finite being or thing, with all their limitations can be considered as His incarnation and His complete manifestation, because the finite beings even as a whole are, after all, finite, while He is Infinite.

Therefore, there is no room for deification of any being in any form, whether man as the microcosm or the

whole Universe as a macro-man. It is quite true that creatures represent His attributes and the representation varies according to the stages of perfection but even the foremost in perfection is limited and submissive to the infinite one. The highest and the most accomplished creature is nothing but His servant and slave, within His complete hold—a hold, in its true meaning of Power. No polytheism, no trinity or dualism, no incarnation and anthropomorphism have any place in this concept of the UNITY OF GODHEAD—ALLAH. "Nothing is like of Him."

فَاطِرُ السَّمٰوٰتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَّمِنَ الْأَنْعَامِ أَزْوَاجًا
يَذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝ سورة شورى آيت ۱۱

The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Nothing is like of Him; and he is the Hearer, the seer.

(*Ch. XLII. v.* 11)

The justification for man or any other created and finite being for naming and describing God with Excellent Attributes is that when man and other beings find some excellences in themselves they feel that the same attributes in its highest sense should exist in the Creator. For example man found life in his 'self' and felt that something corresponding to this 'life' in its Highest sense, must be Existent beyond his 'Self'. This applies to all other excellences which we may find here in our 'self' and in 'beings' surrounding us. We are thus obliged to feel that these excellences and beatitude are also present in the Infinite Absolute in such a limitless degree that befit His Absolute Unity and Infinity.

Beyond this point, 'why' and 'wherefore' do not prevail; and here definition and description fail, but love for realization and assimilation and reflection of His attributes is everincreasing and surges on. This leads man to a deeper and yet deeper submission to His Will and the desire for coming in communion with Him.

Finally, man approaching to Him in this submissive way will absorb his own will in 'His'. The result is the rise of man from the limitations of the temporal life, which is the cause of the demoralisation of the human soul, to the horizon from where he sees, and realises the whole Universe as the Kingdom of God and manifestation of His universal Love and Grace. Ultimately such man's will becomes His will, his order becomes His order, his actions become His action. He follows no course in his life and activities but whatever is revealed to him by Him. The following verses of the Qur'an should be borne in mind.

وَالضُّحٰى ○ وَالَّيْلِ اِذَا سَجٰى ○ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ○ وَلَلْاٰخِرَةُ
خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ○ سورۃ الضحیٰ ۹۳ آیت اتمام

(Oh our Apostle Muhammad)
By the Noonday (Brightness)
By the night when it darkeneth
Hath foresaken not thee thy
Lord, nor hath he been displeased
(with thee) !
And verily the end is better for thee than the beginning
(of life) ! *(Ch. XCIII. v. 1 to 4).*

اَلرَّحْمٰنُ ○ عَلَّمَ الْقُرْاٰنَ ○ خَلَقَ الْاِنْسَانَ ○ عَلَّمَهُ الْبَيَانَ
سورۃ الرحمٰن ۵۵ آیت اتمام

The beneficent,
Taught he the Quran.
He created man,
He taught him expression *(Ch. LV. v. 1 to 4).*

الَّذِيْ عَلَّمَ بِالْقَلَمِ ○ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ سورۃ العلق ۹۶ آیت اتمام

(He) who taught (to write)
with the pen
He taught man what he knew not !
(Ch. XC VI. v. 4, 5).

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ أَطَاعَ اللّٰهَ سورة النساء ۴- آية ۸۰

Whoso obeyeth the Apostle, he indeed obeyeth God;
(*Ch. IV. v.* 80)

إِنْ أَتَّبِعُ إِلَّا مَا يُوْحٰى إِلَيَّ سورة الانعام - نمبر ۶ - ۵۰

I follow not but what is revealed unto me;
(*Ch. VI. v.* 50)

قُلْ إِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيْكَ
لَهٗ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِيْنَ - سورة الانعام ۶ - آية ۱۶۲-۱۶۳

Say: verily my prayer and my sacrifice, my life, and my death, (are all, only) for God, The Lord of the worlds "No associate (is there) for Him; and this I am commanded, and, of Muslims I am the first (i.e. those who submit to God)." (*Ch. VI. vs.* 163/164)

قُلْ إِنَّمَا أَتَّبِعُ مَا يُوْحٰى إِلَيَّ مِنْ رَّبِّيْ - سورة الاعراف ۷ - آية ۲۰۳

"*Verily I only follow what is revealed unto me from my Lord;* (*Ch. VII. v.* 203)

فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ
رَمٰى وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○
سورة الانفال ۸ - آية ۱۷

So ye slew them not but God slew them, and thou threw not (the dust) but God threw it, that he might test the believers by a gracious trial from Him; Verily God is All-Hearing, All-Knowing. (*Ch. VIII. v.* 17)

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ سورة يونس-١٠-آية ١٥

I follow not but what is revealed unto me; (*Ch. X. v.* 15)

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

سورة الاحقاف-٤٦-آية ٩

"I follow naught save what hath been revealed unto me, and I am not but an open warner." (*Ch. XLVI. v.* 9)

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

سورة الفتح-٤٨-آية ٩-تا ١٠

That ye may believe in God and His apostle and may aid and revere him; and that ye may celebrate His Glory, morning and evening.

Verily those who swear their fealty unto thee do but swear fealty unto God; (*Ch. XLVIII. vs.* 9/10)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ -

سورة الحديد-٥٧-آية ٢٥

Indeed sent We Our apostles with clear proofs, and sent We down with them the Book and the Scale that people may establish themselves in justice; and

sent We down iron wherein is latent (in its use) mighty power and also benefits for mankind and that God may bring into evidence the one who helpeth Him and His apostles in unseen way; Verily God is All-Strong the Ever-Prevalent.

(*Ch. LVII. v.* 25)

وَالنَّجْمِ إِذَا هَوَىٰ ○ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ○ وَمَا يَنطِقُ عَنِ
الْهَوَىٰ ○ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ○ عَلَّمَهُ شَدِيدُ الْقُوَىٰ

سورۃ النجم ۵۳ آیت ۱ تا ۵

By the star tending up and down; Erreth not your Companion (Our Apostle Muhammad) nor is he led astray;

And, nor he speaketh of (his own) inclination;
It (the wording) is naught but a revelation revealed (unto him). (*Ch. LIII. vs.* 1/4)

Taught him the one intense in power.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

سورۃ القلم ۶۸ - آیۃ ۴

Thou art endowed with (sublime) great character.
(*Ch. LXVIII. v.* 4).

II

JUSTICE

THE BELIEF IN THE JUSTICE OF GOD

This is the belief in the truism that the 'Self Consciousness' in the Essence of Godhead manifests in His Essence of Self-Love which again manifests in the Love for Self-Expression. The Love for Self-Expression means the Will to Act. Being Absolute, identified with all Excellence and Perfection, 'He' has the means for Self-Expression within 'Himself': this is the Might or Power.

The Will (Love for Self-Expression) means Creation; hence Creation is the manifestation of 'His' Love and Might. Thus the purpose of action is Self-expression therefore, it, necessarily, is in complete accord and harmony with the Purpose. This harmonious arrangement and accordant synchronisation of 'His' action with His power is His Justice. It is the placing of everything in its precise point in order to create Unity through harmony and to achieve the purpose. Hence Justice is the necessary qualification of 'His' action: that is to say His Action and Justice are inseparable.

His Action, or Creation, being the outcome of Love, is the manifestation of 'His' Grace but not with the expectation of any return for 'Himself'. Therefore, 'His' Grace pervades the realm of creation, which is presented in the term "All Pervading Grace". But each creature receives of 'His' Grace as much as its capacity allows it to do so. This is termed as "His specific and particular Grace" as the specific Grant of Grace is in accord with the capacity or merit of the 'Recipient'; it is called Justice. Therefore, here again, His Grace and Justice are inseparable.

Whatever 'He' grants, 'He' grants out of pure Love with no expectation of any return for it. Hence 'His'

Grace is the Grace in its true sense, and as He grants precisely in accordance to the merit or capacity of the Recipient—nothing more and nothing less, it is Justice. Taking into account, both the aspects, Grace and Justice as inseparable principles of 'His' action, His attribute of 'Cherishing' (for this is the nearest equivalent in the English language for 'Rububiat') is manifested and "He" is frequently mentioned in the Qur'an as the "Lord Cherisher of the Worlds".

Of His relative attributes Grace and Justice as presented above are two principles one manifested by the other. Grace implies Justice and Justice implies Grace. They in turn are manifestations of His relative real attributes which are the manifestations of His real attributes; and the very idea of Oneness implies them in all. Thus justice is the most comprehensive attribute of God through which all His attributes are manifested, as it has been emphasised upon as a fundamental principle of faith, next to the believe in His unity. The same comprehensive excellence, Justice, has been made the ultimate object of human life. It is for the achievement of this Godly excellence that God has established His vicegerency on the earth and continued to commission prophets after prophets and accompanied them with Books and Wisdom i.e. Balancing Power.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ
مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ -

سورة الحديد ٥٧ - آية ٢٥

Indeed sent We our apostles with clear proofs, and sent We down with them the Book and the Scale that people may establish themselves in justice; and sent We down iron wherein is latent (in its use) mighty power and also benefits for mankind and that

God may prove who helpeth Him and His apostles in secret; Verily God is All-Strong the Ever-Prevalent.
(*Ch. LVII. v.* 15.)

Justice and injustice are presented in the Qur'an in various other verses as the principle standards by which human virtues and vices are to be judged by God and man himself, here and hereafter':

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
يَلْقَاهُ مَنشُورًا ۝ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝

سورة بنی اسرائیل ۱۷- آیة ۱۳ تا ۱۴

We have tied every man's action to his neck; which we will bring forth unto him on the Day of Resurrection in the form of an unfolded book.*

(*It will be said unto him*) "*Read thou thy book; Sufficeth thine own self today, as reckoner against thee.*" (*Ch. XVII. vs.* 13/14)

---

* It means that man's action which is nothing but a flying (passing) occurrence has been folded round the neck of the doer which will be brought forth for him on the Day of Resurrection in the form of an unfolded book. The Qur'an says that as the characteristic of a bird (طائر) is to fly away similarly the characteristic of the action is to be forgotten as soon as committed.

III

NUBUWAT

PROPHETHOOD

THE BELIEF IN DIVINE GUIDANCE

This is the belief in the principle of Prophethood and Leadership, also termed as 'Divine Vicegerency' or the Central Authority over the universe focalised in man, bestowed by God. This action of 'His' is the manifestation of His Grace and Justice which again are the manifestations of His Will and Might. His Will and Might are also the manifestations of His self-consciousness and self-Love which are the immediate manifestations of His Unity and Infinity.

Cherishing implies planning and developing each part of the Plan. It means each part has been provided with all the necessary means to develop its full aptitude. Thus God gives everything its distinctive limit and then guides it to develop its fullest aptitude. The Qur'an conveys this idea of Cherishing in the Verse below:

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ سورة طه ٢٠ - آية ٥٠

Said he (Moses): "Our Lord is He Who gave unto everything its (suitable) form, and then (also) guided it (aright)" (*Ch. XX. v.* 50).

In this way, God cherished matter to develop from its primal form into various complicated forms of celestial and terrestrial bodies, and from the simplest form to more and more complicated forms of elements (air, water,

minerals etc.) and other inanimate beings, till the process of development progressively reached the stage of plant and animal, from its simple and less complicated form into more complicated being, and finally Man—the most complicated form of being—arrived.

The Lord Cherisher of the Universe thus brings forth man according to the Plan. As a rule, in this process of creation and manifestation, the Centre of every system or society of beings appears first on the scene, and then its satellites; so was the First Man caused to appear on the scene of creation as the Central Personality, combining in him all the excellences to which he was apt. Though those excellences might not have been in a developed form yet there was not any defect in the First Man, unworthy of his position in the Order of Creation. The first man was the top in the heirarchy of the beings, the base of which was primal matter. As Adam (A.S.) carried in him the potentiality of all excellences which had to manifest and develop in his issues later on. The Qur'an asserts:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ - ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ - إِلَّا الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

سورة التين ٩٥ - آية ٤ تا ٦

Indeed We created man in the best structure (mould).

Then We reverted him to the lowest of the low,

Save those who believe and do good deeds, for them shall be an incessant recompense.

(*Ch. XCV. vs.* 4-6)

This deterioration of man to the animal character is of secondary stage only to which some of the issues of Adam are subjected, otherwise, among his issues there are persons whose potentialities remained intact as the

exceptional clause in the above quoted verses asserts. They adhered to their best original mould (mind and body) in which they were created.

It is necessary, here, to clarify certain important points on this subject in order to maintain the continuity of right thinking and remove the ambiguity resulted from wrong interpretations and assumptions:

(1) DISTINCTION OF MAN AS GIFTED WITH CONTROLLING POWER: Gifted with the Power of Intellectual Expression, the appearance of man on the scene of creation marked a new era in the history of evolutionary course of creation. That is to say, he was created with the potentiality to receive impressions from the spiritual and material Worlds surrounding him, and to reproduce these impressions in the same form as received, which is termed as 'Discovery', or in a new form, which is termed as 'Invention'.

With the inherent intellectual faculty and power of 'Discovery and Invention', man appeared on the scene of Creation not to be governed by the Laws of Nature, but to subdue and employ all the natural resources in order to achieve the ultimate aim for which the process of Creation began. That is to say, in order to develop his own Conscious Self as the focus of all that was in the Universe, hidden or apparent, man was ordained to be the most compact and comprehensive representative of God's attributes and excellences. This true representation of God's attributes and excellences by man is submission (Ubudiat or Islam). The various grades of status of vicegerency is in accord with it.

It is the creation of man, which the Qur'an terms as 'the appointment of the Vicegerent of God on Earth' :

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

سورة البقرة ٢ - آية ٣٠

(Recollect O' Our Apostle Muhammad) When said thy Lord unto the angels: 'Verily I (intend to) appoint a vicegerent in the earth'
(Ch. II. v. 30)

Although the angels (intellectual, psychical forces functioning in the process of Creation) and all other material and immaterial, celestial and terrestrial beings represent the 'Divine Attributes' in some way or the other, yet none of them is so compact and comprehensive in the representative status as man. That is why every other being has been termed as 'the sign of God' but none except man has been chosen and termed as 'the Vicegerent of God'.

(2) REFUTATION OF FALL OF ADAM: The specific and precise quantity of matter, which carried the potentiality of becoming man, did not suffer any fall, reverse or shortcoming which might have prevented it to reach its destiny. The first portion of matter which succeeded in assuming the form of man carried with it all the potentialities for the further development, awaiting human species. As mentioned earlier, the First Man, without having any drawback or shortcoming, formed the Central Part or Pivot of human society. This Centre, besides governing its own satellites, also governs all the subordinate centres of animal, plant and inanimate societies, on the principle that every higher centre in the evolutionary course of development governs the lowest centres, otherwise, the parts which form the universe as a whole will be instantaneously disintegrated. Thus, the truth is established that Man is the topmost of all creatures and Foremost in the progressive movements towards the Absolute Per-

fection (i.e. which is Absolutely Perfect One) ALLAH. So it is not justifiable to associate the term original sin with Adam and conceive it inherited or inheritable by his issues. He is, therefore, the link between the Creator and all His other creatures.

(3) THE CONCEPT OF MIRACLE: When such a man has to appear on the scene of human society and introduce himself to the people as the Divine Teacher and Representative of God on earth, it is necessary that he should have sufficient evidence to bear the testimony to the truth of his declaration; that is, he should utter such words and exhibit such deeds which could not be uttered or performed by any natural means within the power of a finite being. This is termed as a miracle.

The whole conception, from the Unity of God down to the necessity of Prophethood and Leadership and indespensibility of the Prophets and Leaders having sufficient evidence to bear the testimony to the truth of their claim, has been forwarded in the Qur'an:

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ
اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا۔

سورۃ النساء ۴ - ۱۶۲

But the well -grounded in knowledge among them and the believers (who) believe in what hath been sent down unto thee and what hath been sent down (unto Our apostles) before thee, and the establishers of prayer, and the givers of the poor-rate (charity) and the believers in God and the Last Day (of Judgment); These (it is whom) soon We will give a great recompense.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ
وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُودَ زَبُورًا ۝

سورة النساء ۴ - آية ۱۶۳

Verily, We have revealed unto thee (O' Our Apostle Muhammad) as we did reveal unto Noah and the Apostles after him; We did reveal unto Abraham, and Ismel and Isaac and Jesus and Job and Jonah, and Aaron, and Solomon, and gave We to David the Psalms.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ
وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ۝

سورة النساء ۴ - آية ۱۶۴

And apostles We have (already) mentioned unto thee before and Apostles We mentioned not unto thee; and God spake unto Moses, directly discoursing.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

سورة النساء ۴ - آية ۱۶۵

*(We sent) apostles as givers of glad tidings and warns, *so that there may not remain any argument for people against God, after the messages, (apostles), And God is Mighty, Wise.*

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ
وَكَفٰى بِاللّٰهِ شَهِيْدًا

سورة النساء ۴ - آية ۱۶۶

*But God (Himself) beareth Witness, *through what He hath sent down unto thee (O' Our Apostle Muhammad), sent He that down, with His knowledge; and the Angels (too) bear witness; and sufficient is God for a Witness.*
(*Ch.IV. vs.*162-166)

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ
بِالْقِسْطِ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ
مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ -

سورة الحديد ۵۷ - آية ۲۵

Indeed sent We our Apostles with clear proofs, and sent We down with them the Book and the Scale that people may establish themeselves in justice; and sent We down iron wherein is latent (in its use) mighty power and also benefits for mankind and that God may prove who helpeth Him and His apostles in secret; Verily God is All-Strong the Ever-Prevalent.
(*Ch.LVII. v.*25)

(4) THE KNOWLEDGE OF THE NAMES CAUSED SUPERIORITY OF ADAM OVER THE ANGELS: The knowledge of the names caused superiority of Adam over the angels. The First Man had been given, and he carried with him, the names (symbols) of the Intellectual Entities who were to appear on the scene of Creation as the Highest Norms of human perfection. The appearance of these intellectual entities is inevitable for the realisation of Divine

object by man. They are the excellent names representing all the 'DIVINE NAMES' in view of their nearness to Allah and are manifestations of the names of all beings on account of 'infallibility of their nature' (i.e. absence of all natural defects). It was due to the knowledge of the names of these Entities that caused Adam, the First Man, to be made the Vicegerent of God on earth, and the angels were commanded to prostrate before him. Then through* Adam, the angels came to know those 'Symbolical Names of the Intellectual Entities' the knowledge of which made man superior to them. This point is explicitly expressed in the Qur'an as quoted below:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ○ قَالُوا
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَتَكْتُمُونَ ○

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ ○ سورة البقرة ٢-آية ٣١-٣٢-٣٣-٣٤

* There is no precise declaration in the Qur'an about Adam being 'Nabi' (prophet) or 'Rasool' (divine messenger) but the relevant verses in Ch. II (Baqrah) assert clearly that God directly taught Adam 'names' and Adam taught these names to angles. Angles prostrated before Adam due to his knowledge of names and the Satan rebelled against Him and was inflicted by the wrath of Allah. Adam, after his descent, received word of prayer from God directly and turned towards Him to redress his destitution and was blessed. In the light of these verses it is an undeniable fact that Adam was 'Khalifatullah' (Divine Vicegerent) and Divine Prophet.

And He taught Adam the names, all of them, and then set them unto the angels and said, "Declare ye unto Me the names of these if ye be truthful."

They said: "Glory be to Thee (O' Lord!) we have no knowledge save what thou hast taught us, verily Thou (alone) art the All-Knowing, the All-Wise.") (*Ch. II. vs.* 31/32).

Said He "O' Adam inform thou unto them their names," and when he had informed unto them their names; Said (the Lord): "Said I not unto you that verily, I know the secrets of the heavens and the earth and know that which ye declare and that which ye conceal?"

And when said We unto the angels "Prostrate ye before Adam" they all prostrated save Iblis, he refrained and was puffed with pride and was turned into one of the reprobates. (*Ch. II. vs.* 33/34).

(5) THE 'QUR'AN AS THE EVERLASTING MIRACLE: Of the innumerous evidences forwarded by the Holy Prophet as the proof of his claim, the most important and everlasting is the Qur'an itself:

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَ
بَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ سورة الرعد ١٣ - آية ٤٣

And say those who disbelieve. "Thou art not the Apostle of god."

Say thou (O'Our Apostle Muhammad): "Sufficient is God a witness between me and you and he with whom is the knowledge of the Book". (*Ch. XIII. v.* 43)

It is proved by the Holy Book that it is not only a testimony of Muhammad (S.A.S.) being the last of all prophets and foremost in the order of divine leadership but also of Muhammad (S.A.S.) being in himself a proof of the authenticity of other divine religions and prophets. The personality, excellences and the divine guidance of the Holy Prophet Muhammad (S.A.S.) are supreme in the order of divine leadership and every word of his is final. The particular titles which the Holy Prophet has given to his preceding and future divine leaders should have to be accepted as the only testimonial for their divine excellence. Whoever has been addressed by the Holy Prophet with the title of 'Nabi', 'Rasool', 'Imam', 'Ma'ola', 'Siddique', 'Khalifa' or 'Momin' will be considered as such.

Among all the divine books the Qur'an is signified by the title of 'Mohaimen' which is one of the excellent names of God meaning the 'authoratative Guardian'. The Qur'an is forwarded to mankind as the unchallengable word of God and the greatest of all miracles of the Holy Prophet Muhammad (S.A.S.) till eternity.'

لَوْ أَنْزَلْنَا هٰذَا الْقُرْآنَ عَلٰى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
اللّٰهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۔

سورة الحشر ٥٩ ـ آية ٢١ ۔

Had We sent down this Qur'an, on mountain, thou (O' Our Apostle Muhammad!) wouldst certainly have seen it (the mountain) humbled itself, and rent as under for the fear of God; And we set forth these similitudes unto man- kind that they may reflect* (*Ch. LIX. v.* 21)

* 'Fear' means 'AWE' felt due to the gravity and grace of the object. "Khashiat (خشية)" in the Qur'an almost always conveys the above sense.

The Qur'an, as the word of God, is a prodigious dynamic force and has been working in the minds of mankind by producing revolution and evolution in the human society. It has cured the blind and deaf in heart by feeding them with new thought and knowledge.

By applying even a very negligible portion of this dynamic force—and that too in not quite a proper manner—the Muslims succeeded in establishing the great civilisation and culture known to historians as Islamic. If the force of the Qur'an were to be put into action in its entirety with all the precision implied in it, it will not only totally change the face of human civilisation but it will at the same time, change the relation of every part and particle of this apparent Universe as a whole.

The spiritual appreciation of the point that the Holy Prophet Muhammad is the last in the order of Prophethood and the First and Topmost in the order of Leadership, is beautifully expressed in the Persian Quatrain:—

پیش از ہمہ شاہاں غیور آمدۂ ہر چند کہ آخر بظہور آمدۂ
اے ختم رسل قرب تو معلوم شد دیر آمدۂ ز راہِ دور آمدۂ

"Thou hast come before all the proud Kings of the world, though has appeared last of all. O' Last of the Prophets, thy Nearness (to God) has become known to me: Thou Comest last, as thou comest from the farthest distance." (Which distance is nearest to God).

(6) DIVINE LAW OF SELECTION: Ever since his appearance on the scene, Adam too did not suffer any fall, draw back or shortcoming in his progressive course. Adam propagated and his issues began to multiply but it was necessary that in the lineage

of his issue there should be a 'line' carrying with it this potentiality further and further, and in no stage in this lineage diminishing or defect should occur which would mar its progress. This is termed as the 'Divine Law of Selection' (Istafa اصطفاء)* which is synonymous to Ismate-Khalqi (عصمت خلقی) i.e. infallibility of nature in recipiency of the chosen issues of this lineage which is the basis of infallibility of their will-power—Ismat-e-Khulqi. عصمت خلقی when they reach conscious stage. This is the source of their action which is completely submissive to the will of God. This is the perfect submission, that the will of Creature should be the manifestation of the Will of Creator and his action should be in complete obedience to His order. The principle of Divine Selection is explained in the following Qur'anic verses:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ
ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

سورة آل عمران ٣ - آية ٣٣ تا ٣٤

Verily, God did choose Adam and Noah and

---

* The process of divine selection ('Istafa') begins with Adam and reaches to Noah and Ibrahim: and from Ibrahim it divides into two branches of Ibrahim progeny i.e. Ale Ibrahim and Ale Imran (Israiletes). Though in this particular verse name of Ibrahim is not mentioned but Muhammad (S.A.S.) being in the lineage of Ibrahim, the process of Divine selection can rightly be attributed to him (Ibrahim). Here, in our discussion on this point it should be borne in mind that every member in the line of Muhammad-e-Mustafa (S.A.S.) is not Mustafa i.e. divinely selected person, because in accordance to the law of inheritance the excellence of posterity is the result of ancestor's (i.e. root's) excellence but the excellence of ancestors (i.e. of root) is not a guarantee for the excellence of the posterity (branches). At various places in the Qur'an it is asserted that Ale Ibrahim are divinely selected beings but this particular phrase in this particular context refers to the infallible persons from Ale Ibrahim (i.e. 14 Masooms).

the descendants of Abraham and the descendants of Imran above all the worlds,

Offspring, one from the other; and verily God is All-Hearing; All-Knowing.

(*Ch. III. vs.* 32/33).

(7) CONTINUITY OF VICEGERENCY IN THE FORM OF PROPHETHOOD OR IMAMAT (DIVINE LEADERSHIP)—FINALITY OF PROPHETHOOD AND CONTINUITY OF LATTER: From Adam to Noah, from Noah to Ibrahim and his descendants, in two branches, the Ismailites and and Israelites, this potentiality began to actualise in the form of many apostles and leaders different from each other in the limitation of the nature of the task entrusted to them by God and to the extent of the time and space of their jurisdication. Along with the progress of the human intellectual faculty of Discovery and Invention in the spiritual and material spheres, the task and the jurisdiction of the vicegerency had to expand on one hand and it had to develop from particularity to universality on the other. The Divine Guidance started with Adam and conducted by the successive Vicegerents of God, in the course of its progress towards universality, should reach its final stage. This does not mean the end of progress. It means that mankind does not require any new guidance and instruction to be imparted by the medium of a new Divine Teacher. It implies that the guidance and instructions already acquired by man are now sufficient for him in the course of his further progress.

The above point has an example in the system of education which begins with the primary schools and reaches its finality at the university level. But the attainment of the highest degree will not mean that there is no more room left for any further

attainment, in theory, or in practice, for a degree-holder.

(8) All that is required at this stage is THE APPLICATION OF MAN'S INTELLECTUAL FACULTY TO THE GUIDANCE ACQUIRED BY HIM in order to find out the implications of that divine guidance. In other words, when Revelation reaches its final stage of universality and comprehensiveness, there shall be no room left for any new divine message to be revealed to man. The next phases will be (a) the CONSOLIDATORY PERIOD or codification of revelation (b) THE RATIONALISATION OF REVELATION and lastly (c) THE IMPLEMENTATION OF RATIONALISED REVELATION throughout the sphere of humanity. Thus the very conception of prophethood and apostleship has in it the implication of finality when human intellectual faculty reaches its maturity; maturity in the sense of being able to grasp the denotation, connotation and implications of revelation through rational approach. Man may not always remain incapable of grasping divine guidance through his power of reasoning. The question of non-recipiency does not arise in relation to the rationalisation of revelation because the continuity of life and rationalisation are inseparable. The perfection of life is a guarantee for the perfection of the rationalisation of revelation and these stages of perfection belong to the period of implementation of revelation through which we are passing. Thus there is no necessity of a new revelation. Divine revelation in this sense came to end with the departure of Holy Prophet Mohammad (S.A.S.) the last of all prophets.

However, humanity is, indeed, in perpetual need of and dependent on Divine Blessings and Cherishing and it cannot survive without being nurtured by the same. The Divine Leadership or Medium, in his function of receiving Blessings from God and diffusing the same to the World, has no finality in this sense.

IV

THE DIVINE LEADERSHIP (IMAMAT)

THE BELIEF IN THE DIVINELY APPOINTED LEADER

This is the belief in the necessity of divinely chosen leadership as a medium between Creator and creature and its continuity till the Resurrection day. This again is an outcome of the principle of God's Cherishing.

In order to keep man on the progressive Right Path during his journey towards the ultimate object of creation, God ordained, that in the human society there shall never be a vacuum with regard to a Pivot or Central Man who is blessed by God directly, and through whom the whole society of mankind is blessed. A blessed pivot as such is functioning in two ways—as the medium between the Absolute and finite beings and as the norm and model for guidance of humanity. As a medium he should continue to exist successively without an interval, from the beginning of creation *i.e.* since the existence of Adam, the First Man, till the achievement of the ultimate object of creation. In performance of this function it is not necessary that he should be known to every member of the human society. But as a model and norm for the guidance of the other members of the society he should be known to them and continuity is not necessary. It may be from time to time with interval in between. During this period the pivot remains incognito in order to give chance to individuals for using their discretion and free will in their activities and developing their aptitude. The guidance should not entail any blind following, so the continuity of the presence of the model on the scene of human society as a teacher and guide is not needed. In other words constant and continuous existence of a perfect man one after another as a pivot of human society is a necessary sequence of the

Principle of 'Universal Cherishing' (Rububiet-e-Mutlaqa) although his presence as a cognizable person is not always necessary. This function of the Pivot is termed as 'Imamat' or 'Khilafat'—'Vicegerency of God on earth".

Such a personality in functioning as a teacher and guide to the members of human society provides them with all requisite means to develop their aptitude fully, of their own free will and choice. This function is needed only from time to time, and not continuously. Thus, the presence of the Pivot is necessary when he has to perform this function, which is termed as 'Nabuwat'—Prophethood. This is the distinctive function of conveying the Divine Message of God to mankind and informing them of what is right and what is wrong, so that they may choose any one of these two courses, right or wrong, of their own free will.

Thus it will be observed that each and every Prophet of God is an Imam (Divinely Appointed Leader) as well as Rasool or Nabi (Divine Prophet or Messenger of God). All the Imams (Divinely appointed Leaders), on the other hand, are not necessarily Divine Prophets or Messengers of God. They are Divinely appointed Successors (or Executors) to the Prophets of God and the Vicegerents of God on earth.

The first function i.e. 'Prophethood' assumed its complete and perfect form with the Revelation and Declaration of the Qur'anic verses:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ
الْعَلِيمُ - سورة الانعام ٦ - آية ١١٥

And perfect is the word of thy Lord in truth and justice; There is none who can change His words, and He is the All-Hearing and All-Knowing.

(*Ch. VI. verse* 116).

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا سورة المائدة ٥ - آية ٣

This day have I perfected for you, your religion, and have completed My favour on you, and chosen for you ISLAM (to be) the Religion;

(*Ch. V. verse.* 3)

With regard to the second function, the person who has been commissioned by God to deliver the Last Message and Guidance (the Qur'an) is also the topmost in Leadership. As such his Divine Leadership shall continue till the Resurrection Day. This is the Great Kingdom (MULK-E-AZEEM) given by God to Ale-Ibrahim in addition to the Book and Wisdom which He has gifted them.

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ فَقَدْ اٰتَيْنَآ
اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا
سورة النساء ٤ - آية ٥٤

Or do they envy the people for what God hath given them of His grace; But indeed We have given to Abraham's children the Book and the Wisdom and We gave them a Great Kingdom.

(*Ch. IV. verse* 54).

'The Book' refers to the Last Message, the Holy Qur'an, which comprehends all the previous Revelations. The 'Wisdom' refers to the intellectual Power of the purified members of the children of Ibrahim to give true interpretation of the last Book of God. The phrase 'Great Kingdom' refers to the Kingdom, which is declared 'Great' by God and not which man may consider it great or otherwise. This Great Kingdom is the Kingdom of God.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ۚ وَهُوَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ سورة المائدة ٥ - آية ١٢٠

God's is the kingdom of the heavens and the earth and what (all) is in them; and He (alone) hath the power over all things.

(*Ch. V. verse* 120).

The Great Kingdom means the authority and power (ULILAMR) that God has gifted them to execute His Will on one hand and the absolute obedience to their order and directives that God has made incumbent (Mufterazuttaa) on the people on the other. This power and authority which the prophet was endowed with and which continued with the successive Imams of his House did not manifest to the mankind in its entirety. In other words, the practical domination and exercise of Divine Authority over mankind in particular and the universe in general, have not come to such evidence as to be realised by each and every man.

The first Gift of God to the Family of Ibrahim has already come into manifestation in the form of the Qur'an—the Book, the word of God. The second Gift that of Wisdom has come into evidence in the form of the Teachings and Precepts of the Last of 'His' Prophets and his Divinely Purified and Declared Successors. The third Gift, that of the Great Kingdom of God, although has already been bestowed on them along with the other two Gifts, is to be manifested totally (Zuhoor-e-Kuli) at the destined time. Therefore, it is true that Prophethood (Risalt-e-Ilahia) has reached its final stage through the Last of the Divine Messengers, Mohammad (S.A.S.) and there is no further Divine Message to be delivered to mankind; and the Wisdom which Mohammad (S.A.S.) and his divinely purified Successors were endowed with by God in its delivery to mankind passed through gradual stages and reached its finality through the Eleventh Imam of the House of the Holy Prophet, Hasan-e-Askari (A.S.).

The first of the two gifts, the Book in its gradual revelation reached its final stage of completion nearly three months before the demise of the Holy Prophet. The second gift i.e. Wisdom or divinely gifted power of understanding and explaining the contents of the book needed a long period. It took nearly three hundred years to reach its final stage. This is the period during which the eleven declared Imams from the House of Prophet had to shoulder the task of placing the requisite wisdom or explanatory divine directives within the reach of the people as a supplementary part of the constitution of Islam. These two gifts are termed as **Kitab and Sunnat** i.e. teachings of the Holy Prophet. To perform the task of conveying and placing them within the reach of the people, the presence of Imams as teachers was necessary.

However, the constitution reached its final stage in the sense that the life and teachings of the Holy Prophet, as supplementary part of the constitution, were mirrored in the lives and teachings of the Imams of the House and this was recorded in the form of collections like KAFI. Then there was no need for the presence of Imam as a teacher. On the contrary it was a divine blessing that the Imam of the time should disappear from the scene as teacher so that the people may have respite and chance to apply their power of reasoning and discretion in order to grasp, understand and digest the denotations, connotations and implications of the divine constitution i.e. Kitab and Sunnat. It was a blessing to give people the chance of putting all-out efforts to rationalise the revelation. This period is termed the period of IJTEHAD.

Therefore, the continuous existence of vicegerents of God on the earth is an outcome of Divine Grace (Lutf-e-Ilahi). The appearance of these vicegerents from time to time in the form of prophets, messengers and divine teachers is another manifestation of His grace. The incognito existence of the vicegerents during the interval between the prophets before the advent of the Last Prophet and the incognito existence of the Twelfth Imam of the House of Holy Prophet after the completion of the teaching period

of the divine constitution are further manifestations of grace of God (Lutf-e-Akher).

When this period of rationalisation or application of the human Power of Reasoning (Ijtehad) reaches its climax, in a right or wrong course, the time will be ripe for the Universal **Manifestation of the Great Kingdom of Ale Ibrahim or 'Villayet-e-Mohammadia'**, bestowed upon the Family of Ibrahim in the person of the Last Guide or Leader (Imam) of the House of Muhammad (S.A.S.). This Twelfth Imam (MEHDI A.S.) and nobody else, can claim to combine in him all the spiritual and blood heritage from Adam to the Last Prophet, Muhammad (S.A.S.). He represents both the branches of the House of Ibrahim—the Ismailite branch through his father and Israilite branch through his mother Nargis, who was a direct descendant of Simon Peter, the true successor of the Holy Prophet Jesus.

The Last Imam will appear with psychic and spiritual forces on his disposal, which surpass in potency all the physical forces known to mankind at the climax or end of the period of **Rationalisation.** The potency of this Force as compared to that of the Atomic Energy can be appreciated if we compare the latter to the primitive energy of mules and camels. The energy used by man at present has overcome all the space distances of the earth by means of radio, television, supersonic jets and other atomic devices. Above this, man in his rational progress of dominating matter expects to establish communication with outer-space regions and other planets. But with the use of psychic and spiritual force of unimaginable dynamism, the Twelfth and Last of the Divinely appointed Guide and Leader, the last Imam of the Age (Imam-e-Asr) will not only remove the spatial distance between people of different regions, but he will also remove the time distances in between and establish direct communication with those who in our limited concept of time are considered to have been of the past. This will come to evidence at the advent, or appearance of the Last Imam. The establishment of communication with the Present and Past is termed 'the Return'

(Rajaat) which is the minor or Lesser Resurrection. This will usher the Era of the manifestation of the Great Kingdom of God, which He has bestowed on the family of Ibraheem in fulfilment of His promise:

وَعْدَ اللّٰهِ ۚ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝

سورة الروم ٣٠-آية ٦

(This is) the promise of God! Faileth not God His promise, but most people know not (this).

(Ch. XXX. verse 6).

It must however, be emphasised that the appearance of the Last Imam shall not, in whatsoever manner, affect any change or abrogation in the religion of Islam, as presented by the Last of the Divine Messengers, the topmost of the Divine Guides and Leaders, Muhammad (S.A.S.) inclusive of the explanatory comments given by him and his divinely purified successors, the elven Imams. This Era signifies the evidence of the practical execution of all the denotations, connotations and implications of those Divine Teachings under the Great Kingdom of Al-e Ibraheem.

The state of affairs at the climax of Minor Resurrection and the ushering in of the Major Resurrection can be better appreciated, if we ponder over the comparison already indicated between the ushering in of the Minor Resurrection and the climax of Ijtehad i.e. application of Human Power of Reasoning.

In concluding the discourse on 'Belief in Imamat' the following points should be emphatically born in mind as a part of the belief.

(1) The Continuity of Imamat as a medium between Creator and creature; and that Imam may live in recognisable or non-recognisable manner.

(2) The status of Imamat is a divine gift given to none but to a person who is purified from all physical and spiritual defects and uncleanliness which may affect the state of his absolute submission to the Will of God (Ubudiat-e-Mutlaqa). Thus the Imam of the time means a person who is foremost in the heirarchy of creatures in obedience to the will of God and representing His Will to mankind: this is submission for which genie and man are created.

(3) This Imamat starts with Adam and through a successive chain of the most submissive persons descended from him, reached Ibrahim; from Ibrahim is continued in two branches of Israilites and Ismailites. Israilites branch ended with its last link Jesus who disappeared from this terrestrial scene in an unusual way. This Ismailites branch continued to carry the same submissive status, generation after generation without any gap but remained in non-recognisable manner till it appeared in the person of the Holy Prophet.

وَالَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ
لَخَبِيرُۢ بَصِيرٞ ۝ ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ
ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ
ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ۝ سورة فاطر ٣٥ آيت ٣١ تا ٣٢

And that which have revealed unto thee of the BOOK, IT IS the truth testifying that which hath before it, verily God, about HIS servants is All-aware, All seeing.

Then made we the inheriters of the Book (Quran) those whom chose we from among our servants; and of them is he who causeth himself to suffer a loss, and of them is he who followeth the middle course, and of them is he who is the foremost in Goodness by God's permission; This is that which is the greatest excellence. (*Chap XXXV. V.* 31/32)

(4) The Qur'an declared that the chain will continue after the prophet in the same chosen and purified members of the House of Prophet and they shall inherit whatever God has gifted to Ale-Ibraheem. The Prophet declared in unequivocal terms "whoever dies without knowing the Imam of his time, his death will be paganic death."

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً الْجَاهِلِيَّةِ He also declared in unequivocal terms that the number of Imams after him shall be TWELVE, nothing more or nothing less. He, according to Isna Ashari school of thought mentioned also the names of all the Twelve Imams who will succeed each other. There are many traditions narrated from Sunni sources supporting the above contention. In any case throughout the history of Islam no one can point out the names of twelve persons from the Ismailite branch of Ale-Ibrahim who after the Holy Prophet, succeeded each other carrying in them the excellence and purity which would make them deserve the status of being foremost in submission to the Will of God but the Holy Twelve Imams of the House of Holy Prophet. The last of them, MEHDI is, as already pointed out, the son of Eleventh Imam. He was born on the fifteenth of Sha'aban 254 H. at Samerrah, Iraq. He combines in him as his eleven predecessors all the excellences required for inheriting Imamat (the Divine Leadership) of Ibrahim which was carried by two branches of Israilites and Ismailites. He represents Ale Ibrahim in its full significance. He has been born and is living in terrestrial form as a pivot and medium between the Creator and the creature, but in non-recognisable manner, till the period of Ijtehad is over. For the person of so great spiritual accomplishment, the question of the length of life does not arise. His soul is strong and high and is far from being fettered with the conditions of matter. His will-power controls his body and other material things

so his life and death are under his disposal and his will is controlled by none but by 'His' (i.e. God's) Will.

(5) The Imam's reappearance will follow the immediate descent of Jesus as his follower. As such the Imam shall establish the Great Kingdom of Ale-Ibrahim throughout the world.

(6) The establishment of his Kingdom will be necessarily associated and followed by the Minor Resurrection which means the Return of all the leading righteous personalities who had performed important role in promoting this right cause. Along with their return a group of their opponents—wrong doers—who had played a leading role against the sacred cause will also be brought to the scene for condemnation.

This belief in the Minor Resurrection or Return of the leading righteous personalities and the leading wicked does not mean any rebirth or imply Hindu and Greek theories of transmigration of soul into a new body through the process of birth. It means a gathering of a group of leading personalities, who have died before, in the final stage of the total manifestation of Great Kingdom of Ale-Ibraheem. They gather and meet each other in the same manner as in the Major Resurrection all individuals and groups who lived in the different part of time and space will meet each other. The difference between the two Resurrections and Returns is only the question of partial and total (resurrection). Rajaat means Qaimat-e-Sughra and Qayamat means Rajaat-e-Kubra. In what manner and shape the former and the latter are possible is asserted in the Qur'an.

A brief sketch of the life of Twelve Imams along with the life of Holy Prophet and his daughter Fatima (S.A.), the Lady of Paradise, and their contribution towards the advancement of Islam and Message will be dealt with separately.

Here the point to be noted is that the Eleventh Imam 'Al-Hasan-al-Askari' (A.S.) passed away on the 8th of

Rabiul Awal 260 H. at Samerra, the Military Cantonment of Abasside Caliphs, in Iraq. The TWELFTH Imam, ALMEHDI (A.S.) was then about six years old. Though his birth like the birth of Moses, for almost the same reasons, was kept in secrecy, yet eversince his birth the Eleventh Imam used to introduce him to his chosen and confident disciples as his successor and the expected 'MEHDI' of the Holy House. The Eleventh Imam used to reiterate and confirm the prophecies of his predecessors regarding the occultation of the 'Twelfth' and his continuous existence for a very long time in the terrestrial realm in non-recognisable manner discharging his duty as a pivot and medium between the Creator and creatures. He is the real administrator of his jurisdiction which is as wide as the jurisdiction of the messengership of his grandfather the Last Prophet which is as extensive as Lord Cherisher's universe. He receives Divine blessings and grace and diffuses them to his surroundings in unknown and non-recognisable way. During this period of occultation his relation in this terrestrial region and his domination over it is not severed and ceased; it is only the people that ceased to have regular and recognisable communication with him. This period of occultation is divided into two parts—Minor and Major. During the period of minor occultation the regular communication of people with the Imam was not totally ceased. People used to have regular communication and correspondence with the Imam mostly through his four nominated successive agents known as Nawab-e-Arba'ah (four deputies). Some of the prominent disciples had even the chance of direct communion with the Imam. The names of the four nominated Deputies are:

(1) Osman ibne Saied-el-Amery—who used to discharge the duties of Deputy during the life of the Tenth and Eleventh Imams.

(2) Osman's son Mohammad Ibne Osman who also used to discharge the duties of the Deputy during the two previous Imams. Both, the father and son were certified by the Tenth and Eleventh Imams as their most reliable and sincere representatives.

(3) Abul Qasim Hussain Ibne Rooh Nowbakhti—who was nominated by Mohammad Ibne Osman as his succeeding Deputy.

(4) Ali Ibne Mohammad Assaimuri—who succeeded the third through nomination by the third. All these nominations were confirmed by showing irrefutable testimonies.

This period lasted for seventy years. It ended with the death of the fourth Deputy in the year 330 H., one year after the death of Kulaini, the author of Kafi. Assaimuri received an Epistle from the Imam ten days before his death to the effect that the period of Minor Occultation was over and he should not nominate any one to succeed him as his special deputy. During this period a few imposters claimed to have the status of Deputies but all were exposed by the Imam and were denounced by the Shia School of thought.

Then the second part, 'Major Occultation' (Ghiabat-e-Kubra) started which will be continued till the time of reappearance of the 'Imam'. During this period no person as particularly nominated Deputy has been existing or will exist. Almost all the Imams and particularly the Tenth, Eleventh and the Twelfth, declared and affirmed the authoritative status of those pious and righteous scholars who were exclusively following the faith of Ithna Ashari and have attained the scholarly ability to understand the denotations, connotations and implications of the aforesaid constitution of Islam, Kitab and Sunnat through sound rational approach which is termed as Ijtehad. This class of scholars have been declared by the vicegerents of God to have the right of discharging the duty of a person deputed and nominated by the Imams within the limit of their ability. According to Kitab and Sunnat the people who have not attained the standard of scholarly ability termed as Ijtehad, has to follow in all the controversial issues the opinion of living Mujtahid who is the superior most in knowledge and piety.

In case there is no superior most or is not verifiable,

the non-Mujtahid has the option to adopt one of the top-most Mujtahids of equal standard and follow his opinion in the controversial issues. The author has dealt with the subject in his Treatise on Occultation. For further details, one should refer to the Chapters on Ijtehad and Taqleed in the literature on the Principle of Shia Jurisprudence.

During this period of Major occultation there are many reliable stories of certain persons' communication and contact with the Twelfth Imam, but all those stories and events show that the contact or communication was mere accidental and circumstantial. Otherwise none can claim to have the honour of regular communications with him (the Imam). There is no doubt that piety, devotion and attachment to the Holy House and their directives bring one to the state of receiving more blessings and unnoticed guidance from the Imam in his effort to solve the problems of religious importance facing him.

However, recognition of the authoritative status of qualified living Mujtahids of the time, as representatives and general deputies of the Imam, during his Major Occultation, is the necessary part of the Theocratic form of government recognised and advocated by Ithna Ashari Schools of Shia faith. It differs from all theocratic forms of government recognised or advocated by other schools of thought in Islam or in other religions of the world. It has nothing to do with any temporal and secular forms of government, (be it monarchy, constitutional or despotic, dictatorship, democracy or republic). It differs from the form of Imamat prescribed by Zaidi schools of Shiah or Hazir Imams of the Sabbahi schools of Ismaieliat Shiah, or Da'ie leadership of Msta Ali School of Ismailites. It differs from the authoritative status recognised by some schools for the saints of mystic orders. (Vide author's Treatise on Occultation).

V

RESURRECTION

THE BELIEVE IN RESURRECTION

Resurrection is a belief in the manifestation of the Highest sphere of God's authority over and above all His creatures:

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ - يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

سورة المطففين ٨٣ - آية ٤ تا ٦

What ! Think they not that they shall be raised
For a Great Day
The day when mankind shall stand before the Lord of the worlds ? (*Ch. LXXXIII. vs.* 4 *to* 6).

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ - ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ - يَوْمَ لَا تَمْلِكُ
نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ

سورة الانفطار ٨٢ - آية ١٧ تا ١٩

And what makes thee know what the Day of Judgment is ?
Then again what maketh thee know what the Day of Judgment is ?
(It is) The day on which no soul owns not any thing (helpful) for another soul; and the (entire) command on that day shall be God's (alone). (*Ch. LXXXII. vs.* 17/19).

The day when the fact is realized, all the agencies of creatures will be submerged in the will of God. This is

the Day when the will-power bestowed on man by God to choose his actions will come to an end.

Resurrection (Qiamet) literally means to 'Rise', but as a religious term it means 'to Rise to a higher state of life'. It has been applied to the lives of individuals after death and the intermediary stage. The saying of the Holy Prophet is, 'He, who dies, his Rise has been realised'.* The term Resurrection has also been applied to the days of the establishment of the Divine Kingdom on earth in the Person of the vicegerents of God as the 'Lesser Resurrection' (Qiamat-e-Sugra). But 'Resurrection' is a term mostly used in the Qur'an and Apostolic sayings for the Final Collective Rise of mankind in particular, and other creatures in general to the highest sphere of manifestation of God's authority and Kingdom:

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ
لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ

سورة الهود ١١- آية ١٠٣

Verily, in this there is a sign for him who feareth the chastisement of the hereafter; The Day for which mankind shall be gathered together, And that Day shall be witnessed (by all) (*Ch. XI. V.* 103).

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۙ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ

سورة الواقعة ٥٦- آية ٤٩ تا ٥٠

Say thou (O' Our Apostle Muhammad!): "Verily the ancients and the later ones" (from beginning to the end).

Shall certainly be gathered together unto the tryst of the known Day. (*Ch. LVI. vs.* 49, 50).

---

* مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ

From the Qur'anic verses quoted herein, and those that are not quoted, together with the Apostolic statements, the following facts are established about the Life Hereafter beyond any doubt.

1. Death does not mean the annihilation of the Conscious and Cognitive Ego. The Ego after its severance from its material body does continue being conscious of itself and of its past.

2. Death is merely a shifting from one state or phase or stage of lesser sensitivity to a stage (phase) of higher sensitivity.

3. Of the sensory faculties, whether external or internal, none is destroyed by 'Death'; on the contrary all these are furthermore refined and sharpened.

4. The only relationship which is severed by death is the direct relationship of the Conscious Ego with the Outer material world, with which it was connected through External senses.

5. The whole attention of the Conscious Ego will be diverted to

   (a) the memories of the Past and what are preserved in the subconscious, and even unconscious layers of the Ego;

   (b) the higher spheres of beings above the Conscious Ego (the angelical realm). In other words, the focal centre of human consciousness will no more receive any direct stimulation through external senses; but it does receive stimulation from within its limited spheres beyond the material spheres. Therefore, 'Death' should be taken as a step towards a higher stage of life whether pleasant or painful. The pleasure or pain of a new born child, whose external and internal sensories are not yet developed, is less

in degree to those of a mature person. Similarly, the pleasure or pain of the Conscious Ego after death is greater in degree than the one who is still fettered with the material world. The Qur'an expresses this fact in the following verse:

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ
الْيَوْمَ حَدِيدٌ

سورة قٓ ٥٠ - آية ٢٢

(It will be said): "Thou wert heedless of this, now have we removed from thee thy veil, so thy sight today is sharp." (*Ch. L. verse* 22).

Therefore, the material life is a veil on human senses and consciousness. On the removal of this veil by death all the faculties are sharpened. This is confirmed by the tradition of the Holy Prophet who said:

اَلنَّاسُ نِيَامٌ فَاِذَا مَاتُوْا اِنْتَبَهُوْا

"Man is (at present) in a state of sleep, when he will die he will awake".

6. The movement of every Individual, as well as the societies of Beings as a whole, is towards God, who has created them. The Qur'an points out this fact:

يَسْئَلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا - فِيْمَ اَنْتَ مِنْ ذِكْرٰهَا
اِلٰى رَبِّكَ مُنْتَهٰهَا اِنَّمَآ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰهَا

سورة النٰزعٰت ٧٩ - آية ٤٢ تا ٤٥

They ask thee of 'the Hour' (the constant move) whereto (is) its anchorage?
Wherein art thou of its notion?
Unto thy Lord (alone) is its termination!

Thou (O' Our Apostle Muhammad!) art only a Warner unto him who feareth it.
(*Ch. LXXIX. vs.* 42/45).

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
سورة الجمعه ٦٢ - آية ٨

Say thou (O' Our Apostle Muhammad!)

"Verily the death from which ye flee, verily it meeteth you, then ye shall be returned unto the Knower of the unseen and the seen then will He inform you of whatever ye used to do.
(*Ch. LXII. v.* 8).

The epitome of this movement is expressed in another verse:

الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
سورة البقرة ٢ - ١٥٦

Those Who when, misfortune befallleth them, say, "Verily we are God's and verily unto Him shall we return". (*Ch. II. v.* 156).

Thus there is no return to the lower stage of Consciousness and there is no possibility whatsoever of any rebirth.

Death is, therefore nothing but a shift and change from one stage of Existence to a higher one which ultimately terminates towards God. This ascending movement is true of every part and particle of the material Universe with its specific societies and systems and also the universe as a whole.

As mentioned earlier, shifting of any being from this material world means its Resurrection: such Resurrection may be of an individual, or a group of entities, or of all groups and societies of beings. The state or stage between the death of an individual, a member of a group in creation, and the death or resurrection of the whole group is termed the Intermediary stage.

In this Intermediary stage, the individual may enjoy or suffer the effects of his individual faith and action. Therefore, this stage is also known as Purgatory: it begins with the agony of death—the last moment of the departure of the soul from the body to the next stages, which include the funeral and burial in whatsoever form these may be. The QUR'AN portrays this moment as follows:

فَلَوْلَآ إِذَا بَلَغَتِ الْحُلْقُوْمَ ۝ وَأَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ۝ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْكُمْ وَلٰكِنْ لَّا تُبْصِرُوْنَ ۝

سورة الواقعه ٥٦ - آية ٨٣ تا ٨٥

Why then do ye not (help) when the soul of the dying man cometh up to the throat?

And ye then (remain) only gazing (at him).

And We are nearer to him than ye, but ye see (Us) Not,

(*Ch. LVI. vs.* 83/85).

The immediate and pressing pain and pleasure will be experienced by the departed soul followed by the questionnaires put to him by the specific angelical Guards attached to every individual. This will be augmented by the appearance of the individual Records of his past, which will cause him rejoicings or grief.

حَتّٰى إِذَا جَآءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ - لَعَلِّيْٓ أَعْمَلُ
صَالِحًا فِيْمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا وَمِنْ وَّرَآئِهِمْ
بَرْزَخٌ إِلٰى يَوْمِ يُبْعَثُوْنَ -

سورة المومنون ٢٣ - ٩٩ تا ١٠٠

Until, when death cometh unto one of them, sayeth he: "My Lord! send me back again (into the world)",

"That I may be (the) good which I have left undone." By no means! it is but a word he sayeth; and after them shall be a barrier until the day when they are raised (again). (*CH. XXIII. vs.* 99 & 100).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚ وَنَحْنُ
أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ - إِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ
وَعَنِ الشِّمَالِ قَعِيْدٌ - مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ
وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ - وَنُفِخَ فِي الصُّوْرِ
ذٰلِكَ يَوْمُ الْوَعِيْدِ - وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّشَهِيْدٌ - لَقَدْ
كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ
حَدِيْدٌ -

سورة قٓ ٥٠ - آية ١٦ تا ٢٢

And indeed We created man, and We know whatever his soul whispereth unto him, and We are nearer to him than his (very) life-vein.

When receive (and record all doings) the two (receiver angels) appointed to receive, sitting, (one) on the right and (the other) on the left.

He pronounceth not a word but is unto him a watcher ready (to record).

And the stupor of death cometh in truth; that is (the state) which thou wast wont to shun.

And when the Trumpet is blown, it is the day Promised (warned against).

And every soul shall come, accompanied with it a driver and a witness.

(It will be said): "Thou wert heedless of this, now We have removed from thee thy veil, so thy sight today is sharp." (*Ch. L. vs.* 16 *to* 22).

وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ
رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ - بَلْ بَدَا لَهُم مَّا كَانُوا يُخْفُونَ مِن قَبْلُ
وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ -
سورة الانعام ٦ - آية ٢٧-٢٨

And couldst thou see when they are made confronting the (Hell) fire, then they shall, say, "Would that we were sent back and we would not belie the signs of our Lord, and we would be of the believers."

Nay, it has been manifested to them what they did conceal before; and if they were sent back they would certainly return to what they were forbidden and most certainly they are liars. (*Ch. VI. vs.* 27 *to* 28).

In this Intermediary stage, the Individual cannot do anything to redeem the wrong done by him in the past nor can he improve his position by any further action of his; but the good deeds of the living members of the family or Group to which he belongs may be of avail to him in reducing his pain or multiplying his pleasures.

Moreover, the Holy and Exalted souls leading the Group to which he belongs, have the power to redeem his sins and increase his pleasures. Inspite of the severence of physical ties, the spiritual tie of Love between the departed soul with the righteous souls left behind or with those righteous souls who had departed before him, is not severed: this Love transcends all material barriers. Therefore, there is a way possible of salvation for the individual soul in the Intermediary stage—not by his own action but by the blessings and good deeds of the righteous members of his family or the group to which he (that individual soul) belongs. The Qur'anic passages assert the utility of the prayers and blessings of the righteous ones such as prophets, for their departed ancestors, their followers, disciples and for their offspring and posterity. The prayers of those who are the Carriers of the Throne of God (Bearers of the Divine Knowledge) and of those Believers whose status is closer to them are the best evidence of the stability of the spiritual tie of Love of the Higher Exalted souls of a group with the lower souls belonging to the same group.

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً
وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ۝
رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ الَّتِيْ وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ
اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝ وَقِهِمُ
السَّيِّاٰتِ وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ وَذٰلِكَ
هُوَ الْفَوْزُ الْعَظِيْمُ -

سورة المومن ۴۰ - آية ۷ تا ۹

Those who bear the 'Arsh' and those around it celebrate the praise of their Lord and believe in Him and seek forgiveness for those who believe in Him (saying): "O' Our Lord! Thou comprehendeth all

things in (Thy) mercy and knowledge, therefore, forgive Thou those who turn (unto Thee) and follow Thy way, and save them from the torment of the Hell."
(*Ch. XL. v. 7*).

"O' Our Lord! Admit them into the ever-blissful gardens which Thou hast promised unto them and those who do good from their fathers, and, their wives, and their children; for Thou art the Almighty, the All-Wise!"

"And keep them from evil: and whomsoever keepest thou off from evil, this day indeed thou hast bestowed mercy on him, and that, it is a Mighty Achievement."
(*Ch. XL. vs. 8/9*).

اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ اَطَاعُوْنَا مَا قُتِلُوْا قُلْ فَادْرَءُوْا
عَنْ اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝ وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا
فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ۝ فَرِحِيْنَ
بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ
مِّنْ خَلْفِهِمْ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

سورة آل عمران ٣ - آية ١٦٨ تا ١٧٠

(These are those) who said unto their brethren while themselves sat (at home) "Had they (the Martyrs) obeyed us, they would not have been slain;" Say (O' Our Apostle Muhammad!) "Ward off from yourselves death if ye be truthful."

Reckon not those who are slain in the way of God, to be dead; Nay! alive they are with their Lord being sustained, (in the presence of their Lord).

Rejoicing in what God of His Grace hath granted them, rejoicing for those who have not yet joined them from

behind them, that no fear shall come on them nor shall they grieve. (*Ch. III. vs.* 168/170).

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

سورة النوح ٧١ - آية ٢٦

And said Noah "O' my Lord leave Thou not on the earth, of the unjust ones, a single dweller (alive)!" (*Ch. LXXI. v.* 26).

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

سورة النوح ٧١ - آية ٢٨

"O my Lord! Forgive Thou me and my parents and him who entereth my abode believing (in Thee), and the believer-men and the believer-women, and increase not unto the unjust ones in aught save perdition!" (*Ch. LXXI. v.* 28).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

سورة الابراهيم ١٤ - آية ٣٥

And when said Abraham: My Lord! make this city secure, and keep me away and my sons from worshiping idols." (*Ch.XIV. v.*35).

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ سورة الابراهيم ١٤ - آية ٤٠ تا ٤١

"O' my Lord! make me establish prayer and (also) some from my offspring (to do the same); O' Our Lord! accept thou my prayer! (*Ch. XIV. v.* 40).

"O' Our Lord! Forgive me and my parents and the believers on the day when the reckoning shall be established!" (*Ch. XIV. v.* 41).

The Intercessions which are evident from the Qur'anic verses, may apply to the Intermediary stages or to the stage of Total Resurrection (Qiamate Kubra). However, there shall be no more Intercession after the end of Total Resurrection.

After the Lesser Resurrection, and preparatory to the last stage, all beings shall die, in the sense that they have to depart from their previous forms and shapes. This includes all the celestial and terrestrial entities, which shall give out all their latent potentialities. This state will be preceded by the 'First Blowing in the Forms'—which is also termed as 'Blowing of the Trumpet' (Nufekha soor) by the Angel of Death 'IZRAIEL'. It will be followed by the 'Second Blowing of the Trumpet' by 'ISRAFEEL'.

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ ۖ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ
مَطْوِيّٰتٌ بِيَمِينِهِ ۚ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُونَ - وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ
فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللّٰهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرٰى فَإِذَا هُمْ
قِيَامٌ يَنْظُرُونَ - وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَجِاْيَءَ بِالنَّبِيِّينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ - وَوُفِّيَتْ كُلُّ نَفْسٍ
مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ -

سورة الزمر ٣٩ - آية ٦٧ تا ٧٠

They have esteemed not God, as is His due; While the whole earth shall be in His grip on the Day of Judgment and heavens rolled up (shall be) in His right hand; Hallowed is He, and Exalted is He, high above what they associate (with Him).

And (when) the Trumpet is blown then whoever is in the heavens and whoever is in the earth shall swoon (die) **save those whom God hath willed (to keep alive),** *then the Trumpet shall be blown again, then lo! they shall stand up awaiting (observing the situation).*

And the earth shall get radiant with the light of its Lord, and the Book (of deeds) shall be set, and the prophets shall be brought up and the witnesses, and (it shall) be judged between them, and they shall not be dealt with unjustly.

And every soul shall be paid in full what it hath wrought, and He knoweth best what they do.

(*Ch. XXXIX. vs.* 67 *to* 70).

It will be observed significantly in Ch. 39 verses 68 quoted above that God has expressly included an exception, 'except such as Allah pleases (to keep alive)'. It means, there are certain Entities who will not be affected by the First Blowing of the Trumpet and will not be subjected to a loss of consciousness described in Chapter VII verse 46 and 48 as "Men who know all by their marks and the Occupants of the most Elevated Places": and who will still remain in the highest cognitive state even though "All those that are in the heavens and all those that are in the earth shall swoon".

From the verses of the Qur'an it will be observed that the 'Blowing of the Trumpet' will occur twice. The 'first Blowing' will cause a severance of all considerations and ties of kinship, which is clearly expressed.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ . فَمَن ثَقُلَتْ
مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

سورة المومنون ٢٣-آية ١٠١ تا ١٠٣

"*And when the trumpet is blown, there shall be no ties of kindred between them on that day, nor shall they ask of one another.*

Then (those) whose scales (of good deeds) are heavy, they shall be the successful ones,

And those whose scales (of good deeds) are light, they are those who shall lose their souls, abiding in Hell. (*Ch. XXIII. vs.* 101/103).

Yet God promises in the Qur'an the re-establishment of the ties of kinship in the form of fatherhood, motherhood, sonship, brotherhood and conjugal relationship in the life after the Major Resurrection. This assertion is contained in the following verses:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ - سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ
فَنِعْمَ عُقْبَى الدَّارِ

سورة الرعد ١٣-آية ٢٣ تا ٢٤

The garden of perpetual bliss which they will enter and also the righteous among their parents, their spouses, and their offspring; and the angels shall enter unto them from every portal.

"Peace (be) unto you (saying) for that ye persevered in patience ! (and now) how excellent is the sequel of the eternal abode. (Ch. XIII, vs. 23/24).

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ وَاُتُوْا بِهٖ
مُتَشَابِهًا وَلَهُمْ فِيْهَا اَزْوَاجٌ مُّطَهَّرَةٌ وَّهُمْ فِيْهَا خٰلِدُوْنَ -

سورة البقرة ٢- آية ٢٥

Give thou (O' Our Apostle Muhammad) the glad tiding unto those who believe and do good deeds, that for them are gardens beneath which flow rivers, and whenever they are provided with fruits therefrom they shall say, "This is what we were provided with before!" and they shall be provided with the like (of it) and for them shall be mates purified. They shall dwell therein. (Ch. II. v. 25).

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ○ اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ○ وَ
نَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ○

سورة الحجر ١٥- آية ٤٥ تا ٤٧

"Verily the pious ones shall be in the midst of garden and fountains;"

(The angels saying unto them:) "Enter ye therein in Peace, Secure."

"And We will root out whatever rancour be in their hearts, (they shall be) as brothers, on dignified couches, face to face.." (Ch. XV. vs. 45 to 47).

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا
أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ○

سورة الطور - ٥٢ - آية ٢١

And those who believe and follow them their offspring in faith, We will unite with them their offspring and We will lessen not unto them aught of their (good) deeds; Every man shall be responsible for what he hath wrought. (*Ch. LII. v.* 21).

The two apparently differing situations of severance of relationship and establishment of same have been clarified by the Holy Prophet as his comment on the verse in the following apostolic tradition:

كُلُّ حَسَبٍ وَنَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا حَسَبِي وَنَسَبِي

"*All the distinctive consideration and ties of kinship shall be severed on the Day of Resurrection except those distinctive consideration and ties of kinship established through me.*"

It implies that with the "First Blowing of the Trumpet" all the then existing forms and ties are severed; and by the 'second Blowing of the Trumpet' new forms and shapes will be given to beings and a new tie of kinship will be established. However, the 'Root' of this ties shall be the Last of the Divine Messengers, Mohammad (S.A.S.)—Who in the highest degree of perfection, is the First and the Last of all created beings.

Therefore, after the Major Resurrection, the relationship or kinship of people to each other, as stated so clearly in the Qur'an will be established in accordance with the

degree of their attachment to the 'Root' of that 'Tree' which is termed in the Qur'an as the 'Good Tree'.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ
فَرْعُهَا فِي السَّمَاءِ ○ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ○ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ
مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ○ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ
الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ
اللَّهُ مَا يَشَاءُ سورة الابراهيم ١٤ - آية ٢٤ تا ٢٧

Seest thou not how God setteth forth a parable? of a good word (being) like a good tree, whose root is firm and its branches (reach in the heavens),

Yielding its fruit on every moment by the permission of its Lord. And setteth forth God parables for the people that they may reflect.

And the parable of an evil word is that of an evil tree growing from the surface of the earth it hast naught of stability.

Establisheth God (in strength) those who believe, with the firm word in the life of this world and in the hereafter; and God leaveth the unjust ones to stray; and doeth God what He willeth.

(*Ch. XIV. vs.* 24 *to* 27).

During the stage of Total Resurrection, (after the second blowing of the Trumpet), there are series of sub-stages wherein the hidden aspects of the action of man and other creatures will become evident to each individual and to the group to which he belongs; these aspects of the action have remained hidden to him and his group till

that particular stage of the manifestation of the Final authoriy of the Absolute—the Allah is reached. During the various sub-stages indicated above the individual will be hailed after the leader who had led him. The Qur'an says:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ
يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ۝ وَمَنْ كَانَ فِي هَٰذِهِ أَعْمَىٰ
فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

سورة بنی اسرائیل ۱۷ - آیة ۷۱ تا ۷۲

Remember the Day (of Judgment) when We will summon every people in the name of the Imam (Leader); then whosoever is given his book in his right hand, these shall read their books (with pleasure), and they shall not be dealt with (even) a shred unjustly.

And whosoevever is blind in this (life), he shall be blind in the hereafter (also) and far more away from the path (right). (*Ch. XVII. vs.* 71 & 72).

The above two verses also point out the important fact that those who are spiritually blind in this world shall have a keener sense of error and blindness in the hereafter.

Then shall occur the unfolding of the Individual Record of actions of each individual and also the Record of the Group to which that individual belongs as proclaimed in the Qur'an.

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا ۚ الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ
تَعْمَلُونَ ۝ هَٰذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنْسِخُ مَا
كُنْتُمْ تَعْمَلُونَ

سورة الجاثية ۴۵ - آیة ۲۸ تا ۲۹

And thou (O' Our Apostle Muhammad!) shalt see every people kneeling down; every people shall be called unto its Book; Today ye shall be recompensed for what all ye used to do (Today your compensation is what you have done.)

This is our Book that speaketh against you with justice; verily, we used to record whatever ye used to do. (*Ch. XLV. vs.* 28/29).

The next sub-stage of bringing forth the External and Internal witnesses of Deeds is portrayed and asserted by the Qur'an in the following revelations:

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ○ حَتَّىٰ إِذَا مَا جَاءُوهَا
شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ○
وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ
كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ○ وَمَا كُنتُمْ
تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ
وَلَٰكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ○

سورة حم السجدة ٤١ - آية ١٩ تا ٢٢

And on the day when the enemies of God shall be collected together, unto the fire, then they shall be ranked in groups.

Until they come unto it (the Hell), their ears and their eyes and their skins shall bear witness against them, as to what they used to do.

And they shall say unto their skins. "Why witness ye against us?" They shall say: "who maketh everything speak, caused us to speak and He it is who

created you first, and unto Him ye shall (all) be returned.

And ye covered unto yourselves (merely) lest that your ears and your eyes and your skins should bear witness against you, but (it was) that ye thought that God knoweth not most of what ye did.

(*Ch. XLI. vs.* 19/22).

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ
شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ○

سورة النحل ١٦ - آية ٨٩

And on the day when We will raise up in every people from among themselves, a witness (upon them) and bring thee (O' Our Apostle Muhammad!) as a witness upon (all) these; and We have sent down upon thee the Book (the Qur'an) explaining everything, and a guidance, and mercy, and glad tidings unto those who submit themselves (to God).

(*Ch. XVI. v.* 89).

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا
إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ
إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ○

سورة البقرة ٢ - آية ١٤٣

And thus We have made you a group of middling stand that ye may be witnesses over mankind and

the Prophet be (a) witness over you; And we did not fix the 'Qiblah' towards which thou wert at, but that We might distinguish him who followeth the Prophet, from him that turneth back upon his heels; and this was surely a hard thing for any except for those whom God hath guided; and God would not make futile your faith (in Him); verily God unto mankind is Affectionate (and) Merciful.

(*Ch. II. v.* 143).

فَلَنَسْئَلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْئَلَنَّ الْمُرْسَلِيْنَ ○ فَلَنَقُصَّنَّ عَلَيْهِمْ
بِعِلْمٍ وَّمَا كُنَّا غَآئِبِيْنَ ○ وَالْوَزْنُ يَوْمَئِذِ نِ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ
فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○ وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ
خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ○

سورة الاعراف ، - آية ٦ تا ٩

Then certainly We will question those unto whom (our apostles) were sent, and certainly will We also question the sent ones.

Then certainly We will relate to them with knowledge for We were not absent.

And the measuring (of the deeds) that day is certain so whomsoever's weight be heavy, those are they who shall be successful.

And those whose measure (of the deeds) is light, those are they whose souls suffer because of the injustice they used to do to our signs. (*Ch. VII. vs.* 6 *to* 9).

The Middle Group (Ummate Wasta) is not the general muslim Community; the word 'ummat' used here is not in the sense of a 'community', 'nation' or 'followers' etc. This word means a particular class of people who are en-

dowed with such requisite qualifications as God made them witnesses for Himself over all mankind. Then God addresses the Last of His Prophet, Muhammad (S.A.S.) that He is to be the witness over all these witnesses. In this manner, God clarifies the expanse of His mercy and justice, by entrusting the function of final witnessing to two groups of being, one above the other who are Pure and Perfect and nearest in communion with Him.

Further on, it will be observed that these Pure and Perfect Beings will be made by God the Distributors of the abode of Bliss and Hell. They will 'recognise men by their marks' and they will be the 'occupants of the High Place' as already clarified before. These Beings, indeed, are those who have been exempted by God's will from being subjected to swoon at the time of the blowing of the First Trumpet which is expressed in the Qur'an.

The sub-stages, progressively, will lead to the stage of Reckoning as stated in the Qur'an:

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
يَلْقَاهُ مَنشُورًا ۝ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝

سورة بنی اسرائیل ۱۷- آیة ۱۳-۱۴

We have tied every man's action to his neck; which we will bring forth unto him on the Day of Resurrection in the form of an unfolded book.

(It will be said unto him) "Read thou thy book; Sufficeth thine own self today, as a reckoner against thee." (*Ch. XVII. vs.* 13/14).

In the stage of Reckoning, as it is apparent from the above passages, the individual creatures are made the Reckoners of their own actions. There are passages also which show that God directly or through His authorised Angels and Vicegerents, will perform the Reckoning of

actions. There are verses, which ascribe the Reckoning to God, using personal pronoun, in first person, plural number. There are some other passages in the Holy Qur'an which point out that God alone is the Reckoner and that He is the quickest of all Reckoners.

Once Ali (peace be upon him) was asked how God would reckon the deeds of the innumerable individuals and communities in a single moment or on a single Day. He replied, "In the same manner as He has been nurturing and sustaining all His Creatures (as it is evident to all) in a single moment of each day".

يُحَاسِبُونَ كَمَا يُرْزَقُونَ

Therefore, whether the reckoning is ascribed to God Himself or to His authorised Agents, the sense of Absolute Authority of the Absolute One—Allah—is not in the least and in any manner impaired or affected. There is no contradiction between these two assertions: these assertions only manifest the unbounded expanse of His authority. This point can be clearly understood by other Qur'anic assertions, wherein his decrees, executed by His Authorised Agents, are expressly mentioned.

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ
رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ○
سورة الانفال ٨ - آية ١٧

So ye slew them not but God slew them, and thou threw not (the dust) but God threw it, that He might test the believers by a gracious trial from Him; Verily God is All-Hearing, All-Knowing.
(*Ch. VIII. v.* 17).

In one of the sub-stages during the Total Resurrection, the Individuals shall speak to those who led them astray and those whom they had followed; there will be a confrontation which will be of no avail. The Holy Qur'an depicts this happening as follows:

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ
مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ
عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ○ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ
إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا
أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ
إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ○ سورة ابراهيم ١٤ : ٢١-٢٢

And they shall come forth before God all together, then shall say the weak unto those who were arrogant: "Verily we had been your followers, can ye therefore avert from us any part of the chastisement of God?" They would say: "If God hath guided us, we too would have surely guided you; it is the same to us (now) whether we implore (impatiently) or we are patient (now) there is not for us (any) way of escape.

And shall say Satan after the affair is decided: "Verily God promised you the promise of truth, and I gave you promises but failed to keep them to you and I had no authority over you except I called you and ye responded unto me; so blame me not but (rather) blame your selves; I cannot be your aider (now), nor can ye be my aiders;

Verily I disbelieved in your associating me with God from before; Verily the unjust ones, for them shall be a painful chastisement."

(*Ch. XIV. vs.* 21/22).

Inspite of the above mentioned 'dialogues' contained in the Divine revelation, there are yet other passages which assert:—

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○ هَٰذَا يَوْمُ لَا يَنطِقُونَ ○ وَلَا يُؤْذَنُ
لَهُمْ فَيَعْتَذِرُونَ ○

سورة المرسلت ،،، آية ٣٤ تا ٣٦

Woe on the Day unto the believers!
This is the day when they shall speak not,

And it shall not be permitted unto them so that they may offer excuses,

(*Ch. LXXVII. vs.* 34/36).

The apparent contradictory assertions will clearly be understood in the light of the fact that there are several sub-stages on the Day of the Major Resurrection. In one of those sub-stages none of the evil doers shall be allowed to speak or repeat their excuses. This point is very adequately dealt with by the learned and holy scholar of the fourth century Higera, Abu Jaffer Mohammad Ibne Ali Ibne Babawaih of Qum, known popularly as Shaikh Sadooq in his famous Treatise, entitled 'The Beliefs' (ITEQADAT).

Then shall come the sub-stage of the 'Balancing of the Deeds' which is mentioned in the Qur'an:—

وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفٰى بِنَا حَاسِبِيْنَ ○

سورة الانبيا ٢١ - آية ٤٧

And We shall set up the balances of justice on the Day of Judgment, so no soul shall be dealt with unjustly in the least; and even if there be the weight of a grain of mustard seed, (even that) We will bring it (into account); And sufficient are We (as) reckoners. (*Ch. XXI. v.* 47).

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ○ أَلَّا تَطْغَوْا فِي الْمِيْزَانِ ○ وَأَقِيْمُوا
الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ○

سورة الرحمٰن ٥٥ - آية ٧، ٩

And the heaven, He did raise it high, and placed the scale (within reach).

So that ye may not transgress in scales.

And maintain ye the measure with justice and do not cut short in the scale. (*Ch. LV. vs.* 7/9).

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَأْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ
مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ إِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ۔

سورة الحديد ٥٧ - آية ٢٥

Indeed We sent our apostles with clear proofs, and We sent down with them the Book and the scale that people may establish themselves in justice; and We

sent down iron wherein is latent (in its use) mighty power and also benefits for mankind and that God may prove who helpeth Him and his apostles in secret; Verily God is All-Strong the Ever-Prevalent. (*Ch. LVII. v.* 25).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ
أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ
أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟
فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

سورة النساء ٤ - آية ١٣٥

O' ye who believe! do stand firmly with justice, Witnesses for God's sake, though it be against your own selves or your parents or your kindred, be he rich or poor, for God is closer (than you) to them both; Therefore follow not your inclination, lest ye deviate, (from the truth) and if ye swerve (from the truth) or turn aside, then Verily God is All-Aware of what ye do. (*Ch. IV. v.* 135).

The above verses of the Qur'an which deal with the subject of 'Balance' and 'Scales' indicate that (a) everything that has been created by God is in a precise and proportionate measure, (b) for every measured thing there is a standard scale, or criterion, which if properly used enables man to apprehend that measured thing, no matter how far such measured things may be away from the reach of man, and (c) human attainments depend to a great extent upon proper measuring of the things created by God. The height of human attainment and penetration through universe can be achieved by those who have used precisely the "scale" set by Allah: thus they have also been granted by Him the Divine Authority. This is referred to in the Qur'an:

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ
وَالْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ○

سورة الرحمٰن ٥٥ - آية ٣٣

O' ye peoples of jinn and humans, if ye can penetrate the bounds of the heavens and the earth, then do penetrate ye through; (But) ye cannot penetrate but with (our) authority! (*Ch. LV. verse* 33)

In every stage for every individual and human society, and for every aspect of creation there shall be a 'Balance' and 'Scale' till the Final Day of Judgment. This scale or balance shall inevitably be 'Infallible'. An infallible scale can be used effectively only by the All-just and Omnipresent God, or by His Infallible Vicegerents, for however accurate the scale may be, if the one who attempts to use it, is subject to error, the result of the measurement cannot be precise.

Thus according to the Qur'an, there have been, and are and shall always be the balance and the scales for justice. The 'Infallible' is commanded to measure with precision, and guide mankind with 'Truth' so that man's action shall be in harmony with Divine Ordinance, each and everything created by God. The Qur'an refers repeatedly in general the necessity of 'Balance' and prescribes it as an inevitable standard for the final measuring of all things including character, beliefs and all actions of human beings individually or collectively as a group.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۫ وَلَا يَجْرِمَنَّكُمْ
شَنَاٰنُ قَوْمٍ عَلٰۤى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا ۟ هُوَ اَقْرَبُ لِلتَّقْوٰى ۫ وَاتَّقُوا اللّٰهَ
اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ

سورة المآئدة ٥ - آية ٨

O' ye who believe! be always upright for God, bearing witness with justice, and let not hatred of

a people incite you not to act equitably; Act ye equitably that is nearer to piety, Fear ye God; Verily God is (Fully) Aware of what (all) ye do.

(*Ch. V. v.* 8).

The importance of the 'Apostle' and the 'Book' and the 'Scale' is obvious from the Divine Revelation. They are supplementary to each other and necessary for the establishment of justice and witnessing of the truth since man was created.

The individual's action falls within the cognizance of 'Scale' from the time he becomes conscious of his 'Being' which is referred to in the Qur'an:

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ○

سورة الواقعة ٥٦ - آية ٦٢

And indeed know ye the first growth, why then ye reflect not?

(*Ch. LV. v.* 62).

This is in reference to the origin of the Individual self; that is the first stage or state when he comes into being.

It is Adam or every descendant of his, who is made to realise upon his becoming conscious of his 'self', that he has been 'caused to exist' by the 'Cause of all Causes', the infinite, the Incomprehensible, through His quality of cherishing—(Rububiet). A Covenant is made between man and God; man accepts the responsibility. Thus no one will be excused on the Day of Resurrection for his denial of the Truth. God reminds and warns man:

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ
أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ
إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ○ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا
ذُرِّيَّةً مِّن بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ○

سورة الاعراف، آية ۱۷۲ تا ۱۷۳

When brought forth thy Lord from the children of Adam, from their backs, their descendants and (when) made them bear witness upon their own selves (saying): "Am I not your Lord?" replied they "Yea! We do bear witness." (This We did) lest ye should say on the Day of Judgment "Verily we were (unaware of this fact.")

Or lest ye should say: "Verily associated (with God) only our fathers from before (us) and we are their descendants after them (following them): wilt Thou then destroy us for what the vain doers did?"
(*Ch. VII. vs.* 172/173).

Therefore, Islam is the religion of Universal Justice, and the Holy Prophet of Islam and his purified successive Vicegerents are presented as the scale of all scales in this world and the life hereafter until the Last stage of the Total Resurrection on the Day of Judgment. It makes no difference to ascribe the function of measuring in this world or hereafter to the Absolute Infinite One, (to whom belongs the sovereignty of the entire Universe in the Realms of Creation and Legislation) or to the Angelic Agencies or to the Infallible Vicegerents of the Absolute One. All of these agencies and vicegerents after all, in their actions and thoughts are completely and totally in submission to the Will of God. God has indeed clearly described in the Qur'an His Infallible Vicegerents, the Purified Ones who shall inherit the Earth—

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ
إِنَّ فِي هَٰذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ○ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ ○

سورة الانبياء ٢١ - آية ١٠٥ ، ١٠٧

And indeed We did write in the Psalms (Zabur) (given to David) after the Reminder (Tauraith given to Moses), that the earth, shall inherit it My servants righteous.

Verily in this is a lesson to the people who worship (Us).

And We sent thee not (O' Our Apostle Muhammad!) but a Mercy unto (all) the worlds.
(*Ch. XXI. vs.* 105/107).

Whether the development begins with the creation of Adam or with the creation of the Primal Matter the existence of the Scale is inevitably complementary to that of the Right Path. The Scale and the Right Path proceed together, side by side, in every stage of development, till the Last stage of Resurrection, the Day of Judgment.

Therefore, every individual and every community of conscious beings will be judged by God, and shall be rewarded or punished. Yet, God will not finalise His Judgment before the stage of Intercession is substantiated by those who have been bestowed by God with the authority of being witnesses over entire creation and truth. These Witnesses of the truth, according to the 'Qur'an represent the universal grace and love of God and are authorised to intercede and redeem the shortcomings of the people who are subordinate and attached to them.

Then comes the stage, when every being will assume its Final Form and be placed under the Final Classification:

إِذَا وَقَعَتِ الْوَاقِعَةُ ○ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ○

سورة الواقعة ٥٦ - آية ١ تا ٢

Remember When happeneth the Event
There is not for its happening, any belying,
(*Ch. LVI. vs.* 1 & 2).

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ○ فَأَصْحَابُ الْمَيْمَنَةِ ○ مَا أَصْحَابُ الْمَيْمَنَةِ ○
وَأَصْحَابُ الْمَشْأَمَةِ ○ مَا أَصْحَابُ الْمَشْأَمَةِ ○ وَالسَّابِقُونَ السَّابِقُونَ ○
أُولَٰئِكَ الْمُقَرَّبُونَ ○ سورة الواقعه - آية ٧ تا ١١

And ye shall be (sorted into) three kinds.
Then (will be) the people of the Right hand; Oh! What (a happy state shall) the people of the Right hand (be in)!
And the people of the Left hand; Ah What (a wretched state shall) the people of the Left hand be (in it).
And the Foremost ones (in faith and virtue) shall be the Foremost ones (in receiving their reward),
These are they who shall be brought nigh (unto God),
(*Ch.LVI.vs.*7/11).

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ○ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ○ إِلَّا
قِيلًا سَلَامًا سَلَامًا ○ سورة الواقعه - آية ٢٤ تا ٢٦

A recompense for what they used to do.
They shall hear not therein any frivolity, nor any taint of sin,
Save (Naught), 'Peace (and ever) Peace' talked of,
(*Ch.LVI.vs.*24/26)

وَأَصْحَٰبُ ٱلشِّمَالِ ۙ مَآ أَصْحَٰبُ ٱلشِّمَالِ ۝ فِى سَمُومٍ وَحَمِيمٍ ۝

سورة الواقعة - آية ٤١-٤٢

And the people of the Left hand, Ah! What (a wretched state shall) the people of the Left hand (be in)!

In scorching wind and scalding water, (*Ch. LVI. vs.* 41/42).

وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ۝ وَكَانُوا۟ يَقُولُونَ
أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا ءَإِنَّا لَمَبْعُوثُونَ ۝

سورة الواقعة - آية ٤٦-٤٧

And they used to persist in sin heinous,

And they used to say: "What! when we die and become dust and bones, shall we even then indeed be again raised up?" (*Ch. LVI. vs.* 46/47).

ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ۝ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ
وَمَا نَحْنُ بِمَسْبُوقِينَ ۝ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى
مَا لَا تَعْلَمُونَ ۝ سورة الواقعة - آية ٥٩-٦١

Is it ye that create it or are We the Creator?

It is We Who have decreed death among you and We are not to be overcome.

To Our changing your forms and raising you in that ye know not. (*Ch. LVI. vs.* 59/61).

As pointed out above, there shall be three main classifications of Beings on the Day of Judgment. One of which will be 'The Foremost of the Foremost Ones'. This group will direct or supervise the other two groups towards their earned destination, by the permission of their Lord:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ
الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ لَقَدْ جَاءَتْ
رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ۝ وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا
رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۚ فَأَذَّنَ
مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ۝

سورة الاعراف ، - آية ۴۳ تا ۴۴

And We will remove whatever rancour be in their breast, there shall flow beneath their abodes rivers, and they will say: "All praise be (only) to God who guided us to this and We would not have been guided had not God guided us; Indeed did come the apostles of Our Lord with the truth;" and it shall be cried out unto them that: "(Behold !) This is the Garden of which ye are made heirs for what ye did".

And will call out of the inmates of the Garden (of Paradise) unto the inmates of the (Hell) fire (saying): "Indeed we have found what promised us Our Lord to be true; have ye too found what promised your Lord, to be true?" They will say: "Yes." Then a crier will cry out between them that "The curse of God is on the unjust,"

(*Ch. VII. vs.* 43/44).

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَ
نَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

سورة الاعراف ،- آية ٤٦

And between the two shall be a veil and on the heights shall be men who know all by their marks, and they shall call out to the inmates of the Garden (Paradise) "Peace be on you," They shall not have yet entered it, though they do hope (thereof). (Ch. VII. v. 46).

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنكُمْ
جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ○ أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ
اللَّهُ بِرَحْمَةٍ ۚ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ ○

سورة الاعراف ،- آية ٤٨ تا ٤٩

And will call the occupants of the heights unto the inmates of the Hell whom they will recognise by their marks; They will say: "Of no avail had been your amassing and what ye used to act proudly".

(Behold ye !) "Are these they whom ye swear that God will bestow not His mercy on them? Enter ye into the Garden (Paradise!) No fear shall be on you nor shall ye grieve." (Ch. VII. vs. 48/49).

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ
نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

سورة الاعراف ،- آية ٥١

(Those) Who made their religion a pastime and play and whom the life of the world hath deceived. So

today We neglect them as they did neglect this day of theirs, as they did deny Our Signs.

(*Ch. VII. v.* 51).

It is clearly understood from the Divine Revelations that the Foremost of the Foremost Ones are indeed those who shall be the Distributors of Paradise and Hell; and they are referred to in the Divine Revelation as 'the dwellers of the Most Elevated Places', 'Men who know all by their marks', 'Witnesses of Truth' and the 'Vicegerents of God on Earth'. Their ultimate Companionship with us is asserted by the Qur'an:

وَمَنْ يُطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ
مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ
اُولٰٓئِكَ رَفِيْقًا ۝ سورة النسآء ۴ - آية ۶۹

And whoever obeyeth God and the Apostle (Muhammad) these shall be with those, on whom God hath bestowed favours of the Prophets, and the Truthful, and the Witnesses and the Righteous ones, and excellent are these as companions !

(*Ch. IV. v.* 69).

Before giving the details of the Persons who have been given the authority by God to intercede, the following clarification will have to be noted.

a) The Qur'an repeatedly asserts that no intercession forwarded by any created being shall be accepted by God.

يَاأَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا
بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ○

سورة البقرة ٢ - آية ٢٥٤

O' ye who believe ! Spend (in alms) out of what We have provided you with ere the day cometh wherein there shall be no bargaining, nor friendship, nor intercession; and those who disbelieve they are the unjust. (*Ch. II. v.* 254).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ
مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ○

سورة الانعام ٦ - آية ٥١

And warn thou with it, the Qur'an those who fear that they shall be gathered unto their Lord (Thinking that) there shall not be for them, besides Him, any guardian or an intercessor, so that they may guard (themselves against evil). (*Ch. VI. v.* 51).

b) Those who have leaned on false support and relied on such intercession shall come to grief and will be completely disillusioned on the Day of Resurrection when the final Judgment will take place. Their plight is portrayed in the Qur'an.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ
مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ فَهَلْ لَنَا مِنْ شُفَعَاءَ
فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا
أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ○

سورة الاعراف ٧ - آية ٥٣

Do they wait for aught but the final sequel? On

the day when its sequel comes about, those who neglected it before will say: Indeed came the apostle of Our Lord with truth; are there for us (now) any intercessors that they may intercede for us? Or could we be sent back so that we might act other than what we did act?" Indeed they have lost their souls, and what they forged hath gone away from them.
(*Ch. VII. v.* 53).

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ
وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ
أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ○

سورة الانعام ٦ - آية ٩٥

And indeed ye come to us (bare and) alone as We created you at first, and ye have left behind your backs what We bestowed on you, and We see not with you your intercessors, those whom ye asserted that they were, in your affairs the associates (of God); and indeed are now severed the ties between you, and hath gone away from you what ye (falsely) asserted.
(*Ch. VI. v.* 95).

c) God clarifies the intercessors whose intercession shall not prevail, and also those for whom there shall be no intercession by any other intercessors as well.

أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ
شَيْئًا وَلَا يَعْقِلُونَ ○ سورة الزمر ٣٩ - آية ٤٣

Or, have they taken intercessors other than God? Say thou: "What! even though they have no power over anything, nor do they understand."
(*Ch. XXXIX. v.* 43).

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ ۚ مَا
لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ○

سورة المومن ٤٠ - ١٨

And (thou) warn them, then, of the approaching Day, when (men's) hearts shall rise up to their throats choking; For the unjust shall not have any compassionate friend nor an intercessor who shall obey. (*Ch. XL. v.* 18).

Now, it is evident that the intercession of those who are not given any authority or power shall not prevail as they lack Might and knowledge. It is also clear that those for whom no intercession shall prevail are the unjust ones. The Divine Revelations proceed further to assert that the intercession of those who are chosen by God, and specially permitted, authorised and even covenented by Him to do so, shall be accepted by God.

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا
فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ
حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ○ سورة البقرة ٢ - آية ٢٥٥

God! There is no God but He, the (Ever) Living the self-subsistent. Slumber seizeth Him not nor sleep; His it is whatsoever is in the heavens and whatsoever is in the earth; Who is he that can intercede with Him but with His permission; He knoweth what is before them and what is behind them, while they can not comprehend anything out of His Knowledge save that which He willeth, His Throne

extendeth over the heavens and the earth, and the preservation of them both, tireth Him not, And He is the Most High and the Most Great.
(*Ch. II. v.* 255).

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى
عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ
فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ○ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللّٰهِ حَقًّا
إِنَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ ○ سورة يونس ١٠ - آية ٣ تا ٤

Verily, Your Lord is God Who created the heavens and the earth in six days (terms) and is firmly established on 'Arsh' He regulateth everything; No intercessor can there be save after His leave; This is God, your Lord, Therefore Him (alone) worship ye, What! will ye not then mind?

Unto Him shall return ye all; (this is) the promise of God in truth; Verily, (it is only) He (who) beginneth the creation, then causeth it to return that He may with equity recompense those who believe and do good; and those who disbelieve, for them shall be the drink from the boiling fluids and a chastisement painful for they did disbelieve.
(*Ch. X. vs.* 3/4)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضٰى
وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ○ سورة الانبياء ٢١ - آية ٢٨

Knoweth He what is before them and what is behind them, and they can not intercede but for him whom

He approveth, and they, of His fear, tremble.
(*Ch. XXI. v.* 28).

These specific beings, to whom God has granted permission and authority to intercede, are described by Him as the Ones "whose word God is pleased with".

يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا ○

سورة طه ٢٠ - آية ١٠٩

On that day shall avail not intercession (of any) save (that of) whom hath permitted God, and whose word He is pleased with. (*Ch. XX, v.* 109).

There is yet another verse which clarifies the above verse by explaining what is meant by the 'word' with which God is pleased with.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ○

سورة النبا ٧٨ - آية ٣٨

On the day whereon shall stand the spirit and the angels arrayed, they shall speak not save he whom the beneficent God giveth leave, who spoke (only) the truth. (*Ch. LXXVIII. v.* 38).

The Divine Revelation proceeds onwards to describe the qualifications of those who are, by the permission and authority from God, the Intercessors with Him on the Day of Resurrection for the final judgment. The following verse of the Qur'an asserts two of the qualifications, being Witnesses of the 'Truth' and having the 'Knowledge with certitude'.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَن شَهِدَ
بِالْحَقِّ وَهُمْ يَعْلَمُونَ ○ سورة الزخرف ٤٣ - آية ٨٦

And those whom they call besides Him, own not any power of intercession, save he who beareth witness of the truth and they know (the truth).
(*Ch. XLIII. v.* 86).

It has, already, been explained earlier, when discussing 'Middle Group' (refer Qur'an Ch. II, v. 143) that the Witness over mankind is the 'Middle Group' and the Holy Prophet is the Witness over them and the Word Ummat used in this verse does not mean the general muslim community. This fact is clarified by God in the Qur'an.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ
عَهْدِي الظَّالِمِينَ ○ سورة البقرة ٢ - آية ١٢٤

And remember when his Lord tried Abraham with certain words then he fulfilled them; He said, "Verily I make thee Imam for mankind;" (Abraham) said "And of my offspring"? He said: "My covenant reacheth not the unjust. (*Ch. II. v.* 124).

Then Ibrahim prayed:

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ○

سورة البقرة ٢ - آية ١٢٨

Our Lord! Make us (two) Muslims submitting (only) to Thee and of our progeny (make) a group

submissive (only) to Thee And show us the ways of Devotion and turn to us (mercifully) for verily Thou and Thou (alone) art the Oft-Returning, the Most Merciful. (*Ch. II. v.* 128).

This is the prayer of Ibrahim for himself and his progeny, after he was declared an Imam, Leader by God, and the word used is 'ummat' for them. Thus does one verse of the Qur'an clarify the other verse. It is clear that the word Ummat (Group) used here is identical with the other word Imam or the Leader. Ummat (Group) here does not mean the 'led' but it obviously means the Imam i.e. Leader or Guide. This middle Group of entities Ummat-e-Muslema are indeed distinguished with the quality of leading mankind towards the Right Path (Sirath-e-Mustaqeem).

Having clarified these points, the Divine Revelation proceeds in identifying the two, the Witness of 'Truth' and the Muslim 'Group' (Ummat-e-Muslemah) of Ibrahim's progeny for whom he prayed. The Qur'an asserts:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ
فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ
مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ
عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ
فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ○ سورة الحج ٢٢ - آية ٧٨

And fight (endeavour) ye in (the way of) God as it behoveth you to fight (endeavour for him; He hath chosen you and hath laid not upon you any hardship in religion; The faith of your Father Abraham; He (God Himself) named you Muslims before and in this, that the Apostle may be a witness over you and ye be witness over the people; So establish ye prayer

and pay ye the poor-rate and hold ye fast by God; He is your Master—How Excellent the Master and How Excellent the Helper!

(*Ch. XXII. v.* 78).

When God has appointed 'Ummat-e-Wasta' intercessors, the Holy Prophet Muhammad (S.A.S.) has been declared by Him 'the intercessor of intercessors' (Ashfaush-Shifa'ah).

These Intercessors have been chosen by God. They are permitted and authorised by God to intercede; they have been described and their qualifications defined clearly in Divine Revelation. Earlier in the discussion on 'Prophethood' and 'Divine Guidance and Leadership' (Nabuwat and Imamat) the Qur'anic verses on the Law of Divine selection (Istifa) and the Divine Endowment have been explained.

God Himself chooses the Intercessors and endows them with the permission to intercede.

وَكَمْ مِّنْ مَّلَكٍ فِي السَّمٰوٰتِ لَا تُغْنِيْ شَفَاعَتُهُمْ شَيْئًا اِلَّا مِنْ بَعْدِ
اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَيَرْضٰى ○ سورة النجم ٥٣-آية ٢٦

And how many an angel in heavens are whose intercession is of no avail at all save after that permitteth God whomsoever willeth He and chooseth.

(*Ch. LIII. v.* 26).

Some of the descriptions and definitions given in the Qur'an to recognise the Intercessors are that they shall be the Best of the Group, the foremost in Goodness and the Middle group (or the perfectly balanced) Group—Ummat-e-Wasta. To quote yet another verse of the Qur'an:

ثُمَّ أَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ
لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ بِإِذْنِ اللّٰهِ ۚ ذٰلِكَ
هُوَ الْفَضْلُ الْكَبِيْرُ ۝ سورة فاطر ٣٥-آية ٣٢

Then made We the inheritors of the Book (Qur'an) those whom choose We from among our servants; and of them is he who causeth himself to suffer a loss, and of them is he who followeth the middle course, and of them is he who is the foremost in goodness by God's permission: This is that which is the greatest excellence. (*Ch. XXXV. v.* 32).

The Intercessors, have been kept away from all physical and spiritual uncleanliness by God and purified by Him with the utmost extent of purification.

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُوْلٰى وَأَقِمْنَ الصَّلٰوةَ
وَاٰتِيْنَ الزَّكٰوةَ وَأَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ۚ إِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ
عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا

سورة الاحزاب ٣٣-آية ٣٣

And stay ye in your abodes and display not your finery like the display of the ignorance of yore, and establish ye prayer and give away the poor-rate, and obey God and His Apostle; Verily, verily God intendeth but to keep off from you (every kind of) uncleanness O' ye the People of the House, and purify you (with) a thorough purification.
(*Ch. XXXIII. v.* 33).

These purified Beings have been in Communion with the word of God, the Qur'an, from its primordial state all along; and shall remain so beyond its historical state of revelation. The Qur'an asserts:

فَلَآ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ○ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ○ إِنَّهُ
لَقُرْآنٌ كَرِيمٌ ○ فِي كِتَابٍ مَّكْنُونٍ ○ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ○
تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ سورة الواقعة ٥٦ آية ٧٧ تا ٨٠

But nay ! I Swear by the setting of the stars, and verily it is a great oath if ye only knew it.
Verily it is Qur'an honourable.
In a Book hidden,
Toucheth it not save the purified ones.
Sent down by the Lord of the worlds.
(*Ch. LVI. vs.* 77 *to* 80)

The Holy Prophet reiterates in his famous authentic tradition of 'the two weighty entities':—

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ
تَضِلُّوا بَعْدِي أَبَدًا فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ وَفِي بَعْضِ الرِّوَايَاتِ
إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ

I am leaving amongst you two Weighty Things, one of which is greater than the other. These are, the Book of Almighty Allah and my progeny. So, take care how you treat them after me. The twain shall never part company until they come to me at the Pool (of Kausar).

Therefore, the Imams of the House of the Holy Prophet (S.A.S.) are the Intercessors besides the Holy Prophet himself and Fatima (S.A.) the daughter of the Holy Prophet. These Purified and Divinely selected persons are identified with the holy Prophet and distinguished from all mankind by God with great force in the Qur'an.

فَمَنْ حَآجَّكَ فِيهِ مِنْ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَآءَنَا
وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ
لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ○ سورة آل عمران ٣ - آية ٦٠

And unto him who disputeth with thee therein after the knowledge hath come unto thee, Say! (O' Our Apostle Muhammad!) (Unto them) "come ye, let us summon our sons, and (ye summon) your sons, and (we summon) our women and (ye) your women, and (we summon) our selves and (ye) your selves and then let us invoke and lay the curse of God on the liars!" (*Ch. III.* v. 60).

'Our women' are represented by Fatima (S.A.), the only daughter of the Holy Prophet; 'our sons' are his two grandsons, Hasan and Hussain (A.S.); 'Our souls' are represented by 'The Soul' of the Holy Prophet and is identified by God as 'Ali' (A.S.), who happened to be the cousin and Son-in-law of Muhammad (S.A.S.).

This verse was revealed on the occasion of the great confrontation with Christians (Mubahila). There are also Apostolic traditions bearing witness to this fact referred to in the Divine Revelation in connection with the great historical event in the life of the Holy Prophet:

أَنَا وَعَلِيٌّ مِنْ نُورٍ وَاحِدٍ. *"I and Ali are from one Light".*

فَاطِمَةُ بَضْعَةٌ مِنِّي *"Fatima is part of myself."*

Finally God has made covenant with these Divinely selected and Purified Beings, and has promised them, as befits His Divine Justice and mercy, the right of intercession. This promise is in return for the fulfilment of their part

of the covenant. The Qur'an states as follows:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا

سورة مريم ١٩-آية ٨٧

They shall own not any intercession, save he who hath taken a promise from the Beneficent (God to do so). (*Ch. XIX. v.* 87).

(*This is*) *the promise of God! Faileth not God His Promise, but most people know not* (*this*). (*Ch. XXX. v.* 6).

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ سورة الرحمٰن ٥٥-آية ٦٠

Is the recompense for good aught but good? (*Ch. LV. v.* 60).

To have a full grasp of the collective value of the human life and the inter-relation of the members of human society in the life here and hereafter the problem of intercession is further elaborated.

1) Every finite being in itself and by itself is destitute of all excellences. Whatever excellence he possesses in any stage of existence it owes to the 'Absolute, Infinite Perfect One'. It is a gift of God given to the possessor. Want, defect, destitution, in short absence of perfection is an inherent property of the finiteness. These inherent shortcomings are constantly covered by a continuous blessings of the Absolute Perfect One. Each and every finite being receives the divine gift which covers his inherent shortcomings according to his recepiency. Thus

(a) As God is the Absolute Redeemer, Deliverer and Intercessor, HE covers by His continuons gifts the shortcomings of all finite beings in accordance to their capacity of demand and supplication. There is no exception to this principle of Absolute Redeeming Authority of God over His creatures. The highest finite being as well as the lowest one in perfection is not free from the inherent creaturely shortcomings and destitution and so they are not needless of His gift, grace and blessing.

(b) No redeeming power and salvation can be exercised by a lower finite being over a higher finite one; and comparatively imperfect one can not redeem the defects of another imperfect one who is higher in the heirarchy of limited perfection. Nor the one who is in the same level of imperfection can redeem the defects of the other.

(c) Redemption, salvation, blessing and grace all proceed as a gift from the Absolute Giver, direct and through the agencies of higher finite beings to the lower ones. Whatever blessings and grace, are received by the lower group through the agencies of the higher one, are termed as the intercession of the divinely authorised agents in redeeming the defect and covering the shortcomings of the lower group. So it is true that there is no intercession to secure salvation in any stage of existence here or hereafter except of God, and of those finite beings of higher stage of perfection who are witness of truth and have knowledge of the facts as authorised agents of God.

2) To those schools of thought who value religion as a mere tie and relation between the individual and Creator, every individual is responsible for his own ultimate salvation or condemnation through his

action. On this ground, the theory of dharma and Karma, transmigration and rebirth was formed in order to secure ultimate salvation for individuals through the process of rebirth as a purgatory and intermediary stages of punishment and reward till one was totally purified from the consequences of his evil deeds and was absorbed in the Absolute Perfect one. On this ground another school of thought sought to secure the ultimate salvation for man by considering absolute, arbitrary and autocratic right of rewarding and punishing persons for God. Whomsoever He wills, will be sent to Heaven or Hell disregarding their good and bad deeds. To this effect a mystic idea was also developed and presented in the following lines of Hafiz:

ترسم کہ روز حشر عناں بر عناں رود تسبیح شیخ و خرقۂ رند شراب خوار

All these doctrines are contrary to what the Qur'an asserts repeatedly that learned and ignorant, honest and dishonest, virtuous and mischievous, righteous and wicked ones shall not and cannot be treated as equals in requital. The Christian doctrine of salvation also presents the similar tendency as indicated above. According to it Jesus Christ will secure the salvation for those who believe in his being a divine incarnation and son of God and his crucification and resurrection. It is quite illogical. It has been dealt with in author's treatise, "Introduction to the Quar'an."

According to Islam though every individual is held responsible for his wrong or right deeds and the Qur'an has asserted that "whosoever does a bit of good shall see and whosoever does a bit of wrong shall see", yet the life of man is not only to be valued from individual point of view nor the religion to be considered as a mere tie between individuals and the Creator. The Qur'an emphasises the importance of the social aspect of not only the human life, but of every part and particle of universe as a whole in relation with each other. It presents God as the Lord

Cherisher of all worlds whose Grace and mercy have pervaded and encompassed the whole and every part according to its merit, and considers the same Lord Cherisher of all as the Master of the day to whom all will return and be judged and requited. As such 'He' presents the whole realm of creation as one inter-related THEME which owes obedience and absolute submission to none but Him alone, Whose and none else's assistance is to be sought. Thus, as a member of a theme, in offering prayer in submission to Him and beseeching help from Him, every one has to say "We" instead of "I" converting individual value into social one. Every one, in his continuous movement towards Him, has to pray for Guidance on the right path not as an individual traveller but as a member of above mentioned theme, beseeching His guidance to the Right Path for theme and to save it from falling short or exceeding the prescribed limits. Evaluating religion in this social perspective proves (a) the necessity of the existence of inter-related heirarchy of beings, led by the topmost finite being in perfection, who is beseeching the Allah's blessings for himself and every member of the theme whom he is leading and receiving blessings from Him (the Allah) for himself and all those who follow him in their obedience and prayer, (b) the attainment or failure, good deeds or misdeeds of every member of the theme is some way or the other affect the pleasure or pain of the other members of the theme, (c) the significance of the Islamic directives about the effect of offerings of the posterity in reducing the evil consequences of the misdeeds or shortcomings of their predecessors or the vice versa.

Though death and length of time has separated the ancestors from the posterity, the ties of FAITH, MUTUAL LOVE OF GOD AND GODLY PERSONS are so firm and communicative that makes one to feel and enjoy the offerings of the other for him; or to feel pain and sorrow for the shortcomings and failure of one another. In short the whole universe which is in obedience to His Will and receiving blessings from Him looks like a congregational prayer which ought to be conducted by a Imam who will pray on behalf of all for all and receive blessings from Him

and diffuse these among all. The ties between the members of the theme is nothing but the reciprocal faith and love. This permanent faith and love shall make each member of the theme to divert his attention from his individual defect and shortcomings to the perfection and attainments of the society to which he belongs. An individual might have a defect or may have done a wrong, for feeling of which he could be pained. This pain could be averted by directing his attention with love and faith towards the perfection of the higher members. In the temporary life the person who is extremely worried for some mishap will try to divert his attention from it to a pleasing scene; so long as the attention is towards that pleasant scene he will not feel consequent sorrow of the mishap. This diversion is temporal and temporary but in the life hereafter the diversion caused by sincere faith and real love will be forever. Thus a faithful sinner who enjoys the love of perfect servants of God will enjoy their perfection and is blessed by not his own action but by their actions.

قُلْ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّا مَنْ شَآءَ اَنْ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيْلًا

سورة الفرقان ٢٥ - آية ٥٧

Say thou (O' Our Apostle Muhammad!) "I ask ye not aught of any recompense (for my ministry) save that he, who will, take the way unto his Lord!"
(Ch. XXV. v. 57).

ذٰلِكَ الَّذِىْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ قُلْ لَّآ
اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِى الْقُرْبٰى وَمَنْ يَّقْتَرِفْ حَسَنَةً
نَّزِدْ لَهٗ فِيْهَا حُسْنًا اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ○

سورة الشورى ٤٢ - آية ٢٣

That is of which giveth God the glad tidings unto

His servants who believe and do good deeds; Say thou (O' Our Apostle Muhammad!): "I demand not of you any recompense for it (the toils of the apostleship) save the love of (my) relatives; and whosoever earneth good, We increase for him good therein, verily God is Oft-Forgiving, the Most Grateful (One). (*Ch. XLII. v.* 23).

Thus the Qur'anic passages assert that the love(Mavadath) of those who are nearer to God in perfection will avail those who are willing to find their way towards the absolute perfect one.

This is the love which makes one to expand the limits of his ego as to be united with those whose ego is next to God in universality and all-pervasiveness. On the other hand the Qur'an warns the unjust, liars, mischievous and in short the wrong-doers and disbelievers the painful consequences of the curse of God, angels and the people (belivers).

The Qur'an asserts this social aspect of human life in the following verse 28 of Ch. XXXI. :

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

سورة لقمان ۳۱ آیت ۲۸

"*Your creation and resurrection are nothing but that of a single soul.*"

From this Qur'anic declaration of treating men in their creation and resurrection as a single unit, the social value of human life and the importance of the existence of a balancing power and entity become so obvious that an y attempt to separate religion from social and political aspect of human life becomes not only meaningless but anti-human. According to the Qur'an the social and political problems of human life are the most sacred and topmost concern of religious directives. It is in this sense that Islam

is termed to be a socio-political religion which puts emphasis on the importance of the leadership (Imamat) and Khilafat as the great message of God to be delivered to mankind. Creation and Resurrection cannot be considered as single unit without the existence of a perfect Man as medium between the Creator and creatures to keep up the balance between the members of the theme in their rights and duties towards the Creator. As such the question of Imamat or Qiamat is so interrelated that they should be treated as one.

HEAVEN AND HELL:

Dealing with the life hereafter we have already shown the various stages through which the souls have to pass.

1. In short the day of judgment is followed by leading individuals and groups to their permanent abode, Paradise or Hell, Heaven or Abyss (Ch. XXXIX, vs. 67 to 75). The number of states and stages within the states in between the two extremes are known to Him alone (Ch. XVII, v. 21).

2. According to the Qur'an, the states of life hereafter are not and cannot be exactly known in this world to us who are still fettered with terrestrial conditions and limitations of sensory and perceptual and conceptual powers (Ch. LVI, vs. 60 to 62). Whatever has been presented to us about the life beyond the present one, through revelation cannot be but a diminished figurative presentation of the realities of the life hereafter in the terms understandable to us.

3. Our present mental faculties are too limited and underdeveloped to realise the real objects of pleasure and pain of the life hereafter. Our mental attitude in relation to the objects of life hereafter is like the mental attitude of a person born blind or deaf, who cannot perceive and appreciate the pleasant and unpleasant objects of sight or hearing. To such a person, the object of sight and hearing is to be presented in the terms of the object of other senses as sense of smelling, taste and touch.

4. All that we have to believe is that in the stage of Total Resurrection, the present earth will be changed into a different one and all the heavens will be rolled up and folded (meaning the disappearance of present distances) by the Right hand of God i.e. His Heavenly Might. That earth will be illuminated not by the light of the sun but by the light

of its Lord Cherisher. The records of the various aspects and stages of the lives of individuals and groups preserved by the divine agencies will be brought into light. All the prophets and witnesses will be brought to the scene. After the scene is over, and grouping and intercession are finalised, each individual and group will be led to their permanent abode whether Heaven or Hell or the states in between.

5. According to the Qur'an none of the human mental faculties and senses are destroyed by death but all will develop into a more refined condition and sharper sensitiveness. As such in their permament abode all the pleasant or painful objects of mental faculties from the sense of touch upto the highest peak of intellectual realization should be presented in some form or other and they should be in utter correspondence with the conditions of the highly developed faculties. Therefore the repeated description of the condition and objects of paradise and hell in physical terms understandable to our mental faculties at present means nothing but emphatic assertion of the fact that the death is not the destruction but development and evolution in more refined conditions which are at present beyond our imagination. The Qur'an encourages the believers to pace rapidly in competition towards the Grace and Mercy of their Lord Cherisher which are awaiting them, and towards the Paradise which is so spacious that its extent is equal to that of the entire Earth and Heavens, which has been prepared for the pious ones. It is obvious that such an extensive paradise cannot be enjoyed but by the person whose extent of perceptual faculty is so greater that it can encompass it. Similarly the painful objects of hell are immensely horrible and torturing due to the refined conditions of the sensories and the highly developed power of the conductive means. In short, the paradise and hell, the pleasant and painful objects there, the condi-

tions of enjoyment or sufferings of inhabitants, all are real and true in the exact sense of reality and the truth as presented to us in the terms of similititude so that we may be able to imagine and have a faint glimpse of the life hereafter. Every word and description given in the Holy Book or stated by the Infallible Vicegerents of God should be taken as the absolute fact. According to the Qur'an this temporal life and its objects of pleasure and pain are nothing but child-play in comparison to the life hereafter and abode wherein everything is living in the real sense of life;

وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ
لَوْ كَانُوا يَعْلَمُونَ سورة العنكبوت ٢٩-آية ٦٤

And nothing is this life of the world but a vain sport and play; and verily the abode of the hereafter, is certainly the life; if they but know.

Ch. XXIX. v. 64.

The life here and the objects which appeal to our senses and our conceptual faculties are unreal and imitation of the realities of the worlds yonder and a far diminished image and figurative presentation of those realities.

APPENDICES

The Articles written on various occasions have been included over here which have bearing on the topics of the Book—Author.

APPENDIX. 1.

INVISIBLE WORLD

In the last part of this treatise, the frivolity of the temporal world in comparison to the world beyond was exposed. The temporal world means the physical world and the surroundings which appeal to our external senses, the perceptibility of which is very limited. One should have faith in the unseen realms of existence to which the 3rd verse of Ch. II. of the Quran refers (يومنون بالغيب) 'those who believe in unseen'. This is the basis of all fundamental articles of faith. In view of this faith none can deny the possibility of existence of the regions and realms within the terrestrial folds or beyond them, populated with living beings of various forms, faculties and functions. As asserted by the Qur'an and statements of the infallible vicegerents of God, what appeals to our senses is in the lowest region of existence, 'Dunia' (دنيا) which is a childplay in comparison to the realms beyond it. When the Qur'an considers the starry-space which is visible to us and applicable to our senses as the lowest heaven, one can imagine what would be the extent of the heavens beyond the lowest one. Even in the folds of the starry-space, there are regions unpercievable by our external senses. The modern scientific devices are gradually detecting the possibilities of existence of societies of invisible beings surrounding our space and beyond it. The infallible saints gifted with divine means of knowledge had already confirmed the above mentioned 'Hidden Worlds' with which they were in communication. While discouraging people to believe in superstitious world it is not sensible for us to depend on our limited sensories and deny the invisible world of different nature, functioning in the administration of universe. The stories of Genie (Jinnee), evil and good spirits, angels and accomplished personalities

in invisible form such as Ilyas, Kizr, Abdals and above all the 'Twelfth Imam' of the Holy House of the Prophet whose jurisdiction of domination encompasses the seen and the unseen worlds are all confirmed by the religion of Islam.

Therefore, instead of narrowing the extent of our knowledge about the visible beings one should try to expand and develop one's power of perceiving to discover the invisible.

There are many prescribed ways of spiritual developments which are not in confirmity with Islamic principles. They may be misleading and harmful, therefore, in every stage of spiritual progress one should be very cautious not to deviate even a bit from the prescribed moral code of Islam given by the Infallibles (Masoomeen) and handed down to us through the Divine Scholars.

APPENDIX. 2.

رحمت للعالمین

RHEMATTUL-LIL-ALEMEEN

THE UNIVERSAL GRACE

In order to understand, the extent of our intellectual limitations, the person, the significance of the name and the connotations of the description, the following Qur'anic points should be borne in mind.

1. According to the Qur'an the process of creation is circular (Ch. VII. v. 29.)

كَمَا بَدَأَكُمْ تَعُودُونَ

سورة الاعراف ۷-آیت ۲۹

"as He brought you forth (in the beginning) so unto Him shall ye also return."

in the sense that it ends at the point where it startd from. This view is common to both the atheist and the theist. The difference between the two opposite schools is that, the atheist thinks matter, space and time or something presentable in terms of four dimensions as the point wherefrom the process starts and in which it also ends (Ch. XLV. v. 24.)

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

سورة الجاثیہ ۴۵-آیت ۲۴

and they say there is "Naught (wherein) save

our life in this world; we die and live and destroyeth us not but time",.....

He holds matter, the least in degree and state of perfection, in its most chaotic condition as the beginning and the end of the whole accidental, purposeless developments, called system of creation. Whereas from the theistic point of view the system begins with the highest in degree and state of perfection proceeding downward to the matter which is the least in degree of perfection, and again turns back upward to the point from where it has started. (Ch. II. v. 156. Ch. XXIII. v. 115, Ch XXXII. v. 5.)

قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ سورة البقرة ٢ - آيت ١٥٦

say "Verily we are God's and verily unto Him shall we return" (*Ch.II. v.* 156.)

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ -

سورة المؤمنون ٢٣ - آيت ١١٥

What—do you then think that We created you in vain and that ye shall not be returned unto Us? (*Ch. XXIII. v.* 115).

يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ
مِقْدَارُهٗٓ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ سورة السجدة ٣٢ - آيت ٥

He regulates (all) the affairs from the heaven down to the earth, then shall it ascend unto Him in a day the measure of which is thousand years of what ye reckon.

(*Ch. XXXII. v.* 5).

The process is designed and administered by the creative Will i.e intention of the Absolute and Infinite Real

One. The Universal Grace and Justice are *a Priori* factors manifested in His Will and Intention. Grace and Justice are not different attributes, as held by some schools of thought; they are two different aspects of His Universal love. Grace means to give out of sheer love without expecting any return, and justice means 'He' keeps every thing in its proper place and according to merit, so that the system should function as one harmonious unit representing the absolute unity of its Creator and Administrator. Thus in this sense grace and justice are always interrelated so far as the Creator is concerned. Whatever "He" gives is out of sheer love but in accordance with the merit and appropriateness of the state of the receiver.

2. Taking the system as manifestation of His Grace and Justice, the order of creation begins with the highest immaterial and most comprehensive created entity, who is foremost in having within his fold all the excellences which are to be unfolded in the chain of beings next to him in grades and spheres. They follow one another according to their degree of comprehensiveness and perfection. The first created entity, being the most comprehensive in perfection cannot be but one in number and of immaterial and intellectual nature. He is presented in various terms but the most appropriate one is 'MOHAMMAD' « محمد » in its true adjectival sense. From him the downward order of intellectual and angelical entities begins. This created unique unit is followed by spheres of beings who are less in the degree of comprehensiveness but larger in number. Thus the order of created beings or the order of manifestations of His Creative Will starts from the one and most comprehensive intellectual entity, unfolding itself in innumerable spheres of intellectual and angelical beings. They are termed in the Quran as "MALAKOOT' (ملكوت) or realms of unseen active spiritual and psychic entities, having two aspects of holding and being held. Each sphere is held by the one above it and is holding the sphere below it, till it ends in the four

dimentional sphere termed as matter or material being. This is the lowest sphere which is held and has no holding faculty at all, so it is termed in the Qur'an as Alame-Mulk (عالم ملک) or Alame-Shahadat عالم شهادت the held-world or seen-world. It forms the base of the heirarchy, the top of which is the first and the most perfect and comprehensive entity, the one which holds all the spheres next to it and is held by nothing, but the Absolute, Whose Hand (MIGHT, يد - يمين - قبضة) has hold over everything and nothing has any hold on 'Him'. The base has nothing of actual or creative in it, but it is endowed with unlimited potentiality and recipiency which forms the background of its upward and gradual evolutionary movement. As such it becomes also the ground for another upward heirarchy parallel to the downward one. This gradual evolutionary movement, according to the Qur'an is actualised by the creative Will of God through the agencies of the downward order of intellectual and angelical entities.

3. Thus matter in its evolutionary upward course begins with the simplest form of particles of atom and proceeds towards formation of atoms into nebula and solar system, populated with in-animate and animate things, plant, animal, man or other conscious and intellectual beings of various species, the nature and number of whom the Creator alone knows. So far as the terrestrial Globe in which we live is concerned, the last and the most complicated and the highest intellectual entity into which matter has developed through the aforesaid divine-agencies is 'man'. Adam (man) being the highest in the heirarchy of earthly beings is endowed and gifted according to his merit with the power of expression (بيان) or power of discovery and invention. Man is gifted with the power to receive through his external and internal senses all that is manifested by His Will in various spheres—terrestrial, celestial and super-celestial on one hand and to reflect and reproduce all that he has received on the other. So far as the earth is concerned it is man only and no other

earthly being who is endowed with this faculty.

4. According to the Qur'an the quantity of matter which carried the potentiality for the distinct form which is termed "humanity", was protected by the Creative Will of the Absolute agianst all hostile conditions wh; ch would destroy the aforesaid potentiality. Under suche are the first man appeared on the scene of the evolutionary course of creation on the earth. This man and his partner were lodged, as the evolutionary course would require, in the lowest paradise of animal comfort, having their animal requirements met with no effort. But with those latent potentialities of representing all the divine names to other created beings and representing all those beings and their needs to the Creator, man had to come out of that animal stage of comfort designed and willed by God, and shoulder the hardship of responsible life. Thus man's coming out of the paradise of animal comfort with his partner was no fall or drawback. It meant coming out of individual, selfish and irresponsible life and entering into social sympathies and responsible life. This was the step which forms the basic impulse to develop all the material and spiritual aptitudes which Adam and his issues were endowed with. It was a progressive step towards all that he and his issues had and will have to achieve in manifesting in themselves all the divine excellences.

5. Adam's coming out of the lower paradise, resulting in the material sufferings, which he and his issues have to undergo is a loss in the eyes of Satan, Satanic forces and those whose object of life is only material gain. To those whose aim and object of life is to establish communication with the higher sphere of beings and ultimately make their mind and heart the focus of the will and intention of the Absolute one, Adam's coming out of paradise was a primal necessary step towards progress. It was a gain for those who would pursue the prescribed guidance of the Creator. It was an attempt without which Adam and His chosen issues would not

be able to secure the representative status of the *divine vicegerency* on the earth. Adam as the first vicegerent of God was the top in the heirarchy of earthly beings, but to complete the circle and establish communion with the first created entity, he was the base for the heirarchy of his accomplished issues. They in turn had to develop spheres of perfect entities, one above the other, higher in grade though less in number. The heirarchy had to reach its possible height by having the most accomplished one on its zenith to focalise all the excellences which were folded in the first created entity in the downward heirarchy and were unfolded in various spheres of beings next to him.

6. By specific mental and intellectual faculties man is distinguished from the other living beings. But to achieve the ultimate aim of evolutionary course, Adam and his chosen issues have been gifted with the distinct faculty of direct communion or communication with the various angelical spheres, termed as revelations or inspiration وحی الہام. These chosen men, though all are blessed and honoured with the status of vicegerency of the Absolute One, yet differ from each other in degree and limitation of their jurisdiction, Ch.II. v. 253.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

سورۃ البقرۃ ۲ - آیت ۲۵۲

These apostles, We have exalted some of them above the others....;

The last and the topmost of them is the one whose soul has been made to be directly in communion with the first intellectual entity. This means return of the system of creation to the point where it was started from. As such the circle is completed through two *arcs*—one is *descent* from the Absolute One down to the extremely imperfect four dimensional Many and the other is to turn upwards, forming the *arc of ascent*, unfolding

and folding whatever exists in the *are of descent*. These *two arcs* are in complete correspondence with each other, similar to the correspondence which exists in the line of radiation and reflection. The line of radiation is always conditioned with the state of its immediate source whereas the line of reflection is conditioned to the state of the ground to which radiation reaches. The divine line of radiation is termed in the Qur'an as **spirit, Light** and **Command** of God (روح-نور-امر). The line of reflection is termed as soul or psyche or ego-centre of every individual and species. The more pure the ground, more so will the reflection correspond with the radiation and vice versa. The most purified quantity of matter carried by Adam and his chosen issues in the arc of ascent became the ground for reflecting arc of descent. As it has already been pointed out the most appropriate term to present the nature of the first and the last entity in the degree of perfection in their respective arcs of descent and ascent is the term 'MOHAMMAD' in its true adjectival sense. It means the one who has been made praise-worthy, he is not self-praised as God's most submissive servant. He is the one who has been kept away from all defects and gifted with all excellences and perfection by his Creator. Thus the term 'MOHAMMAD' presents spirit and soul of one and the same entity, the most perfect spirit in the arc of descent and the most perfect soul in the arc of ascent. They are almost identical with each other without any gap as the phrase "Qaba Qaosain Ou Adna" in the Ch. LIII. v. 9. signifies,

ثُمَّ دَنَا فَتَدَلّٰى ۝ فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى

سورۃ النجم ۵۳ - آیت ۸ تا ۹

- *Then he went near and became hanging (loosing independence due to nearness) such as there was the measure between two bows (facing each other) or nigher still,*

7. According to the Qur'an the four dimensional sphere, of which our earth is an insignificant part, includes all the regions which are shining with stars, solar systems, constellations and galaxies. The distance between them is so large that they are measured to some extent by light years. This huge sphere according to the Qur'an is the lowest sky or sphere encompassed by higher spheres beyond the reach of empirical means. Those skies and spheres go up and up till they reach the 'Transcendant Absolute One', who is holding all by His creative Will and Might. Therefore one can imagine the greatness of the thing which 'HE', whose is the whole kingdom of the heavens and earth, describes as great. It is God the Absolute, Great and High Who describes' 'MOHAMMAD' وانک لعلیٰ خلق عظیم "the person of great character." As such nothing can be greater than 'MOHAMMAD'S character except the Essential Attributes of His Creator.

8. KHULAQ (خلق) (or Character) when the creature is concerned it means the established state of mind responsible for all his actions and when God is concerned it signifies the principle attribute of God responsible for all the actions which include the system of creation, administration and legislation. THAT principle attribute is nothing but HIS 'LOVE' and 'MERCY' which manifest in His 'GRACE' and 'JUSTICE'. It is His Grace and Justice which are ever-pervading all the spheres of existence. 'MOHAMMAD', the first and the last among the created beings in degree of perfection, is characterised in the Qur'an as the representative of this principle attribute of God. He has been sent down not to a particular sphere or region of the universe but as a universal Grace of God to all the spheres which are termed in the Qur'an as Alameen (عالمین) worlds. In other words, to the worlds, wherein the God is the "*Lord Cherisher* (رب العالمین), MOHAMMAD is *His grace* رحمت للعالمین. 'MOHAMMAD's limit of mission in extensiveness and intensity is in accord with the universal grace of God: (vide Ch. XXI vs. 101 to 107).

إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ۝ لَا
يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ۝ لَا
يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنتُمْ
تُوعَدُونَ ۝ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ
خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ۝ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن
بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ۝ إِنَّ فِي هَٰذَا لَبَلَاغًا
لِّقَوْمٍ عَابِدِينَ ۝ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

سورة الانبياء ٢١ - آيت ١٠١ تا ١٠٧

Verily those for whom blessing from us went first our Grace was ordained first, they shall be kept away from it (Hell).

They will hear not (even) the slightest sound of it (Hell), and they in what their souls desire, shall abide.

Shall grieve them not that greatest terror and the angels shall meet them (saying): "This is your Day, which ye were promised".

On the day when we will roll up the heaven, as a written scroll is rolled up; As we began the frst creature, so we will get it return. (It is) a promise binding on us, Verily We were doing it.

And indeed We did write in the Psalms (Zabur given to David) after the Reminder (Tauraith given to Moses), that the earth shall be inherited by My righteous servants.

Verily this is a far-reaching lesson for devoted people.

And We sent thee not (O' Our Apostle MOHAMMAD) but the grace unto all worlds.

It is the universal Grace of God, **Rehmatul-Lil-Alameen,** with which **MOHAMMAD** was commissioned and characterised as person of great character. Next to him are those whom the Qur'an and MOHAMMAD declare **identical in spirit and soul** with him as purified as he is (vide Ch. XXXIII v. 33. Ch. III. v.61. and Ch. LVI. vs. 77, 78, 79 and various verses.) To this effect the prophet declared at the time of his departure from this world, "Only Qur'an and his Ahlul Bait, are the two inseparable ones" who represent him through all the worlds in all aspects and respects till the day of resurrection. The great sage and mystic, Hakeem Sennai says;

ے جز کتاب اللہ و عترت زاحمد مرسل نماند یادگاری کو توان تا روز محشر داشتن

"Nothing was left by the Holy messenger of God to represent him and to remind people of him till the resurrection day except the Book of God and the Holy members of his House".

It is only the two, the 'Book' as the word of God and 'Those' with whom is the knowledge of the Book, which will always bear the testimony to the truth and Universality of the prophethood of MOHAMMAD (vide Ch. XIII, v. 43).

يَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَ
بَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ سورة ابراہیم ۱۳ - آیت ۴۳

And say those who disbelieve "Thou are not sent (by God) "Say thou (O' Our Apostle Muhammad!) "Sufficient is God a witness between me and you and he with whom is the knowledge of the Book." (*Ch. XIII. v.* 43).

These two give evidence that Islam in its most perfect form and exact sense of absolute submission to the Will of God, is the universal guidance and true religion

with which 'MOHAMMAD' first and last in spirit and soul was commissioned by God. As such his religion is bound to overcome ultimately all other religions, despite the disliking of the disbelievers and of all the satanic forces. This aim shall be achieved before the advent of the Resurrection Day by **MEHDI** the last member of the Holy Prophet's purified House. He is the one, who bears the blood, name, feature, character and all the excellences which are signified in the term MOHAMMAD. Through him truth and justice will ultimately prevail throughout the world. It is due to this sublime status of 'MOHAMMAD' in the heirarchy of *both arcs* that Qur'an declares (Ch. XXI. v. 104)

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ ۚ وَعْدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ

سورة الانبياء ۲۱ - آیت ۱۰۴

As We began the first creature so will We get it return, (It is) a promise binding on Us, Verily We were doing it.

God has both directly and through His angelical agencies who are functioning in the administration of the Universes, blessed 'MOHAMMAD' and along with him those dearest and nearest entities who are identical with him in purity of spirit and soul. Next to those blessed ones, blessed are those who are attached to them in spirit and soul and are always invoking God to bless 'MOHAMMAD' and those who are attached to him in accordance to the degree and nature of their attachments.

This is what means - اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

oh Allah bless MOHAMMAD and his family (in blood and spirit).

Having concentrated so far,it is the duty of those, who are anxious to have a glimpse of the spiritual aspect of the personality of the Holy Prophet, to refer only to these two sources of light Qur'an and Ahlulbait.

APPENDIX. 3.

معراج

MERAJ

سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَا الَّذِیْ
بٰرَكْنَا حَوْلَهٗ لِنُرِیَهٗ مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ۝ وَاٰتَیْنَا مُوْسَی
الْكِتٰبَ وَجَعَلْنٰهُ هُدًی لِّبَنِیْٓ اِسْرَآءِیْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِیْ وَكِیْلًا

سورۂ بنی اسرائیل ۱۷-آیت ۲-۳

Glory be to Him Who carried His servant (Apostle Muhammad) by night from the Holy Mosque (of the Ka'ba) to the Farthest Mosque, which We have blessed its environment that We May show unto him, of Our signs; Verily He, is the All-Hearing, the All-Seeing. And gave We unto Moses the Book (Torah) and made it a guidance for the children of Israel, (saying) that "Take ye not other than Me (any one as) a guardian."
(*Ch.XVII.vs.* 1 & 2.)

Before dealing with the particular question of the Ascension of the Holy Prophet, wich is considered to beone of the distinctive aspects of his personality in comparsion to all other prophets, a few points may be said about the Ascension in general. *Ascension* and *Descension* are two terms used regarding the order of creation and as regards the human cognitive self, moving through the various realms and the spheres of finite beings up to the Absolute One and from there proceeding down again

through the various realms of the abstract and the spiritual beings of more comprehensive nature down to the lowest finite material world.

This journey is of two kinds—intellectual (Fikri) and visual (Shuhoodi).

The intellectual journey is common to all seekers of the truth, through metaphysical methods which is based on the external senses and its zenith, the highest intellectual concept.

The visual journey starts from the zenith of the intellectual journey as its base, through the various realms of the spiritual beings higher and ever higher up to the Absolute and down again to its base. There is no Prophet without this intuitive perceptual experience of *Ascension* and *Descension*, each according to his individual capacity (vide ch. 11. v. 252) and it may be in the state of dream or waking or some in between state of sleep and waking and it may take place more than once. As regards the Holy Prophet, it is said that he had this kind of Ascension and Descenson many a time and not only he, but even his divinely commissioned successors the Imams who in soul and body were his and he was of them and all of whom were of one and the same Divine Light and origin had this experience.

Now as regards the particular kind of *Ascension* attributed to the Holy Prophet, and agreed by all schools of thought in Islam as an article of faith, it is his physical ascension along with the visual one. Those who tried to create doubt about this, are of two groups—(1) like Maaviah, son of Abu Sofyan and the people of his type who were too materialistic to appreciate or understand this highest apostolic or prophetic status and(2) those philosophers highly influenced by the ptolemaic and the astronomical system who could not imagine the possibility of the penetration of the celestial spheres and the firmaments by any terrestrial body. The answer to these people is that

the neo-astronomy has uprooted the whole theory and replaced it with new findings and postulations which have made them attempt reaching the moon and the other planets. Whether they succeed or not, or their postulations be substituted with other ones or not, the Qur'an has already declared the possibility of such penetration in ch. LV: 34. with the proviso of the attainment of the authority and power to do it.

يَمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ
فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ سورۂ الرحمٰن ۵۵ - آیت ۳۳

O ye Peoples of Jinn and Humans, If ye can Pentrate The Bonds of the Heavens and the Earth, Then Do Penerate ye Through; (But) ye cannot Peneterate but with our Authority.

(*CH- LV. V.* 33.)

Therefore the doubt based on such speculations and the materialistic tendencies should be entirely discarded in connection not only with this particular kind of Ascension but also with the cases of miracles wrought by the Apostles of God and the other holy souls.

Of course a question remains that accepting the *physical Ascension* of the Holy Prophet by the lightning force of the Divine Will and Might throughout the physical spheres, and the disappearance of his body from the place (his bed) in the house of Umme Hani or the Masjidul Haram (as it has been asserted by the traditions narrated by a great number of reliable companions and scholars such as Ibne Abbas, Ibne Masood, Anas, Jabir Ibne Abdullah Ansari, Hozaifa and Umme Hani and others), besides the confirmation by Ali and the other Imams of the House of the Holy Prophet, what was the ultimate point to which the journey ended? Was it physical or beyond the physical realm?

The end of the journey was to the Absolute. So far

as the physical and the dimensional portion of the journey is concerned, it was undoubtedly physical and there is no argument of logical value to prove its impossibility. But beyond that there is no room for the conception of the journey of physical object into a non-physical realm. Here it is said that ascending towards the Absolute by the influence of the Spiritual and Divine Light the whole physical aspect is spiritualised and passing the boundaries of the physical realm, the self entirely transcends the physical properties. However, this Ascension is termed as the 'Me'raj-e-Wojoodi', i.e., the total transformation of the personality of the Holy Prophet into a spiritual entity and Descension means his Re-appearance in his ordinary form. However, this may seem to be very difficult for the common readers to grasp and appreciate but this is the fact relating to the status of the person who as a Light is the first in the order of creation, as a Prophet and Messenger of God the Last in the order of the chosen Prophets. Any one who understands these two facts can understand the Ascension also. Anyway a Muslim has to believe in the physical journey and the Ascension of the Holy Prophet to the farthest mosque, MUSJID-UL-AQSA where God is worshipped and which is the highest realm of creation, the surrounding of which is blessed by ALLAH and whose Signs are in display therein.

Regarding the details of the Ascension journey, the traditionists and commentators have dealt with it at length in detail but a few points forwarded by the great Scholar Tabarsi in his valuable commentary, 'Majma'ul Bayan' are worthy of our notice.

He says there are four points to ponder about Ascension:

1. The first and the foremost--the Physical Ascension in the state of wake which is to be accepted without any question.

2. The details given of what the Holy Prophet

said during his Ascension journey which are contradictory to any reasoning or principle.

3. There are things which are not apparently in agreement with certain reasoning and principles but they can be interpreted in a sensible way.

4. Such statements are against reason and the articles of the faith and there is no room for any proper interpretation except

(i) The first point is beyond doubt and questioning.

(ii) The second one, asserts that he visited the heavens and saw the prophets —the Divine Throne, The all-embraching Terminal Realms of the finite beings, *Sidratul-Muntaha*. Paradise and Hell, etc.

عِنْدَ سِدْرَةِ الْمُنْتَهٰى ○ عِنْدَهَا جَنَّةُ الْمَاْوٰى ○ اِذْ يَغْشَى السِّدْرَةَ مَا
يَغْشٰى ○ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ○ سورۂ النجم ۵۳ - آیت ۱۵ تا ۱۸

Nigh unto it is the Garden Abode.

When covereth (over) the 'Sidra' (Tree) that which covereth it.

Neither his eye did dazzle nor did it rebel.

Indeed he did see of the greatest signs of his Lord.

(*Ch.LIII. vs.* 15 *to* 18).

(iii) He saw people in Paradise enjoying and some suffering in Hell.

It should be interpreted as he saw their descriptions and names.

(iv) That which is to be rejected totally is what is narrated that he talked with God openly —he saw God and sat with God on God's Throne, etc. which is an open anthropomorphism and humanisation of God which far from His glory and absoluteness. Similary what has been said about the Holy Prophet's chest being split and washed is totally absurd. First of all he was pure from all evil and dirt and secondly, if there was any spiritual defect or dirt, there is no meaning in washing it with water. All these nonsensical statements are evidently borrowed from the Christians and the other anthropomorphic sources and the pagan cults by incompetent narrators who thought they should attribute to their Prophet such statements that others have done to their religious leaders.

APPENDIX. 4.

تَوَفّٰی رَفَعَ

TOTAL TWAFI AND TOTAL RAFAA MEANS TOTAL ASCENSION

فَبِمَا نَقْضِهِمْ مِّيثَاقَهُمْ وَكُفْرِهِمْ بِاٰيٰتِ اللّٰهِ وَقَتْلِهِمُ الْاَنْبِيَاءَ بِغَيْرِ حَقٍّ وَّقَوْلِهِمْ
قُلُوْبُنَا غُلْفٌ ۭ بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ۝
وَّبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰي مَرْيَمَ بُهْتَانًا عَظِيْمًا ۝ وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ
عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ۭ
وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ۭ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ
الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًا ۝ بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ۭ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

سورۃ النساء ۴ - آیت ۱۵۶ تا ۱۵۸

And for their disbelief and for their utterance against Mary a grevious calumny.

And for their saying (in boast) "Verily we have slain the Messiah, Jesus son of Mary, the Apostle of God", and *they slew him not, and they crucified him not, but (it) became dubious unto them; and indeed those who differ therein are only in doubt about(it)they have no knowledge about the (real) matter, pursuing (only) a conjecture; and certainly, they slew him not.*

But God raised (lifted) him up unto Himself; And

God is Mighty, Wise! (*Ch. IV. v.*156, 157, 158).

After negating emphatically Jesus being killed, the Quran has affirmed through the use of particle 'Bul' (بل)' that God has raised him (the Jesus) towards Him. This particle was used to negate all the suggestions which were contrary to the actual happenings which according to the Qur'an was raising (lifting) of Jesus (body and soul) by God towards Him. In this conflicting issue there remains one undisputed fact that Jesus disappeared from the visible world. Disappearance of Jesus could have occurred in the following ways, (a) separation of soul from the body by Jesus being killed, (b) by undergoing natural death and (c) disappearance of Jesus from the visible world by raising him in soul and body from this world towards Himself. In the first two cases the term 'Twafi' (توفی) can be used but it implies raising of soul from visible world towards Almighty God and the burial of the body in the terrestrial world which is partial Twafi. In the last case it is 'Twafi' but in the highest sense of total hold of Almighty over the personality of Jesus. If the separation of body from soul by means of killing was emphatically negated, it meant the other manner of separation i.e. natural death: then the death should have been affirmed after the use of the particle Bul in the following manner, "Certainly they did not kill him, on the contrary God made him die and then raised him (Jesus)", but the Qur'anic sentence as it is after negation of killing and use of "BUL", affirms raising which means total Twafi in its highest sense i.e. raising of body and soul together from this visible world. This total Twafi or total raising is another exceptional manifestation of Divine Will in the case of Jesus. He has not been raised in body and soul from this visible world towards Him by the process of separation. However, according to the Qur'an the process of separation of body from the soul in some stages of existence or other is inevitable for every limited living being as such Jesus cannot be exempted from undergoing this process.

وَالسَّلٰمُ عَلَيَّ يَوْمَ وُلِدْتُّ وَيَوْمَ اَمُوْتُ وَيَوْمَ اُبْعَثُ حَيًّا

سورۂ مریم ۱۹۔ آیت ۳۳

"And peace be on me the day I was born, and the day I die, and the day I am raised alive."

(ch. XIX. v. 33.)

Therefore, he should come down to the visible sphere and undergo the inevitable before the final resurrection.

God raised Jesus (with soul and body) towards Himself in the manner that the immaterial entities assume bodies and these bodies were transformed into spirit. This kind of total departure, "Twafi" (توفی) which means special hold of God on Jesus in lifting him from the visible world into invisible sphere in the same manner that God has hold over the soul and body of every person at night (in sleep) and 'He' releases both soul and body in the day, (state of awakening) for certain period. 'He' in this special case of Jesus exercises His hold by raising his soul and body into invisible sphere for a period which may appear to us as long one. Again 'He' will sent him (Jesus) in soul and body back to the terrestrial realm. This return or descent will take place when from every nation a witness will be brought and from every community of disbelievers a group of people (not all of them) will be brought again into visible life.

It should be realized here that whatever appears in any sphere of existence, from the highest spiritual and angelical down to the material or four dimensional sphere, and up again to the various stages of ascension, and development into various material species of inanimate and animate such as plant, animal and man, all are manifestations and outcome of His creative and administrative will which is termed in the Qur'an as "KUN"- (کن) -'BE'. All manifestations are termed as Fayakun- (فیکون) 'THEN IT IS' as result of imperative 'BE'. In this sense

every creature is the word of God and outcome of His creative and administrative command. Exercise of their limited will by the Almighty's conscious creatures as directed by Him as submission to His will is termed as His Legislative Will. The highest form of this Legislative Will is communicated directly or through the angels or prophets to 'man' who is the highest and most complicated creature in the heirarchy of material beings. This legislative will is termed as 'Kitab' (كتاب) or 'word of God' which His vicegerents on earth were commissioned to preach.

Having this picture in view one should know that the clause 'Kun Fa Yakun' -(كن فيكون) - 'BE AND THEN IT IS', though applies to every entity of every sphere yet the Qur'an has emphatically used this clause in the following eight places—

بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ ۖ وَإِذَا قَضٰىٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

سورہ البقرۃ ۲ - آیت ۱۱۷

He is the (Wonderful) Originator of the heavens and the earth and when He decreeth an affair He only sayeth to it "BE" and "THEN IT IS". (*Ch.II. v.*117).

قَالَتْ رَبِّ أَنّٰى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۚ قَالَ كَذٰلِكِ اللّٰهُ
يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضٰىٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

سورۃ آل عمران ۳ - آیت ۴۷

Said she "O' My Lord! How can I have a son when hath not touched me (any) man?" He said "Even so doth God create whatsoever He willeth; When He decreeth a thing then He only saith unto it "BE" and "THEN IT IS". (*Ch. III. v.* 47).

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

سورۃ آل عمران ۳ - آیت ۵۹

Verily, with God similitude of Jesus is as the similitude of Adam; He created him out of dust then said He unto him BE, and it WAS. (*Ch. III. v.* 59).

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ

سورۃ الانعام ۶ - آیت ۷۳

"*And He it is Who created the heavens and the earth with Truth: and the day He sayeth "BE", and "THEN IT IS".* (*Ch. VI. v.* 73).

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ

سورۃ النحل ۱۶ - آیت ۴۰

Verily only Our word for a thing when We will it is that We say unto it, 'BE' and "THEN IT IS" (*Ch. XVI. v.*40).

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَانَهُ ۖ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

سورۃ مریم ۱۹ - آیت ۳۵

It beseemeth not God that He should take unto Himself a son, glory be to Him; when a matter is decreed, He only sayeth unto it 'BE' and "THEN IT IS". (*Ch. XIX. v.* 35).

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

But His command, when intendeth He anything, is only that He sayeth unto it 'BE', THEN (and there) "IT IS". (*Ch. XXXVI. v.* 82).

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

سورة المؤمن ۴۰ - آیت ۶۸

He it is Who giveth life and causeth death, and when He decreeth an affair, He only sayeth unto it 'BE' and "THEN IT IS" (*Ch. XL. v.* 68).

where the course of creation takes a new turn or an extraordinary phenomenon appears in certain sphere of creation which may be termed as miracle or exceptional manifestation of the Divine Creative and Administrative will. The creation of Adam from inanimate matter or appearance of life in lifeless matter, pregnancy of an extremely aged or barren woman through an aged man are other examples. Changing wooden rod into a living dragon, shifting of heavy throne to a remote distance within twinkling of an eye, transformation of clay into a real bird, bringing dead to life, curing blind and deaf in no time without applying any medicine, making some persons sleep for three hundred years or more in a cave are a few extraordinary manifestations of the Creative command of God. Pregnancy of virgin Mary through the spirit sent by God i.e. Jesus coming into existence in her womb as the word of God is one of the outstanding examples of Kun Fa Yakoon. Similar to Jesus's extraordinary way of coming into terrestrial realm as the manifestation of the Imperative Will of God, his departure was another extraordinary and exceptional manifestation of Divine Creative Command. He was not killed as stated in the beginning and he was neither crucified.

It be should remembered that the Qur'an declares the birth and departure of Jesus as an extraordinary manifestation of Creative Command of God and blames those idolators who compared Jesus with their idols, (dieties) for the sake of mere dispute.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ۝ وَقَالُوا
ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ ۝ وَلَوْ
نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ۝ سورة الزخرف ٤٣ آيت ٥٧ تا ٦٠

And when was set forth (Jesus) son of Mary as an instance (of Our power, lo thy people laughed out (in ridicule).

And they say: "Are our gods better or is HE ?" They do not set it forth unto thee but by way of disputation; nay! they are a contentious people.

He was nothing but a servant of ours on whom we bestowed our favour (giving him the miracles) and made him an example (of our power) unto the children of Israel.

And had We willed, certainly We could have made from among you angels to be in the earth (your) successors. (*Ch. XLIII. v.* 57 *to* 60).

Notwithstanding the Qur'anic emphasis on the fact that Jesus's case is an exceptional manifestation of the Divine will, it is surprising how a believer in the truth of the Qur'an dares to interpret the verses of the Qur'an concerning Jesus to prove his birth or departure as absolutely one of the numerous ordinary manifestations of the Divine Creative Command.

The belief of Jews about Jesus as compared to belief of Christians is diametrically opposed. The Jews believed that he was an illegitimate child and was an impostor who

was killed and crucified and that his body was buried from where his disciples stole the body, and concealed it. The Christians believe that he was a legitimate child of Virgin Mary, who was spoused to Joseph the carpenter and she became pregnant in spiritual way before marriage. Thus Jesus was the adopted son of Joseph not his real son.

However, inspite of confusing and contradictory statements of four gospels about the birth and geneology of Jesus they agree that she was pregnant without meeting any human male. There are also confusing statements regarding his ministry and departure from this terrestrial world but the common belief among them is that he was condemned by the Jews as an imposter, arrested, crucified along with the two sinners on the gibbet and his body brought down from the gibbet and buried in the graveyard. After three days or less he was bodily raised to the heaven and appearced after a day or two to his disciples and told them that he would come down again to the terrestrial world for the establishment of Divine Kingdom on earth and disappeared again. Further, they assert that he was the son of God or the uncreated word of God identified with Him and thus he was His incarnation. It is obvious that both the Jewish and Christian beliefs about Jesus are in utter contrast to each other. One considers him as a cursed one and an impostor who was crucified and killed and the other considers him as the most blessed and beloved incarnation of God who was crucified, killed and sufferd to save his believers from final destruction (as the Saviour of his believers). Refuting both of the extreme views, the Qur'an confirms the virginity of Mary and extraordinary way of her pregnancy as a special manifestation of Creative Will of God. It confirms also his being the true prophet who was commissioned with divine book or guidance and was bestowed with miracles of bringing dead to life, creating a live bird from clay and performing other miracles, with the permission of God. The Qur'an emphasises the fact that Jesus was one of the Created, chosen servants and prophets of God and his mother a virgin, purified, chosen and virtuous. Both the mother and son lived in

this terrestrial sphere, eating and walking like other human beings. So there is no question of Jesus's uncreatedness nor of his being incarnation of Absolute One. He was one of the created, chosen servants of God. The Qur'an asserts that even the angels whose creation is quite different from that of Man are servants of God. Nevertheless the Qur'an lays stress on the fact that among the messengers of God Jesus's birth, life and departure are extraordinary and exemplary manifestations of the Creative Will of God. The Qur'an emphatically refutes both the Jewish and Christian beliefs that Jesus was crucified, killed or suffered natural death. It asserts that God held Jesus's soul and body in His Custody which means total Twafi and raised him towards Himself. During this period of total ordinary Twafi, the Qur'an asserts that the soul and body of the man in the state of Twafi is in the custody of angels.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي
كِتَابٍ مُبِينٍ ۝ وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ
يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ۝ سورة الانعام ٦ - آيت ٦٠ تا ٦١

And He it is who taketh you away at night (insleep), and He knoweth what ye acquire in the day, then He raiseth you up therein so that a prefixed term (of life) be fulfilled; then unto Him is your (ultimate) return, then He will declare unto you what ye were doing. (Ch. VI. v. 60).

Twafi, in the sense of total hold, was applied to Jesus as an act of extraordinary manifestation of Divine Command concerning his disappearance from this terrestrial world. This 'Twafi' which has been used about Jesus is associated with his being raised towards Him and cannot mean natural

death, but Jesus is not exempted from undergoing the process of death when death would come.

Death is a universal law of Divine Will from which no creature even the angels and spirits are exempted. So Jesus shall also die one day and shall be brought to life again. The question is, that at the time when the Qur'an asserts his being raised this inevitable process of death did not take place. In some of the Qur'anic usages Twafi may mean death which is not applicable to this exceptional, extraordinary occasion. His raising was a sort of total ascension to invisible sphere which the Holy Prophet also had the honour of experiencing for a short period. The Qur'an refutes also the paganic idea of comparing Jesus with their idols by stating that this comparison means nothing but an unreasonable argument to which the disbelievers are accustomed. Here, the Qur'an refutes the comparisons and observes "Jesus is nothing but a servant of Us on whom We bestowed our special favour, and made him an example of extraordinary manifestation of divine creative command for Children of Bani Israel".

Therefore, it is illogical to compare Jesus's birth, departure, reappearance with the birth, life and departure of other creatures who are the outcome of usual process of manifestations and creative command of God. In confirming the extraordinary and exemplary case of Christ's birth, life and departure, the Qur'an removes the peculiarity of the case by asserting that even if God wills he would make angels from men on the earth as the successors.

APPENDIX. 5

آیۃ تطہیر

THE SIGNIFICANCE AND APPLICATION OF AYA-I-TATHEER

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا۔

سورۃ الاحزاب ۳۳ - آیت ۳۳

Verily, verily God intendeth but to keep off from you (every kind of) uncleanness O' ye the People of the House, and pnrify you with thorough purification.

(*Ch. XXXIII. v.* 33).

In the beginning of this treatise it has been pointed out that DEEN (Religion) means the *Submissive attitude* of human conscience towards the *SACRED OBJECT.* What refers to submissiveness is subjective and what refers to the sacredness of the object is the objective aspect. The state of submissiveness is a question of degree. The sacredness of the object is in accordance with the excellence of attributes considered in the object. Submissiveness varies in degree in accordance with the notion of the excellent attribute in the object. The absolute submission is in accord with the realization of absolute perfection of the object as absolutely superior in all excellent attributes. As such the subjective and objective aspects are inter-related, the higher the notion of perfection in an object the greater will be the degree of submission and *vice versa.* This reciprocal relation is based on the limit of man's ego-centre. The wider the potentiality, the higher will be the notion of

sacredness. An absolute perfect object can only be manifested in an absolute submissive centre. This means that the purity of man's ego-centre from all limited notions of the object is required for the manifestation of the Absolute One, All Pure and All Perfect.

The purity of ego-centre of an individual depends on the purity of the lineage from which the individual is developed. The lineage in question includes both human geneological chain as well as the pre-human stages of the development from primal matter upwards leading towards human being. Every individual of every species will reach the final stage of perfection in accordance with the extent of the purity of lineage from which it has developed. If we suppose human species as the most developed, complicated conscious being, it will necessarily imply utmost purity and refineness in human lineage in comparison to other living species. The same principle applies to every individual man. The purer the lineage the wider will be its ego-centre, which will have a higher notion of the Absolute One. Therefore, in the human race there must be one lineage more pure than the other lineages, so that there should be of that lineage a continuous chain of individuals with purest ego-centre in order to have the highest possible notion of the Absolute, Unlimited One.

The Negative and Posttive Aspects Required in the Conceptlon of Purity

Whatever narrows down the ego-centre towards material and temporal objects is a hinderance which affects submissiveness. The Qur'an terms it as Rijs (رجس) and whatever action or notion causes widening of the ego-centre to have a better manifestation of the Absolute One is termed by the Qur'an Tharat (طہارت). In Ch. VI.v.125.

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ وَمَنْ يُّرِدْ اَنْ يُّضِلَّهٗ
يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا كَاَنَّمَا يَصَّعَّدُ فِي السَّمَآءِ ۚ كَذٰلِكَ يَجْعَلُ اللّٰهُ
الرِّجْسَ عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ

سورۃ الانعام ۶ - آیت ۱۲۶

Whomsoever God intends to guide, He expands his breast for Islam (to submit his self to His will) and whomsoever he intends to leave straying, He makes (his) breast strained and narrow as if they had to climb upto the skies: Thus God puts dirt (Rijs) on those who disbelieve.

those who lack belief are termed as 'Rijs' due to the perversion and narrowness in their ego-centre as opposed to those whose ego-centre has been widened to receive guidance from God for their submissiveness.* In Ch. IX. v.95.

سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ۚ
فَاَعْرِضُوْا عَنْهُمْ ۚ اِنَّهُمْ رِجْسٌ ۚ وَّمَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ
بِمَا كَانُوْا يَكْسِبُوْنَ ○ سورۃ التوبہ ۹ - آیت ۹۵

They will swear unto you by God, when ye return unto them, that ye may turn aside from them; verily they are (filthy) and their abode is hell; a recompense for what they did earn.

the hypocrites have been termed as 'Rijs' (رجس) for their shaky faith and hypocritical attitude. In the same Chapter, v.125.

* This term 'Rijs' has been also applied to those who are lacking sound reasoning. (vide ch. x. v. 100)

وَمَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِ ۚ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ
لَا يَعْقِلُوْنَ سورہ یونس ۱۰ - آیت ۱۰۰

And (Although) It is not for any soul to Believe except By God's Permission; While casteth He uncleanliuess (of infidelity) on those who use not (their) sense. Ch. X.V, 100.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ ○ سورة التوبة ٩ - آيت ١٢٥

But as to those in whose hearts is a disease (loathsome filth) addeth unto them (further) filth (to their inherent filth) and they shall die while they are infidels.

the unhealthy mind of the hypocrites is termed as inherent 'Rijs' which converts the external guidance given by the prophets into further impurity.

In Ch. V. vs. 90/91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ○ إِنَّمَا يُرِيدُ الشَّيْطَانُ
أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ
عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ○

سورة المائدة ٥ - آيت ٩٠-٩١

O' ye who believe: (a fact and nothingelse) that intoxicants and games of chance (dedication of) stones (i.e. idols) and (divination by) arrows, are only loathsome filth wrought by Satan so be ye away from it so that ye may be successful.

The Satan only desirethto cause enemity and hatred in your midst through intoxicants and gambling and keep you away from remembering God and from prayer; will ye then abstain (from them) ?

intoxicating liqour, gambling, idols, ballot of lotteries are termed as 'Rijs' wrought by Satan in order to create enemity and vengeance among the people and to divert their mind from the rememberance of God and prayer. A thorough study of the above quoted verses proves the fact that whichever mental process or physical action diverts the ego-centre of man towards temporal and sensual desires

is Rijs. * On the other hand whatever widens the ego-centre of man towards the submission to Absolute One and His Will is termed as purity such as prayer, spiritual cleanliness which is called Tauba, the physical cleanliness of body and dress which is essential for the prayer. It is obvious that there are degrees of such impurity and purity.

The highest degree of purity means to be kept constantly aloof from all the causes of impurity. This is termed as the state of infallibility in knowledge, character and action. Such a state of absolute infallibility should be possible and have application to a particular group of humanity. The Divine Order makes one avoid the causes of impurity and adhere to the conditions of purity, may be addressed to all in general but in actuality the application of the order will be confined to those who are really carrying out the order. e.g. the order for prayer and abulation applies to mankind but the real application is confined to those who carry out the order. In this sense all Divine Orders and precepts given to man through the prophets are general, but there are certain instances where God confines expressively His order to certain individuals or groups of people excluding the rest of mankind from it. In these instances whether the Divine Will is legislative or creative makes no difference. In the instance of Ch. V. v.56 and Ch. XXXIII v.33, Aya-i-Tatheer the order may be interpreted as manifestation of the legislative or creative will of God but the application is exclusive. It should necessarily be true of those who are included in the order, otherwise the order will be meaningless.

---

* It is noteworthy that the learned translators of the Quran did not select one word. The words used for Rijs are abomination, uncleanliness, impurity, loathsome filth and dirt, which they deemed appropriate according to the context. Moreover it should be realized that Rijs in its usages signifies one and the same sense as the author has explained in his works.

The Divine Will mentioned in Ch. XXXIII. v.33.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَ
أَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ
يُطَهِّرَكُمْ تَطْهِيرًا ○ سورة الاحزاب ٣٣ - آيت ٣٣

And stay ye in your abodes and display notyour finery like the display of the ignorance of yore, and establish ye prayer and give away the poor-rate, and obey God and His Apostle, Verily, Verily God intendeth but to keep off from you (every kind of) filth O' ye the People of the House, and purify you (with) a thorough purification.

after the exclusive particle of 'Inama' has no application but to the Holy Ahlul Bait, whether the will is of creative or legislative nature makes no difference.

INSEPARABILITY OF THE QU'RAN AND AHLUL-BAIT

These entities "Ahlul-Bait", are purified and honoured by God directly in the same stage wherein the Divine Book has been purified and honoured. The Quranic verses prove the equal standard of both Book & Ahlul Bait. (Ch. LVI. v.75 to 80: Ch LXXX.V. 13 to 16.Ch. XCVIII v.1. to3.)

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ○ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ○
إِنَّهُ لَقُرْآنٌ كَرِيمٌ ○ فِي كِتَابٍ مَّكْنُونٍ ○ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ○
تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ سورة الواقعة ٥٦ - ٧٥ تا ٨٠

But nay I swear by the setting of the stars,

And verily it is a great oath ye only knew it,

Verily it is Qur'an honourable,

In a Book hidden,

Toucheth it not save the purified ones.

Sent down by the Lord of the worlds.

(ch- LVI. V.75 to 80)

فِي صُحُفٍ مُّكَرَّمَةٍ ○ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ○ بِأَيْدِي سَفَرَةٍ ○ كِرَامٍ بَرَرَةٍ

سورة عبس ٨٠ - آيت ١٣، ١٤، ١٥، ١٦

(It is written) in the Books greatly honoured.

Exalted high, purified, in the hands of the Deputy Angels, noble, virtuous.

(*Ch. LXXX.V.* 14, 15, 16).

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ
حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ○ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ○
فِيهَا كُتُبٌ قَيِّمَةٌ ○ سورة البينة ٩٨ - آيت ١ تا ٣

Those who disbelieved from among the people of the Book and the polytheists could not have separated themselves (from the falsehood) until came unto them the Clear Evidence,

(In the) Apostle from God reciting (unto them) the purified Scripture,

Wherein are the decrees (correct and) strong.

(ch.XCVIII. V. 1. to 3.)

In Ch.LVI.v.79 God declares, 'Ahlul Bait' as the persons purified by Him to be constantly in touch with the 'Qur'an

in its original, hidden, well protected, exalted and purified form. This fact has been explained and supported by the celebrated statements of the Holy Prophet, narrated by the large number of his companions to this effect that he was leaving two inseparable precious entities among his followers i.e. the Book of God and his Itrat (Ahlul-Bait) and that whosoever adheres to these two shall be saved from going astray. But to reduce the importance of and counter the above declaration made by the Holy Prophet another statement has been also narrated from the Holy Prophet on the authority of Abu Horiara whose reliability has remained always questionable. His narration is that the Holy Prophet said, "That I have left among you two things; if you adhere to them both you shall not go astray after me i.e., the Book of God and my Sunnat". The text itself does not stand a sound critical scrutiny. There is no doubt that Sunnat in the sense of the Holy Prophet's sayings, actions and endorsement has the same authoritative status as the Qur'an, but the question is that the Qur'an was in a written form and distinctly recorded to be referred to while the Holy Prophet's sunnat was not then recorded in a distinct form to be adhered to when disputes would arise. On the contrary the disputants used to take advantage of the unrecorded sunnat against each other. Therefore, to declare such controversial source to have the same authoritative status of the Qur'an would not only be meaningless but would mean encouraging controversies. The term Itrat or Ahlul-Bait was well defined and known to every body as the embodiment of teach ings of the Holy Prophet. In short to follow sunnat as it is in our hand will lead to controversies and errors but to follow Itrat along with the Qur'an would mean following Kitab and sunnat in its true sense which would save the adherents from going astray and committing errors. Therefore, we shall leave the tradition of Abu Horiara to himself and his followers.

Regarding the disputes about the personalities to whom the term Ahlul-Bait or Itrat has been applied, there is hardly any need of discussion. The application of the term in question to the nearest members of the House of

Prophet through whom the Holy House was established and continued to last for ever is undoubtedly unquestionable. They are the persons to whom reference has been made in Ch.III.v.60 as ABNANA (our sons) NISANA (our women), ANFUSANA (our souls).

فَمَنْ حَآجَّكَ فِيهِ مِنْ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَآءَنَا
وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ
لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ سورة آل عمران ٣ - آيت ٦١

And unto him who disputeth with Thee, therein after the knowledge hath come unto thee, Say (oh our Apostle Mohammad !)(unto them), "come ye, let us summon our Sons, and (ye summon) your Sons, and (we summon) our women and (ye) your women, and (we summon) our selves and (ye) your selves and then let us invoke and lay the curse of God on the liars".

The traditions and historical reports are unanimous that they are none but Hasan, Husain, Fatima and Ali. It is true that through Fatima and Ali the House of Prophet was established and their progeny continued to propagate until now. They are the certified members of the House of Prophet and the certified members of Ale Ibrahim from the Ismalite branch. The efforts of some muslim antagonists and writers to include the wives of the Holy Prophet or his other relatives in the term Itrat and Ahlul-Bait are uncalled for against the verdict of the Quran and sayings of the Holy Prophet.

The Ahlul-Bait' mentioned in Ch. XXXIII. v. 33. includes none but Ali, Fatima, Hasan and Husain and the other nine Imams of the descendants of Imam Husain (A.S.) who possess the same excellence of infallibility. The wives of Holy Prophet who remained childless cannot be included in it as the wives of Prophet, though they are respectable and are of high standard yet better females

than these wives are possible, Ch. LXVI. v.65.

عَسٰى رَبُّهٗٓ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ
مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ○

سورۃ التحریم ۶۶ - آیت ۶۶

Haply his Lord, if he divorceth you, will give him in your place wives better than you, submissive, faithful, obedient, repentant, observers of fast, widows and virgins.

They cannot have the same position as 'Ahlul-Bait' otherwise the word 'Inama' (انما) in Ch. XXXIII. v.33 would be meaningless. As such the term Khair-e-Ummat in Ch. 3. V. 110.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ
مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ○

ye are the best group that hath been brought forth for mankind: ye enjoin goodness and ye forbid evil, and ye believe in God; And if the people of the Book had (also) believed (similarly) it had surely been better for them; of them (only some) are believers and most of them are perverse. (*Ch. III. V.* 110).

is only applicable to the Ahlul-bait and none can lay claim to it or the leadership incumbent on Khair-e-Ummat in Ch. 3. V. 104.

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○ سورۃ آل عمران ۳ - آیت ۱۰۴

And that these should be among you a group who call

(mankind) unto virtue and enjoin what is good and forbid wrong; and These are they who should be successful. (*Ch.* 3. *V.* 104).

The other relatives of the Holy Prophet, even of Hashamite House on whom Sadaqa (charity) is forbidden, do not come under the definition of Aya-e-Tatheer and Aya-e-Mubahila. Of the descendants of Ali and Fatima, also, all do not come under the term in its strict sense. It applies only to the eleven Imams of the House who have been certified to possess the requisite qualification and absolute purification.

Even the inclusion of fallible persons of the House of Holy Prophet and Hashim in Aya-e-Muvadatul Qurba Ch. XLII. v. 23.

ذٰلِكَ الَّذِي يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ قُلْ لَّآ أَسْئَلُكُمْ
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى سورة الشورىٰ ۴۲ آیت ۲۳

This is what God gives, as good tidings to those servant of Him who believe and do right deeds: Say(O' Prophet) I do not ask you any reward for it (the mission) save the love for the sake of nearness (to me or to God).
(*Ch.* XLII. v.23.)

is questionable because the love on account of nearness to the Holy Prophet merely in blood or faith cannot be the reward of 'Risalat' unless there is nearness in blood as well as spiritual attainment. They should be originated from the same light from which the Holy Prophet has been originated. As tradition asserts the number of such infallible personalities after Holy Prophet who succeeded as vicegerents of the Holy Prophet is limited to TWELVE.

For a detail discussion on this passage the readers may refer to the writer's treatise, Introduction to the Qur'an— topic—Muhkam and Mutashabehat.

APENDIX. 6.

ولایت امامت اُمّت

UMMAT, IMAMAT VILLAYET

In order to gain a deeper insight on the subject of 'Imamat,' Umat and Vilayet, one should understand passages of the Qur'an which are directly or indirectly concerned with Ahlul-bait.

In Ch. II. v. 124.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا
قَالَ وَمِن ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ سورة البقرة - آیت ۱۲۴

And remember when his Lord tried Abrahim with certain words then he fulfilled them; He said, "Verily I am making thee Imam for mankind;" (Abrahim) said "And of my offspring"? He said: "My covenant reacheth not the unjust".

reference is made to the declaration of Ibrahim as appointed Imam for the people by God. This status of Imamat is specifically meant for the progeny of Ibrahim, excluding the unjust ones.

God declares in Ch. III. vs. 33. and 34. that Adam, Naoh, Ale-Ibrahim and Ale-Imran as the Choosen Lineage from which the Imam is to be appointed by God;

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ○
ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ○ سورة آل عمران ٣ - آيت ٣٣-٣٤

Verily, God did choose Adam and Noah and the descendants of Abrahim and the descendants of Imran above all the worlds,

Offspring, one from the other; and verily God is All-Hearing; All knowing,

In Ch. XXXV. v. 31 to 33, the Qur'an asserts that this Holy Book which is revealed to the Holy Prophet certifying all previous scriptures in their true forms shall be inherited by those servants of God who are from the chosen lineage, but not all of them:

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ○ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا
مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ
اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ○

And that which We have revealed unto thee of the Book, it is the truth testifying that which hath come before it; Verily God, about His servants is All-Aware, All-Seeing.

Then we made those whom we had chosen to inherit the Book; Then of them some are unjust to Themselves, and some are of average (standard) and some are foremost, by the grace of God in all virtues, This is that great blessing.

Gardens of eternity they shall enter into,

The members of the chosen lineage are of three types,

some unjust, some of average standard and some of them are designed by God "to be foremost in all that is good" which is a great distinctive virtue. The term "being foremost, in all that is good" (والسابقون السابقون) is almost synonymous with the term Imam. The Imam means the Head of all in obedience to God.

The term Khalifa (vicegerent on earth) in Ch. II. v. 30. has been used for man only, exclusive of all other creatures:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ
فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ
لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ○ سورة البقرة ٢ - آيت ٣٠

Recollect O' our Apostle (MOHAMMAD) When said thy Lord unto the angles: 'Verily am appointing a Vice gerent in the earth' they said, 'Wilt Thou (O' Our Lord) appoint therein one who will cause mischief and shed blood, while we celebrate by Thy praise and hallow Thee alone? Said (the Lord to the Angels) "Verily, I know what ye know not."

Every creature is a sign of God but none is a vicegerent of God, except the man who is 'foremost' in absolute obedience to God. The man of this type has been described in Ch. LVI, vs. 10 and 11 as the 'foremost in obedience and nearest to God.

وَالسَّابِقُونَ السَّابِقُونَ ○ أُولَٰئِكَ الْمُقَرَّبُونَ

سورة الواقعة ٥٦ - آيت ١٠، ١١

And the Foremost ones (in faith and virtue) shall be the Foremost ones (in receiving their reward).

These are they who shall be brought nigh (unto God).

In Ch. II, v. 143, "Umatan Wastan" (Central group)

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ

سورۃ البقرۃ ۲ - آیت ۱۴۳

And thus have we made you a group of middling stand (central group) that ye may be witnesses over mankind and the Prophet be (a) witness Over you;....

and in Ch. III, v. 110, 113 and 114

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ۭ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ۭ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ سورۃ آل عمران ۳ - آیت ۱۱۰

Ye are the best group that hath been brought forth for mankind: Ye enjoin goodness and ye forbid evil and ye believe in God; And if the people of the Book had (also) believed (similarly) it had surely been better for them; of them (only some) are believers and most of them are perverse.

لَيْسُوْا سَوَآءً ۭ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآىِٕمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ۝ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ فِي الْخَيْرٰتِ ۭ وَاُولٰۗىِٕكَ مِنَ الصّٰلِحِيْنَ

سورۃ آل عمران ۳ - آیت ۱۱۳ و ۱۱۴

They are not alike; of the people of the Book is a group (so) upright (in faith) that they recite the signs of God all along the night, and prostrate themselves in adoration.

They believe in God and in the Last Day (of Resurrection), and enjoin goodness and forbid evil, and compete hastily to do good and these are of the

righteous ones:
the phrases 'Khair-e-Umat' (خیر اُمت) and 'Umatun Qaimah' (اُمتہ قائمہ) mean the group of 'Distinguished Persons' who are ahead of all, in all the excellences and have to lead mankind towards this noble aim.

In Ch. XVI. v. 120.

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا ۚ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ○

سورۃ النحل ۱۶ - آیت ۱۲۰

Verily Abraham was an Imam (leader in religion) (for the) people, devoutly obedient to God, upright, and he was not of the poly-theists,

Ibrahim has been presented as 'Umatan Qanetan' which cannot mean anything but Imam.

The Ch. XXII.v.78.

مِلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ
الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ○

سورۃ الحج ۲۲ - آیت ۷۸

And fight (endeavour) ye in (the way of) God as it behoveth you to fight (endeavour) for Him; He hath chosen you and hath laid not upon you any hardship in religion; The faith of your Father Abraham; He (God Himself) named you Muslim before and in this, that the Apostle may be a witness over you and ye be a witness over the people; So establish ye prayer and pay ye the poor-rate and hold ye fast by God; He is your Master—How Excellent the Master and How Excellent the Helper!

supports the idea that Umat or Imam in this sense means 'Ummat-e-Muslima' mentioned in Ch.II.v.127 to 129,

وَإِذْ يَرْفَعُ إِبْرٰهِمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمٰعِيلُ ۚ رَبَّنَا تَقَبَّلْ مِنَّا ۖ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا
أُمَّةً مُسْلِمَةً لَكَ ۖ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ ۝ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

سورۃ البقرۃ ۲ آیت ۱۲۷ تا ۱۲۹

And remember when Abraham raised the foundations of the House with Ismael, (praying) "Our Lord! accept (this service) from us; Verily Thou and Thou (alone) art the All-Hearing and All-Knowing.

"Our Lord! Make us (two) Muslims submitting (only) to Thee and of our progeny (make) a group submissive (only) to Thee And show us the ways of Devotion and turn to us (mercifully) for verily Thou and Thou (alone) art the Oft-Returning, the Most Merciful.

"Our Lord: raise up amongst them an apostle from them, who shall recite unto them Thy revelations and teach them the Book and Wisdom and purify them for Thou and Thou (alone) art the Mighty, the Wise"

which includes Ibrahim, his son Ismail and of the descendants of Ismail and those who continued to follow in the footsteps of Ibrahim and Ismail. This Umat-e-Muslima continued to be guided by God towards the Right path of Devotion, the last Prophet MOHAMMAD(S.A.S.) being chosen from this Ummat and commissioned with the final message of God to mankind. These personalities are from Ale Ibrahim mentioned in Ch. IV.v.54. who are gifted by God with the Book, wisdom and the Great Kingdom:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ
إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا ○

سورۃ النساء ۴ - آیت ۵۴

Or do they envy the people for what God hath given them of His grace; But indeed We have given to Abraham's children the Book and the Wisdom and We gave them a Great Kingdom.

Most of the Ch. V. is considered to be the last Chapter among the lengthy chapters during the gradual revelation of the Qur'an as Ch. 110. is considered to be the last one among the short chapters. For recitational purposes this Chapter has been arranged where it is now according to 'Divine Order'.It follows Ch. IV., and most of the contents of both the Chapters IV and V are inter-related. Particularly the point worth consideration is that the last few verses 163, 164 and 166 of Ch. IV * assert the purpose

---

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ۚ وَأَوْحَيْنَا
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَ
أَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُودَ زَبُورًا ○ وَرُسُلًا
قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ
وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ○ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ○ لَّٰكِنِ اللَّهُ يَشْهَدُ
بِمَا أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِاللَّهِ
شَهِيدًا ○

سورۃ النساء ۴ - آیت ۱۶۳، ۱۶۴، ۱۶۵، ۱۶۶

**Verily, We have revealed unto thee (O' Our Apostle Muhammad!) as We did reveal unto Abraham, and* **

of Divine Revelation and coming of the Prophets one after another so that no room shall be left for people to argue against God about the incompletion of Divine Mission after the coming of the Last Prophet. In other words the verses in question declare that the Last Prophet was gifted with all the means of receiving Divine Messages to be delivered to mankind so that none should have, after him, any chance of arguing the defects in the means of Divine Guidance. The contents of Ch. V. are mostly concerned with the completion of the requisite guidance after the last Prophet. So this is the first Chapter which begins with addressing the believers and not the people in general. Here God declares,1) the completion of religion for the believers and approval of Islam for them as the only religion, 2) the importance of the fulfilment of the divine covenent with God and 3) blames the Jews and Christians for their failure in fulfilling the 'Divine Covenent'. God announces the importance of this Chapter to be so great that if the Holy Prophet fails to deliver its contents to people, it would not only be his failure but also the failure of the Divine Mission from the beginning to end. Here the passage shows that many prominent people were reluctant about the announcement of the contents to the extent that the very life of the Holy Prophet was in danger (Ch. V. v. 67).

**Ismael and Isaac and Jacob and the Tribes, and Jesus and Job and Jonah, and Aaron, and Solomon, and gave We to David the Psalms.*

And apostles We have (already) mentioned unto thee before and Apostles We mentioned not unto thee; and God spake unto Moses, directly discoursing.

But God (Himself) beareth Witness, through what He hath sent down unto thee(O'Our Apostle Muhammad!) He has sent that down, with His knowledge; and the Angels (too) bear witness; and sufficient is God for a Witness. (Ch. IV. 163,164,166)

يَاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ۚ وَاِنْ لَّمْ تَفْعَلْ فَمَا
بَلَّغْتَ رِسٰلَتَهٗ ۚ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ
الْكٰفِرِيْنَ ○ سورة المائدة ٥ - آيت ٦٧

(O' Our Apostle Muhammad !) Deliver thou what hath been sent down unto thee from thy Lord; and if thou does it not, then (it will be as if) thou hast not delivered His message (at all); and surely will God protect thee from (the mischief) of men, Verily, God guideth not an infidel people.

Knowing the importance of this chapter in view of verses 54, 55 and 56 complete attention of a true believer is required:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ
بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى
الْكٰفِرِيْنَ يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ۗ ذٰلِكَ
فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ○ اِنَّمَا وَلِيُّكُمُ اللّٰهُ
وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ
رَاكِعُوْنَ ○ وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ
هُمُ الْغٰلِبُوْنَ سورة المائدة ٥ - ٥٤ تا ٥٦

O' Ye who believe! whoever of you turneth away from his religion, soon will God bring (forward) a people, whom He loveth and they love Him, who are humble before the believers, mighty against the infidels, striving hard in God's way, and they fear not the censure of any censurer; This is the grace of God, He giveth it to whomsoever He desireth, verily God is Ampl-Giving, All-Knowing.

Verily, Verily, your benevolent authority is (none else but) God and His Apostle (Muhammad) and of the believers those who believe, those who establish prayer and pay the poor-rate, while they are in the state of Rokoo (bowing down in prayer).

Whoever accepts Vilayet of Allah (in the sense above) and of the Apostle (Mohammad) and of those who blieve (the prescribed believe), Verily he hath joined God's battalion; they are triumphant.

(*Ch. V.vs.* 54, 55 & 56).

These verses address the believers who were present at that time. It shows the possibility of their reversion to their paganic cult and faith, and then warn them of God's decision to bring in their place a group of people who are loved by God and who love Him. The description of this group is that 'it is humble towards believers and mighty towards the infidels. The members of the group wage war for the sake of God without caring for the blame of the masses.' The Qur'an describes these qualifications as special grace of God bestowed upon these people. Then the Qur'an addresses the believers in emphatic tone that "Surely your Vali (benevolent authority) is God and His Prophets and of the believers those who establish prayers and give alms while they are in the state of 'Rukoo'. The exclusive particle 'Innama' (انما) confines the term Vali to God, prophet and the particular believers of the above mentioned qualifications. Vilayet (ولايت) in this sense cannot mean anything but authority of one over the other due to his extreme love and attachment towards God and his creation —the meaning which is found in the attribute of God as 'Rehman'. This outstanding qualification cannot be attained by all believers except those who have reached that state of submissiveness where at one and the same time they are totally absorbed in the realization of the greatness of God and are alive to the needs of destitutes. They can continue to have in the focus of their consciousness, at one and the same time, two opposite realizations—absolute nearness to God and absolute nearness to His

creatures. Such a selfless person is the medium representing God's gracious authority over mankind and representing man's destitution to God: so for the believers there is no Vali in this sense of authority but God Himself, His Prophet and among the believers those who can combine at the same time Rukoo (ركوع), the extreme state of One's complete absorption in realization of the greatness of God and his being alive to the needs of the creature. This principle applies not only to Hazrat Ali (A.S.) the first vicegerent of God after the Holy Prophet but to all the Twelve Infallible Imams of the Holy House (including Hazrat Ali).

Vali, Imam, Khalifa and other synonyms refer to the same and one qualification of vicegerency of God (VILAYET) which must continue without any break from the start of creation upto its termination. The application of the contents of this verse is confined to the three classes mentioned therein.

In verse 56 the Qur'an declares that of the believers those who accept the Vilayet of God and the Prophet and of the above mentioned particularly defined class of believers, are of the party of God, who will ultimately overpower and dominate all other parties.

The insignia of this party is the reciprocal love between God and themselves. This insignia was bestowed by the Holy Prophet to Ali in the battle of Khaiber. It means that the insignia of Godly party is in the hands of Ali and the other Eleven Infallible Imams of the Holy House. Whosoever is under this banner and adheres to the principle of reciprocal love will be of the successful party, chosen by God. This banner and insignia are the manifestations of universal grace of God 'Arrehman Nir Raheem' (الرحمن الرحيم) and it shall be in this Holy House till the Resurrection Day. None can take it from them nor anybody can give it to them. The Holy Prophet says that on the 'Resurrection Day' Adam and all the prophets after him shall be under his banner which Ali will carry.

The importance of Imamat, Vilayet, Khilafat and the Synonymous terms, which refer to the vicegerency of God and the representative status of man are so great that the Qur'an has termed this 'Nabai Azeem' (نباء عظيم) This was a subject of conflict not only among men but also among angelical entities of high order. Thus the Qur'an though very brief in dealing with the other subjects of Islam, has dealt in detail with this particular problem in various chapters and verses. It has declared that the appointment of man of such status is His own responsibility and none else's (Ch. II.v.246 to 248) * Even the prophets

---

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَهُمُ
ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ
عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۖ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَ
قَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا
مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ
لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ
مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ
بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ
عَلِيمٌ ○ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ
سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ
الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

سورة البقرة ٢ - آيت ٢٤٦ تا ٢٤٨

* Hast thou (O' Our Apostle Muhammad!) not seen the chiefs of the children of Israel, after Moses, when they spake to a Prophet (who was) unto them (saying) "Raise up for us a king, that we may fight in the path of God"; he said, "May it not be that if fighting were*

have no right to appoint. They have only to convey the name and qualification of the Divine nominee to mankind.

In Ch. XXIV. v.55 * the Qur'an asserts that the method of appointment of vicegerent on earth after the prophet shall be the same as before which means that the

---

ordained unto you, ye would not fight?" they said, "What aileth us that we sould not fight in the path of God when we have indeed been driven out from our homes and our children?" but when fighting was ordained unto them they turned back save a few of them; and verily, God knoweth the unjust.

And their Prophet said unto them "Verily, God hath raised up for you Saul (to be) the king (over you);" They said, "How can the kingdom be his over us, whereas we are more rightful for it than he while he is not gifted with abundance of wealth;" he said, "Verily, God hath chosen him over you and hath increased him abundantly in knowledge and physique; and verily, God granteth His kingdom unto whomso He pleaseth; God is Omniscient and All-Knowing".

And (then) said their Prophet unto them saying, "Verily, the sign of His kingship shall be that the Ark shall come unto you wherein shall be the tranquility from your Lord and the Relics of what the family of Moses and family of Aaron left behind; the angels (of God) shall bear it; verily, therein shall be a sign for you if ye are (indeed) believers.

(Ch. II. vs. 246, 247 & 248)

*

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ
الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ۭ يَعْبُدُوْنَنِيْ
لَا يُشْرِكُوْنَ بِيْ شَيْـــًٔا ۭ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ○

سورۃ النور ۲۴ - آیت ۵۵

God hath promised unto those of you who believe and do good deeds that He will certainly appoint them successors in the earth as He appointed successors those before them, and that certainly He shall establish for them their religion (Islam) which He hath chosen for them, and that certainly He will, after their fear in exchange give them security; They shall worship Me; and associating not with Me aught; and whosoever dibelieveth after this, these! they are the wicked ones.

(Ch. XXIV, v. 55.)

appointment shall remain the responsibility of God alone. The instance of God nominating Khalifa, Imam and vicegerents has been mentioned in many passages. The very passage Ch. II. v.30, regarding Adam is enough to prove that it is God who shall continue appointing His vicegerents on the earth. The verses 59 and 83 of Chapter IV * refer to the obligation of mankind in obeying the 'Ulilamar' (اولی الامر) which implies obedience to the 'Supreme Commanding Authority' in the same way as the necessity of obedience to the Prophet. The 'Supreme Commanding Authority' endowed with such excellent qualifications which cannot be found in anyone but in those whom God has certified to be purified from all defects and who shall possess the highest standard of perfection possible for a created being in the sense of ability to guide every being to the truth and be not in need of guidance by any other created being:

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۗ
أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَىٰ ۖ
فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ○ سورة يونس ۱۰ - آیت ۳۵

'Say thou (O' Our Apostle Muhammad) "Of your associates is there any one who can guide unto truth? "Say thou ! "It is God alone Who guideth unto truth; Is then He Who guideth unto truth more worthy to be

---

* يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ○ سورة النساء ۴ - آیت ۵۹

O' ye who believe! obey God and obey the Apostle and those **vested with authority from among you;** and then if ye quarrel about anything refer it to God and the Apostle if ye believe in God and in the Last day (of Judgment); This is the best and the fairest way of ending (the dispute). ** (Ch. IV. v.59).

followed or he who himself goeth not aright unless he is guided ? What then hath befallen you? How (ill) ye judge ?" (*Ch.X.v.35*).

This is the basic verse on which the Queen of Paradise Fatima (S.A.), daughter of the Holy Prophet, based her argument against her opponents in her famous speech in the Mosque of Nabavi when she was compelled to expose those who began to reverse towards their own 'paganic cult'. On this speech is based the Shia theory of Imamat. In support of this statement the sixth Imam of the Holy House, Jafer-e-Sadiq (A.S.), in the course of discussion between him and the leaders of Mo'tazelite school of thought including Wasil ibnu Ata, Amr ibnu Obiad, Hafs Bin Salam who approached him to comply with their proposal of adopting Mohammad ibnu Abdullah bin Hassan ibnu Ali Ibnu Abi Talib (A.S.) as Khalifa in place of Umaid rulers, narrated on the authority of his father the fifth Imam Mohammad-e-Baqer (A.S.) that the Holy Prophet had said, "whosover calls people to obey him and draws sword to make people to accept his claim while amongst the people of his time there is one who is superior to him in knowledge of Kitab and Sunnat, he is an imposter and the one gone stray". (Vide Thazeeb by Shaikh Toosi: Ch. Jehad). The political and religious importance of this discourse for every generation of Muslims is very great as it reflects the idealogy of Shia school of thought.

** وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ○

سورة النساء ۴ - آیت ۸۳

And when there cometh unto them news of security or (of) alarm, they spread it abroad; and if they had referred it to the Apostle and (to) those 'subordinate commanding authority' (who could) draw the matter (the truth) in it; would have known it (the truth) from them; and were it not for the grace of God upon you and His mercy, you would certainly have followed the devil save a few.

(Ch. IV. V. 83).

The 'Epistle' written by the 8th Imam of Ahlul Bait, Ali Bin Moosa Al Riza for Khalifa Mamoon, outlines the fundamental beliefs and practical precepts of Islam. After giving a brief account of the Divine Attributes which a true Muslim has to believe and profess, the Holy Imam writes as follows.

'And to believe and to confess that Mohammad (S.A.) is His devoted servant, His messenger, His trusted agent, His selected and outstanding and purified among the creatures, the Head of all messengers, the Last one among the Prophets, and the superior to all realms of creation: there is no Prophet after him and no substitute to his religion and no change in his law and that whatever he the Prophet Mohammad Ibne Abdullah has brought is clear truth, necessary to be believed and confessed along with all that the messengers of God and His prophets and vicegerents have brought before him. And it is necessary to believe and confess the truth of His Book Qur'an which is unique in its form and matter and so purified that no falsehood would approach it from any direction, the front or behind. It is a revelation from the All-Wise, All-praiseworthy '(Allah)'. It is to be believed and confessed that the Book Qur'an is the supreme-most guardian over all the Divine Books. It is thoroughly true from its beginning to the end. We believe in all its contents, unequivocal passages equivocal ones, its particular and its general significance its promises and its warnings, its abrogating and abrogated passages, its stories and information; and of the creatures none can bring the like of it. We believe and confess that the guide and supreme authority over the believers after prophet and the person who is incharge of the affairs of Muslims and who has the right to speak on behalf of the Qur'an and the one who is well-acquainted with the contents of the Qur'an is his brother, successor, executor of his will and commanding authority between God and his creature; the one who is to the Prophet as Haroon is to Moosa, Ali Ibne Abi Talib, Amirul Momineen (the commander of the faithfuls) Imamul Mutaqeen (the leader of righteous people), Qaidul Ghor-el-Mohajjaleen (the chief of those

who are bright and famous in righteousness), Afzalul Waseeieen (the superior among all the executors of the wills of Prophets), Warese Ilmin-Nabeen Wal Mursaleen (the inheritor of knowledge of all divine messengers and prophets). We believe and confess that Ali has been succeeded by his sons Al Hasan and Al Husain (the two chiefs of the youth of paradise), in turn one after the other, Ali, the son of Hussain, (the ornaments of all devotees), then Mohammad Ibne Ali (who penetrated the length, breadth and depth of knowledge given to the prophets), then Jafer Ibne Mohammad (the truthful saint and inheritor of the knowledge of all the successors of the Prophets), then Moosa Ibne Jafer (who used to restrain his anger against the wrong doers in order to set example of tolerance), then Ali Ibne Moosa Alriza (who is pleased with whatever pleases God), then *Mohammad Ibne Ali, thenAli Ibne Mohammad, then Hasan Ibne Ali then the authoritative proof (Hujjat) standing in charge of Divine Order, whose appearance is awaited for (Almuntazir)—the peace and blessings of God may be upon them all. I believe and confess for them the status of Divine Leadership and executor of divine wills. We believe and confess that the earth never for a moment is devoid of such an authoritative proof (Hujjat) appointed by God over his creatures. We believe and confess that the above mentioned saints (Imams) are the strong rope between God and His creatures. They are the guiding leaders, supreme authority over the people of the terrestrial realm, succeeding one by the other till the return of earth and all that it contains to God. We believe and confess that whoever disagrees with them is misled and misleading, imposter and pervert to the truth and guidance. We believe and confess that they are the sole-interpreters of the Qur'an and authorised to speak on behalf of the Holy Prophet; and whosover dies without knowing and recognising them he would die a paganic death. We believe and confess that the following are some of the virtues which are the practical part of their religion, (a) ever-mindful of what pleases and displeases God, (b) Iffat (self-

---

*MOHAMMAD ibne Ali Al'TaQi: Ali ibne MOHAMMAD Al'NaQi: HASAN ibne Ali AL'Askari.

control), (c) truthfulness, love for the well-being of mankind to lead people to righteousness and return of whatever is trusted to them by virtuous or wicked etc."

The study of the entire text of the 'Epistle' will enlighten the seakers of the 'Right Path'.

APPENDIX. 7.

THE QUR'ANIC SIGNIFICANCE OF SHAHADAT AND ITS APPLICATION

Shahadat is generally used in the sense of 'martyrdom', i.e., to be killed in the fight for a sacred cause, but so far as the Qur'anic usage of the term is concerned, nowhere has it been used in this sense. The Holy Qur'an has used it in the sense of witnessing a sound and proper observation of an object as it is in itself. The object may be physical when perceived by the external senses, and it may be mental and spiritual, when observed and realised by one's cognitive self. In any case 'Shahadat' or witnessing is a state or attitude of unshakeable realization of a fact. Usually in Ch. IV verse 69 & 72,* the word 'Shaheed'

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَ
الصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

سورة النساء ۴ - آیت ۷۰

And whoever obeyeth God and the Apostle (Muhammad) these shall be with those, God hath bestowed favours upon them; of the Prophets, and the 'Truthful' and the Witnesses and the Righteous one; and excellent are these as companions. (Ch. IV verse 69)

وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ ۖ فَإِنْ أَصَابَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ
إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا

سورة النساء ۴ - آیت ۷۲

And verily of you is he who certainly hangeth back: If then a misfortune befalleth you saith he "God had been gracious unto me, that I was not present with them". (Ch. IV. V. 72).

(شهيد) has been translated by some commentators to mean martyrdom but a deep study of these two passages will prove beyond doubt that even there it has been used in the sense of witnessing. The justification for translating as martyrdom is because the martyrdom for the divine cause will make one reach that high stage of witnessing the reality as it has been explained here.

God, the Creator of the universe is described in the Qur'an as witness (Shaheed) over every being, big or small, concrete or abstract, apparent or hidden. Nothing is hidden from Him, everything is present to Him as it is in itself. He is the witness, witnessing and witnessed. He is the knower, Knowing and the known:

شَهِدَ اللّٰهُ أَنَّهُ لَآ إِلٰهَ إِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَأُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ۚ
لَآ إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ○ سورة آل عمران ٣ - آية ١٨

God (Himself) witnesseth that there is no God but HE, and (so do) the angels and those possessed of knowledge, standing firm for justice; (there is) no God but HE, the Mighty, the Wise.

(*Ch. III, v.* 18).

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ○ أَلَآ إِنَّهُمْ فِي مِرْيَةٍ
مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ○

Soon will we show them our signs in the horizons (of world), and in their own selves until He becometh manifest unto them that He is the Truth. Is it not sufficient for thy Lord that He is a witness over all things.

(Be it known that) verily they are in doubt about the

meeting with their Lord! (Be it known that) verily He encompasseth every thing.

(*Ch. XLI. V.* 53, 54).

In these passages knower and knowing can not be but one and the same as is the case with every conscious being. The angels, the intellectual and spiritual beings and entites have been described to be the witness of His Unity, Oneness, Omniscience and Omnipotence.

Among the mankind, the Prophet and the vicegerents of God, the spiritual leaders, 'Imam' have been presented in the Qur'an as the witness of the Truth in the seen and unseen world;

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ
الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ
مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ۗ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا
عَلَى الَّذِيْنَ هَدَى اللّٰهُ ۗ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ۗ اِنَّ اللّٰهَ
بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ○ سورة البقرة ٢ - آيت ١٤٣

And thus have We made you a group of middling stand that ye may be witnesses over mankind and the Prophet be witness over you;.....

(*Ch. II. v.* 143.)

وَيَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ اَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيْدًا
عَلٰى هٰٓؤُلَآءِ ○

And on the day when We will raise up in every people from among themselves a witness (upon them) and

bring thee, (O' our Apostle Muhammad) as a witness upon all these;

(*Ch. XVI v.* 89.)

وَجَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي
الدِّيْنِ مِنْ حَرَجٍ ؕ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ؕ هُوَ سَمّٰكُمُ الْمُسْلِمِيْنَ ۙ
مِنْ قَبْلُ وَفِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَآءَ
عَلَى النَّاسِ ۚ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعْتَصِمُوْا بِاللّٰهِ ؕ هُوَ
مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ۝ سورۃ الحج ۲۲ - آیت ۷۸

.....The faith of your Father Abraham; He (God Himself) named you Muslims before and in this, that the Apostle may be a witness over you and ye be a witness over the people;.....

(*Ch. XXII. verse.*78)

The Holy Prophet with the status of being sent by God as the Universal Grace or His Grace for all the worlds, has been described in the Qur'an as the witness over all the witnesses. The leading personalities chosen from among the descendents of Ibrahim, who were the topmost in whatever was good and foremost in submission to the will of God, are presented as witness over mankind and whatever is true, and the Prophet be witnessed over them.

Thus according to theQuran'Shahadat', is the highest spiritual status bestowed by God on the persons who have attained the state of realization of the Creator and the creatures, and the true relation between them. In short, Shahadat is the state of realization of the Truth in accordance with the stage of spiritual attainment secured by Godly personalities. This stage of realization and its various degrees depend on the degree of submission to the will of God. The more submissive one is, the higher and greater will be the stage of his realization.

Submission implies sacrifice. It means to give up a limited interest for a higher and greater attainment. It means an effort to give up all that is loved by one, in order to comply with His will;

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ

بِهٖ عَلِيْمٌ ○ سورۃ آل عمران ۳ - آیت ۹۲

Never shall ye attain to righteousness until ye give away (in the way of your Lord) of what ye love; and of whatsoever ye give, Verily, God knoweth it. (*Ch. III.* V. 92)

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ○ اِنَّمَا نُطْعِمُكُمْ

لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ○ سورۃ الدہر ۷۶ - آیت ۸-۹

And (while needing it for themselves) they give away food, out of love for Him, to the poor and the orphan and the captive. (Saying) We feed you only for God's sake, we intend not of you any recompense, nor (even) thanks (thereof). (*Ch. LXXVI.* V. 9)

It means an effort to purify one's ego-centre, from all that is ungodly so that his ego should become the ground for the manifestation of the divine will and divine attributes. His ego-centre should witness everything in God and God in everything. As the king of all the witnesses, Hussain says, in one of his prayers, "Oh my Lord: Thou hast introduced Thyself to everything; so there is nothing which does not know thee, but Thou hast introduced Thyself to me in everything, so I recognised Thee in everything.' After a few sentences wherein he describes the various stage of his realization, Hussain says "Oh my Lord, what has gained the one who had missed Thee and what has missed the one who has gained Thee".* It means the

---

* مَاذَا وَجَدَ مَنْ فَقَدَكَ وَمَا الَّذِيْ فَقَدَ مَنْ وَجَدَكَ

اقتباس از دعائے امام حسین علیہ السلام روز عرفہ

one who has Him and is in constant communion with Him is having everything with Him: and the one who has everything but is not in communion with Him, he has nothing.

This state of realization depends on the purity of ego-centre, whether he is in this world or the world hereafter, whether he is a child or a grown up, whether he kills or is killed. He is always in the state of 'Shahadat' and in all circumstances he is 'Shaheed'. Ibrahim by proving his readiness to sacrifice Ismail and Ismail by his readiness to be sacrificed in the hands of his father prove that both were in a high state of submission, realization and witnessing.

The Holy Prophet, as the first and the last in the degree of submission to the will of God, is the witness of all witnesses. His ego-centre being purified from all sorts of impurities, be it spiritual or physical, is the seat of the manifestation of the Divine will which implies all truth and justice. Next to him are those holy souls who have been termed in the Qur'an as Ahlul-Bait and the Prophet declared them to be identical with him and they are in constant touch with the Qur'an in its hidden form which is with God. All these holy personalities were 'Shaheed', witness eversince their birth and are continuing to be Shaheed here and the life hereafter. But of all these holy persons, Husssin, in the course of his leadership was entrusted by God to give a new interpretation to the term witness, sacrifice and intercession by readiness, eversince his birth, to give all that is nearest and dearest to him in the name of Allah and in absolute submission to His will.

Hussain and those who were with him did not become Shaheed after being killed in the battlefield of Karbala but they, and the ladies headed by Hussain's sister, Zainab, all were shaheed in the sense that they have been in complete realization of all the sufferings and sacrifices which were awaiting them. Many a time Hussain, used to declare, "God has willed that I should be killed and

my sisters, wives and daughters be taken as captives: we are pleased with whatever pleases God. Whatever pleases Him, pleases us; and in this sacrifice of our dearest and nearest lays the ultimate salvation of mankind." The prophet Nooh made his ark to save a few at the destruction of others, Hussain preferred destruction of his ark of life and of the chosen few, who were dearest and nearest in order to save the whole mankind from the final destruction. Being in the highest stage of realization, Hussain and his companions, male and female young and old welcomed all the heart-rending, immeasurable sufferings.

The true sense of Shahadat as manifested by Hussain proves that not only those who took active part in those sufferings had attained the stage of Shahadat but even those who die in the love of this Holy House, or those whose heart will be moved by witnessing or hearing the scenes of martyrdom of Hussain and his companions and those who commemorate it by shedding few tears will secure the stage of Shahadat and enjoy the ultimate salvation and secure salvation for others too. And this is called the right of intercession which the Qur'an gives to those who are the real witness of the truth:

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

سورة الزخرف ٤٣ - آيت ٨٦

Of those whom people invoke, besides God, none possesses the right of intercession, save those who have stood as witness to the truth as they have realised it. (*Ch. XLIII. verse.* 86).

Here is an extract from the sermon delivered by Hussain when leaving Macca for Iraq; "All praise is God's; His will is final; there is no power or might but His and by Him. His Grace and blessings and peace be on His Holy Prophet. Death for the children of Adam is nothing but like an ornament round the neck of a bride. My love and longings to join the company of my predecessors

is as vehement as the love and longings of Yakoob to meet his son Yusuf. A place has been chosen (by God) for my martyrdom towards which I am proceeding. I am seeing my body is cut into pieces by the wolves of the desert at the place between Navawees and Karbala. There is no escape from what is decreed by the 'Divine Pen.' We, the members of the Holy House, are pleased with whatever pleases God. His pleasure is ours. We tolerate his ordeals and He pays us in full the rewards awaiting the forebearers. Nothing detaches us from the Holy Prophet. Our attachment to him is so great that it places us with him in the sublime and highest stage of life hereafter and God will make him (the Holy Prophet) rejoice our being with him and God shall fulfil His promise with us. Whosoever is ready to lay down his life for us in order to come in communion with God let him accompany us. I am proceeding next morning".

These few words will prove undoubtedly how clear was the scene of Karbala before Hussain and his companions and how he desired to acquaint his companions with the aim and object of his movement, which was a covenant with God undertaken by him since his birth. Not only Hussain was witnessing the trials and sufferings awaiting him but also his sister Zainab was fully acquainted with the tragedy which they had to bear in order to save Islam from being ruined. She told her nephew Ali Ibnul Hussain, "After the martyrdom of Hussain, the enemy thought that by their ruthless and inhuman action they would succeed in destroying our cause, but as I have been told by my father Ali (A.S.) and Grandfather the Holy Prophet, the tragedy will result in nothing but the destruction of the enemy and the revival of our cause. This place where Hussain's body is left unburied will become the everlasting centre of attraction for the faithfuls to visit and pay their homage to the great sacrifice (Zebhe Azeem) offered to God by the House of the Holy Prophet".

And a great thinker had paid his homage with these words, "If others have the honour of being martyred, martyrdom is honoured by having Hussain martyred".

APPENDIX 8.

اليوم

AL—YUM

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

THIS DAY have I perfected for you, your religion, and have completed My favour on you, and chosen for you ISLAM (to be) the Religion

(*Ch. V. v.4.*)

From the context it is obvious that the 'Day' referred to here is not the ordinary day of twentyfour hours known to us. It is the 'Day' wherein God has approved Islam as a 'Deen' for us and according to other passages of the Qur'an the only 'Deen' approved by God from eternity to eternity is Islam, to which every heavenly and terrestrial being has willingly or unwillingly submitted. No religion other than Islam is acceptable to Allah. And emphatically enough the person "MOHAMMAD" was commissioned with this universal grace. And Ali was made identical in degree of perfection so he was ordained as Mohammad's vicegerent. The result is that the Day referred to here is the Day or rather the stage wherein the creation begins with Mohamed and Ali. The perfection of Deen, and bounty of God and approval of Islam for all worlds coincide with the creation of the two identical entities, MOHAMMAD and ALI. Thus the Day obviously transcends all our concepts of time and space and refers to the highest stage of

ascension 'ME'RAJ (معراج) as pointed out by the Sixth Imam JAFER-e-SADIQ, a stage which is identical with the starting point of *descension*-And the 'DAY OF GHADEER' has been honoured as one of the manifestations of 'This Day.' Whenever the Holy Prophet announced his prophethood he declared Ali's vicegerency, as both are identical with each other at every stage.

Moreover one should know that the phrase 'Alyum' 'THIS DAY' used before the sentence 'This day have I perfected your religion' in the verse 4 and in the latter verse, 'This day have been made lawful for you,—' is a sequence to 'Sublime Day'.

There are various manifestations of the perfection of Deen (religion) as such it is not out of place when the perfection of Deen is declared with all its aspects the Satan and his followers (infidels) give up hope. All the clean things (Tayaibat- طيبات) have been declared lawful for the believers and the unclean things unlawful.

There is another point which needs our attention that verse.4. of Ch.V. begins with the declaration of the unlawful food but after the middle of this verse, **'THIS DAY ARE DESPAIRED THOSE WHO DISBELIEVE'** and **'THIS DAY HAVE I PERFECTED FOR YOU YOUR RELIGION'** the clause **'BUT WHOSEVER IS HELPLESSLY FORCED BY HUNGER NOT INCLINED TO SIN'** implies that unlawful food should be avoided except in the case of complete absence of lawful food (Tayyabat). The structure of the verse draws the attention of the reader that he is permitted to obey the unlawful authority to the minimum extent as the case of unlawful food where and when circumstances compel him. To eat a dead body and obey the order of an unlawful authority are permissible when lawful is not available. This passage refers to the perfection of Deen by God.

The verse 67 of the same chapter :

(O' Our Apostle Muhammad)
Deliver thou what hath been sent down unto thee from thy Lord; and if thou dost it not, then (it will be as if) thou hast not delivered His message (at all); and surely will God protect thee from (the mischief) of men; Verily, God guideth not an infidel people,

should normally be placed next to the above verse (THIS DAY have I perfected for you, your religion) because Perfection (Takmeel) by God precedes, and next is 'Conveying of the Message' (Tableeg) by the Holy Prophet.

APPENDIX 9.

PREPOSITION 'BA'

Some Urdu and English translators of the Qur'an have translated the preposition Ba (ب) in ch.IV.V.166 to mean 'that' which implies that God bears testimony to 'that' whatever has been revealed to you was the outcome of his knowledge. It means the phrase with His knowledge is the object of His testimony. In other words God certifies whatever had been revealed to the Holy Prophet was with His knowledge. Such certification proves nothing—it rather requires itself to be proved which is a mere claim.

But if the preposition Ba in question means 'through' or 'by' the sentence would mean that God by the means of what has been revealed with the knowledge to you (Mohammad) bears testimony to the truth of your (Mohammad's) prophethood. It means the object of testimony is the prophethood and the revelation itself is Divine testimony.

The Qur'an as everlasting miracle and unchallengable word of God is the Divine testimony to prove all that God proclaims regarding Himself and the prophet. The Qur'an has challenged mankind at several places to bring the like of it if they have any doubt about its being a word of God. As such the Qur'an claims to be the self-evident proof of its divine status.

Therefore wherever in the Qur'an God is presented as the witness to the truth of the prophethood of the Holy Prophet or other subjects it refers to the Qur'an itself. To this self-evident status of the Qur'an, Ali (A.S.) refers briefly in Nahjul Balagha 'Surely God has manifested to his creatures in 'His Book'', (with angelic force).

APPENDIX. 10.

(Vide - 'Quran' Translation by Molvi Mir Ahmed Ali)

The Historical Chart of 'Bait-e-Risalat'—Fourteen Masumeen—Holy Prophet—his daughter Fatima—TWELVE IMAMS

Sl No.	NAME	Born on	Age at the time of Martyrdom Yrs.	Designation	Martyred by means of, & buried at	Assassinated by	Date of Martyrdom
1.	Muhammad-al-Mustafa	17th Rabiul-awwal, 570 A.D.	63	The Last Apostle of God	Effect of the poison-Madina.	A Jewess of Kaiber	11 A. H. 28th Safar.
2.	Fatima-az-Zahra	20th Jamadiussani Eleven years before the Hijrat.	18	Apostle's daughter Lady of Light Wife of Ali, the 1st Imam and the mother of the Imams-Hasan & Husain, Grandmother of Nine Imams.	Wounded by the fall of the door caused by an outrage at her dwelling, Madina.		11 A.H. 3rd Jamadiussani.

IMMAMS						
1. Ali-al-Murtaza S	13 Rajab (600 A.D.) 24 years before the Hijrat,30 Amul-Feel.	63	The 1st Imam	Sword, Najaf	Abdur Rahman Ibne Muljim.	40 A.H. 21st Ramzan.
2. Hasan-al-Mujtaba	15th Ramzan,3 A.H.	47	The 2nd Imam	Poison, Madina	Jo'da binte Ashas at the instance of Moviah son of Abu Sofyan.	28th, Safar 49 AH.
3. Husain Syyedush Shuhda.	3rd Shaban, 4 A.H.	57	The 3rd Imam	Sword, Karbala	SHIMR on order of YAZID son of Maviah.	10th Moharram, 61 A.H.
4. Ali-Zainul Abideen.	15th Jamadiul Awwal.	58	The 4th Imam	Poison, Madina	Walid bin Abdul Malik	25th Moharram, 95 A.H.
5. Muhammad al-Baquir	1st Rajab, 57 A.H.	57	The 5th Imam	Poison, Madina	Hasham bin Abdul Malik.	7th Zilhaj, 114 A.H.
6. Jafar as-Sadiq	17th Rabiulawwal 83 A.H.	65	The 6th Imam	Poison, Madina	Mansur	15th Rajab, 148 A. H.
7. Musa al-Kazim	7th Safar, 128 A.H.	55	The 7th Imam	Poison, Kazimain	Haroon Ar Rasheed.	25th Rajab, 183 A. H.
8. Ali ar Riza	11th Ziqad, 148 A.H.	55	The 8th Imam	Poison, Mashad, Iran.	Mamun Ar Rasheed	17th Safar' 202 A. H.

9.	Muhammad at-Taqi	7th Rajab, 195 A.H.	25	The 9th Imam	Poison, Kazimain		10th Ziqad, 220 A. H.
10.	Ali an-Naqi	2nd Rajab, 213 A.H.	42	The 10th Imam	Poison, Samarra	Actually poisoned by Mo'tamad by order of his elder brother Mo'taz; the causes of murder traced back to their father Mo'tawa-kil who bred hat-red of Ah-lul bait among his sons.	3rd Rajab, 254 A.H.
11.	Hasan al-Askari	10th Rabiussani, 232 A.H.	28	The 11th Imam	Poison, Samarra	Mo'tamad	8th Rabiul-Awwal, 260 A.H.
12.	Muhammad al-Mahdi	15th Shaban, 256 A.H.	—	The 12th and the last Imam.	(1) Disappeared in the cave in Samarra to re-appear before the Ressurrection Day.	(Living at the will of the Allah: Interviews incognito with any one who seeks his personal guidance with the purity of heart.)	

BASIC REFERENCES

1. *QUR'AN*

2. *NAHJUL BALAGHA ; Hazrat Ali (A.S.)*

3. *SAHEFIA KAMELA : Hazrat Imam Zain-ul-Abideen (A.S.)*

4. *KAFI : Shaik Abu Jafer Mohammad Ibne Yakoob-e-Kuliani*

5. *ITEQADAT : Shaik Abu Jafer Mohammad Ibne Ali Babvia known as Sadook*

6. *KITAB-E-TAUHEED : ,, ,, ,, ,, ,,*

7. *TAHZEEB : Shaik Abu Jafer Mohammad Ibne Hasan Toosi*

8. *RISALAI-HAZRAT IMAM RIZA (A. S.) Addressed to Mamoon-Al-Rasheed.*