



قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي كِتَابِهِ

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Allah, Blessed and High be He, said in His Book

“And hold fast unto the rope of Allah and  
be not disunited...”

The Holy Quran, Surah Aal Imraan (3): verse 103

# DIVINE MONOTHEISM (TAUHEED) LEVEL: INTERMEDIATE



## Table of Contents

|   |           |
|---|-----------|
| <b>Preface.....</b>   | <b>4</b>  |
| <b>Our Syllabus .....</b>   | <b>6</b>  |
| <b>Lesson 1: Proofs of The Creator – Part I .....</b>                   | <b>8</b>  |
| The Argument of Design (Daleel-e-Nizaam).....                           | 9         |
| The Argument of Design in Scriptures.....                               | 12        |
| <b>Lesson 2: Proofs of The Creator – Part II .....</b>                  | <b>17</b> |
| Signs in the Creation of the Universe .....                             | 17        |
| Signs in the Human Body.....  | 24        |
| Spiritual Effects of Pondering over the Signs of Allah, the High .....  | 28        |
| <b>Lesson 3: Testament of Innate Knowledge (Ma'refat-e-Fitri) .....</b> | <b>33</b> |
| Definition of Innate Knowledge (Ilm-e-Fitri) .....                      | 33        |
| Innate Knowledge (Ilm-e-Fitri) in the Holy Quran and Traditions .....   | 34        |
| Characteristics & Effects of Innate Knowledge .....                     | 35        |
| <b>Lesson 4: Uncovering the Veiled Innate Recognition... 38</b>         |           |
| Reminders by Divine Representatives (a.s.) .....                        | 38        |
| Calamities, Afflictions and Tribulations.....                           | 39        |
| Worshipping and Obeying Allah.....                                      | 41        |
| <b>Lesson 5: Divine Monotheism (Tauheed) .....</b>                      | <b>45</b> |
| Divine Monotheism in the Holy Quran .....                               | 45        |
| Definition of Oneness.....  | 46        |
| Allah is One in His Essence as well as His Attributes.....              | 48        |
| Only Allah should be worshipped .....                                   | 50        |
| <b>Lesson 6: Effects of Divine Recognition .....</b>                    | <b>53</b> |
| First Indicator of Divine Recognition – Fear .....                      | 54        |



**Divine Monotheism (Tauheed): Intermediate**

Second Indicator of Divine Recognition – Hope .....57

Third Indicator of Divine Recognition – Submission .....62



## Preface

We begin in the Name of Allah, the Most Beneficent, the Most Merciful and seek the grace and bestowal of His Last Proof and the Imam of our time, His Eminence, Imam al-Hujjah Ibn al-Hasan al-Askari (a.t.f.s.).

The Messenger of Allah (s.a.w.a.), in his famous tradition known as Hadith al-Thaqalain (tradition of the two precious things) which is unanimously accepted by all Muslims, irrespective of the sect they belong to, said:

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِتْرَتِي أَهْلَ بَيْتِي مَا إِن تَمَسَّكْتُم بِهِمَا  
لَنْ تَضِلُّوا أَبَدًا وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْخَوْضِ

*"I am leaving behind among you two precious things, the Book of Allah and my progeny my Ahle Bait (a.s.), if you hold fast unto both of them then you shall never be deviated after me for these two shall never separate from each other until they meet me at the pond (of Kauthar)."*

[Al-Mustarshid Fee Imamah Ali Ibn Abi Talib (a.s.) by Muhammad Ibn Jarir al-Tabari, p. 559, H. 237]

It is our endeavour and sole aim to adhere to and propagate the teachings of Thaqalain i.e., the Holy Quran and the traditions of Prophet Muhammad (s.a.w.a.) and his pure and infallible progeny (a.s.), to the best of our ability, so that their true teachings reach the people.



## Divine Monotheism (Tauheed): Intermediate

The objectives of this book are:

1. To provide proofs of and remind about the existence of a Creator
2. To remind about the reasons for being negligent of the Creator and ways to remember Him
3. To uncover the veiled innate recognition of the Creator
4. To define Divine Monotheism (Tauheed) and outline its importance
5. To remind about our duties towards our Creator




## Our Syllabus

This book is prepared with the help of books published by various Shia scholars as well as Naba Cultural Organisation, Iran. We thank them for supporting us in spreading the teachings of Holy Prophet (s.a.w.a.) and his Ahlul Bait (a.s.) and permitting us to use their books for preparing our syllabus. Also, our syllabus can be freely copied, duplicated, reproduced, quoted, distributed, and printed 'as-is' for non-profit and educational purposes only. A fee, no higher than the cost of copying and printing, may be charged for the material.

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Salam Alaikum

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Naba Cultural Organization  
Mohamad Hossein Shahrri  
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## Lesson 1: Proofs of The Creator – Part I

Tauheed or Divine Monotheism means to belief in the existence of One God, who is the Creator and the Sustainer of the entire universe. Hence, it is essential for a person to know and recognize his Creator.

Imam Ja'far Sadiq (a.s.) said:

لَوْ يَعْلَمُ النَّاسُ مَا فِي فَضْلِ مَعْرِفَةِ اللَّهِ عَزَّ وَجَلَّ مَا مَدُّوا أَعْيُنَهُمْ إِلَى مَا  
مَتَّعَ اللَّهُ بِهِ الْأَعْدَاءَ مِنْ زَهْرَةِ الْحَيَاةِ الدُّنْيَا وَنَعِيمِهَا وَكَانَتْ دُنْيَاهُمْ أَقْلَ  
عِنْدَهُمْ مِمَّا يَطْمُونَهُ بِأَرْجُلِهِمْ

*"If the people knew the merits of recognising Allah, Mighty and Majestic be He, they would not extend their eyes to what Allah has granted the enemies from the blossoms of the life of the world and its bounties and their world would seem little to them than what they are treading on with their feet."*

[Al-Kaafi, vol. 8, p. 247, H. 347]

Ameerul Momineen Imam Ali Ibn Abi Talib (a.s.) said:

أَوَّلُ الدِّينِ مَعْرِفَتُهُ

*"The beginning of religion is His (Allah's) recognition."*

[Nahj al-Balaagha, Sermon 1]





## Divine Monotheism (Tauheed): Intermediate

It is after we gain this recognition that the doors to other recognitions and understandings will open and the way to perfection will be paved for us. Human intellect by its understanding of the phenomena that occur around us gradually guides us to the infinite realities of the world. Intellect (Aql), by the help of innate nature (Fitrat), familiarizes us with the wonders of creation and recognition illuminates us with the light of Allah.

### The Argument of Design (Daleel-e-Nizaam)

The argument from design, also known as the teleological argument or the argument of intelligent design, states that objects without intelligence cannot become ordered by themselves and must be ordered by an intelligent entity. 'Order' itself is defined in the Oxford dictionary as "the arrangement or disposition of people or things according to a particular sequence or method." For example, a dictionary is a collection of definitions of words that have been arranged in alphabetical order.

For order to exist, certain conditions must be met. The lack of any of these conditions results in a loss of order. These conditions are the existence of:

- Multiple different objects
- A cause that connects these objects or defines the relation between them



## Divine Monotheism (Tauheed): Intermediate

- A particular arrangement and formation that gives the ordered system a purpose

An orderly system can be defined as a system in which different components are connected in a predefined relationship to fulfill a certain goal or purpose. The argument of design asserts that the harmony and design that we observe in the world are testament to a wise and powerful creator that has created this world. According to this argument:

1. The natural world has been created based on a precise and detailed plan and each of its components are governed by a definite set of rules.
2. Every orderly system testifies to a knowledgeable and wise designer who created it.
3. The order and design in the natural world are a proof that it has been created by a knowledgeable designer.

All things that we know of, from electrons to the largest stars in the galaxies, animals and plants, and all particles that make up the world, are governed by the laws of nature that Allah has bound on them. For example, every living cell has an abundant number of genes. Each one of these genes plays the role it has in the cell when the time is just right. The exact and harmonious interaction between the genes and their roles causes the cell to continue living a healthy life. By observing these processes, a rational human being realizes that this extraordinary order has



## Divine Monotheism (Tauheed): Intermediate

not been caused by accident nor randomly; rather it has been created by a powerful and wise entity.

We will put forward another example to show why complex ordered systems cannot be created by accident. When an author writes a book, he thoroughly thinks over the issues that he is writing about. He arranges them in a manner that they would make sense and would convey his thoughts and results in a clear manner. He reads his statements repeatedly to correct all errors. These are then typed on a computer by a typist in the correct format of a book. If someone claims that the resulting book is merely the work of a child randomly punching a keyboard multiple times, would anyone believe him? The answer is obviously no.

Now, imagine if someone claims that a well written piece of literature is not the result of much thought and effort, but due to an accidental process where the letters have been placed next to each other and the script has randomly appeared on a computer monitor. And the computer itself was not made by a team effort of human beings, but it had accidentally formed by itself. Doesn't this sound ridiculous? In the same manner, isn't it unreasonable to claim that the letters of this world (atoms and molecules) have randomly come together and bonded in the most complicated manner to form extremely complex creatures?



## Divine Monotheism (Tauheed): Intermediate

Newton frequently used the argument from design in his scientific works. As an example:

*"Whence is it that Nature doth nothing in vain; and whence arises all that Order and Beauty which we see in the World? To what end are Comets, and whence is it that Planets move all one and the same way in Orbs concentrick, while Comets move all manner of ways in Orbs very excentrick, and what hinders the fixed Stars from falling upon one another? How came the Bodies of Animals to be contrived with so much Art, and for what ends were their several Parts? Was the Eye contrived without Skill in in Opticks, and the Ear without Knowledge of Sounds? ... And these things being rightly dispatched, does it not appear from Phenomena that there is a Being incorporeal, living, intelligent, omnipresent ..."*

[Isaac Newton, Opticks: Or, A Treatise of the Reflections, Refractions, Inflexions and Colours of Light. The Second Edition, with Additions, pp. 344-345]

### The Argument of Design in Scriptures

As we previously mentioned, in Shia scripture, the argument of design is considered an important means for proving the Creator. Many examples from Natural phenomena have been put forward for this purpose. God states in the Quran:

سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّ اللَّهَ الْحَقُّ



## Divine Monotheism (Tauheed): Intermediate

***“Soon, We will show them our signs in the horizons and their selves so that it becomes clear for them that He is the truth.”***

[Surah Fusselat (41): Verse 53]

When man pays attention to the details of the world around him, the plants, animals, and everything else in the world, he realizes that these have been created by a wise and powerful being. Imam Ali Ibn Moosa al-Reza (a.s.) says in a lengthy sermon:

بِصُنْعِ اللَّهِ يُسْتَدَلُّ عَلَيْهِ

*“Allah’s creations are used as arguments for His [existence].”*

[Al-Tauheed by Shaikh Saduq (a.r.), p. 35]

This argument is applicable to all humans and has been used in Islamic circles to argue with those that didn’t even believe in God. According to the Holy Quran, God’s Prophets would always point to His signs and acts in creation to make people aware of the True God and urge them to distance themselves from false deities. The Imams have also used this argument to prove the existence of God.

An atheist called Abdullah Daysaani came to Imam Sadiq (a.s.) and said: “Guide me to my God.”



## Divine Monotheism (Tauheed): Intermediate

Imam (a.s.) asked him to sit. There was a boy playing with an egg beside them and the Imam asked him for the egg. The boy gave it to him. Then Imam (a.s.) turned to Daysaani and said:

*"O Daysaani! This is a protected stronghold that has a hard shell and within the hard shell a soft membrane and within the membrane is a golden liquid and melted silver. Neither the golden liquid mixes with the melted silver, nor does the melted silver mix with the golden liquid and it is constantly in this state. Nothing has come out of it to inform us about its freshness, nor has a corrupter entered it to inform us about its corruption. It is not known whether it has been created to produce a male or female. It hatches [to expose] the likes of the colors of peacocks. Do you not see a designer for this?"*

Daysaani gazed at the ground in silence for some time then said: "I testify that there is no God but Allah; He is One and has no associates and Muhammad (s.a.w.a.) is his servant and messenger; and you are an Imam and a proof from Allah over His creations. I repent from the state that I was in."

[Al-Kaafi by Shaikh Muhammad Ibn Yaqoob al-Kulaini (a.r.), vol. 1, p. 80, H. 4]

When another atheist had asked for proof of God's existence Imam Sadiq (a.s.) responded:



## Divine Monotheism (Tauheed): Intermediate

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَجُودُ الْأَفَاعِيلِ دَلَّتْ عَلَى أَنَّ صَانِعًا صَنَعَهَا أَلَا تَرَى  
أَنَّكَ إِذَا نَظَرْتَ إِلَى بِنَاءٍ مُشِيدٍ مَبْنِيٍّ عَلِمْتَ أَنَّ لَهُ بَانِيًّا وَإِنْ كُنْتَ لَمْ تَرَ  
الْبَانِيَّ وَلَمْ تُشَاهِدْهُ

*"The existence of made things is an indicator that there is someone who has made them. Do you not see that when you look at a tall building, you know that there is a builder for it even though you might not have seen the builder or witnessed it."*

[Ibid, p. 81, H. 5]

### Conclusion

- Divine Monotheism (Tauheed) means believing in Allah to be the only God who is our Creator and Sustainer
- It is important to recognize Allah because His recognition is the foundation of religion
- Doors to all other recognitions will open only after recognition of Allah
- The first proof of the Creator is the argument of design
- The orderly system proves that someone has created it
- The harmony and design in this world are testament to a Wise and Powerful Creator
- The Holy Quran has also alluded to this fact
- The existence of the creation is a proof of the existence of the Creator



## Divine Monotheism (Tauheed): Intermediate

### Questions

1. What conditions must be met for the creation of an orderly system?
2. Explain the Argument from Design.
3. Briefly explain how Imam Şadiq (a.s.) responded to Abdullah Dayaşaani.





## Lesson 2: Proofs of The Creator – Part II

We previously stated that the proof from design is based on two facts. The first fact states that the world has order. The second uses the first to argue about the existence of the Creator. In the current lesson we will show examples of order in the created world.

### Signs in the Creation of the Universe

#### *The Earth*

The Holy Quran cites the creation of the earth and the wisdom therein at least eighty times. It asks its followers to ponder on its wonders as a means of knowing and recognizing Allah:

وَفِي الْأَرْضِ آيَاتٌ لِلْمُبْصِرِينَ

***"And in the earth are signs for those that have certitude."***

[Surah Zaariyaat (51): Verse 20]

#### Notes:

- Earth is part of the solar system
- The heavenly bodies that form this system have been designed in this manner to make life possible on earth
- The Holy Quran points to the different aspects of this system and this order, which is considered as a sign of Allah's Wisdom



## Divine Monotheism (Tauheed): Intermediate

Allah addresses the human intellect and reminds them to think and ponder on these signs:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي  
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضَرِّيفِ الرِّيَّاحِ وَالسَّحَابِ  
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

***“Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with what profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.”***

[Surah Baqarah (2): Verse 164]

*Day & Night and Sun & Moon*

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ

***“And from his signs are night and day and the sun and moon.”***

[Surah Fusselat (41): Verse 37]



## Divine Monotheism (Tauheed): Intermediate

According to the Holy Quran, the sun and moon are two clear signs of the world's Wise and Omnipotent Creator. In this holy book, we have been ordered seventeen times in different words to ponder on these two celestial bodies.

The sun is about 1.3 million times larger than the earth and the moon is about 50 times smaller than the earth. However, both have submitted to the orders of their Lord and are at the service of mankind:

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

***“And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.”***

[Surah Ibrahim (14): Verse 33]

Life on earth is due to sunlight. The creation of the sun was a first step for the creation of man. If the sun ever cools down, the earth will fall into fatal darkness and unbearable cold. There will be no wind, no rain, and no snow.

Streams will dry out. Rivers and waterfalls will vanish. No plants will grow, and no food will be found. The earth will freeze, and all forms of life will fade away. According to the Holy Quran, the sun and moon both move on a predetermined path for a predetermined purpose:



## Divine Monotheism (Tauheed): Intermediate

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨) وَالْقَمَرَ  
قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩)

***“And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing. And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.”***

[Surah Ya Seen (36): Verses 38-40]

According to this verse, although the sun is the center of the solar system and looks stationary from our viewpoint, it too is floating in an orbit in space.

Both the sun and moon are important time keeping tools. For thousands of years men have used these two bodies for the calculation of days, months, and years. If it were not for the sun, age would have been a meaningless concept since we wouldn't have a reliable means of calculating it:

فَالِقَ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

***“He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.”***

[Surah An'aam (6): Verse 96]



## Divine Monotheism (Tauheed): Intermediate

### *Signs in the Creation of the Galaxies*

The world is so great that it can neither be perceived by our eyes nor by our minds. The billions of galaxies, the stars they encompass, and the dazzling celestial bodies within them are all signs for those who have insight.

The word Samaa' (sky or heavens) and its derivatives have been mentioned 313 times in the Holy Quran. The first thing that comes to the mind when one ponders on the sky is its dizzying and boundless size.

Each galaxy has countless stars. The diameter of the Milky Way galaxy is about One hundred thousand light years. It takes the sun 350 million years to orbit it once. It is estimated that there are 200 billion to 2 trillion galaxies in the observable universe.

At first sight, it is impossible for us to guess how far away stars are from us. The closest star to us after the sun is 4 light years away. This means if we travel at the speed of light (300,000 KM/H) it would take us 4 years to reach this star. The nearest galaxy to us is located 800 thousand light years away.

When one reflects on the galaxies and the vast and limitless domain they are scattered in, he realizes that this great spectacle and the order and laws that it is bound by, have not come into existence without a Creator. Intellect proves that an Omnipotent and Omniscient God has created them. Imam Şadiq (a.s.) stated to an Egyptian atheist:



## Divine Monotheism (Tauheed): Intermediate

أَمَّا تَرَى الشَّمْسَ وَالْقَمَرَ وَاللَّيْلَ وَالنَّهَارَ يَلْبِجَانِ فَلَا يَشْتَبِهَانِ وَيَرْجِعَانِ  
قَدْ اضْطَرَّ الْيُسُ لِهَمَّا مَكَانٌ إِلَّا مَكَانُهُمَا فَإِنْ كَانَا يَقْدِرَانِ عَلَى أَنْ يَذْهَبَا  
فَلِمَ يَرْجِعَانِ وَإِنْ كَانَا غَيْرَ مُضْطَرَّيْنِ فَلِمَ لَا يَصِيرُ اللَّيْلُ نَهَارًا وَالنَّهَارُ  
لَيْلًا اضْطَرَّ أَوَّلَهُمَا إِلَى دَوَامِهِمَا وَالَّذِي اضْطَرَّ هُمَا أَحْكَمُ  
مِنْهُمَا وَأَكْبَرُ

*"Do you not see the sun and moon, and day and night how they pass into each other without making a mistake and then they return. They have no choice, and they have no place [to go to] but their current place. If they had a choice, then why do they return to the same place? And if they had a choice then why doesn't night suddenly change into day and day into night? By Allah, O my Egyptian brother, they have no choice and the One who left them without a choice is Greater than them and Wiser."*

[Al-Kaafi, vol. 1, p. 73]

When an enquirer asked Imam Reza (a.s.) for proofs about the existence of God, he gave examples from the human body. He then continued:

مَا أَرَى مِنْ دَوْرَانِ الْفَلَكَ يُقَدِّرْتُهُ وَإِنْشَاءِ السَّحَابِ وَتَضَرِيفِ الرِّيحِ وَ  
فَجْرِ الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَغَيْرِ ذَلِكَ مِنَ الْآيَاتِ الْعَجِيبَاتِ  
الْمُبَيِّنَاتِ عَلِمْتُ أَنَّ لِهَذَا مُقَدِّرًا وَمُنْشِئًا



## Divine Monotheism (Tauheed): Intermediate

*"Apart from these when I see the rotation of the heavens by His Might, the formation of clouds, the blowing of winds, the motion of the sun, moon, and stars and other clear and strange signs, I become certain that this [world] has a Planner and Creator."*

[Al-Kaafi, vol. 1, pp. 78-79]

Celestial bodies float in the heavens bound by gravity and motion. This mechanism is referred to in the Quran as the effect of invisible pillars:

اللّٰهُ الَّذِیْ رَفَعَ السَّمَاوَاتِ بِغَیْرِ عَمَدٍ تَرَوْنَهَا

***"Allah is the One who elevated the skies without pillars that you can see."***

[Surah Ra'd (13): Verse 2]

خَلَقَ السَّمَاوَاتِ بِغَیْرِ عَمَدٍ تَرَوْنَهَا

***"He has created the skies without pillars that you can see."***

[Surah Luqmaan (31): Verse 10]

If it were not for these pillars, the earth would either collapse into the sun or break free from its gravity and float into space. In both cases, life on earth would be impossible.



## Signs in the Human Body

Allah, the Almighty says in the Holy Quran:

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ (٢٠) وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (٢١)

***"And in the earth, there are signs for those who are certain. And in your own souls (too); will you then not see?"***

[Surah Zaariyaat (51): Verses 20-21]

وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ

***"And in your (own) creation and in what He spreads from the animals, there are signs for people who are certain."***

[Surah Jaathiyah (45): Verse 4]

The signs of God's Omniscience and Omnipotence are so abundant in the creation of man that understanding one's self can be considered as the most useful tool for the recognition of God. Ameerul Momineen Imam Ali (a.s.) says:

مَعْرِفَةُ النَّفْسِ أَنْفَعُ الْمَعَارِفِ

***"Recognition of the self is the most beneficial form of recognition."***





## Divine Monotheism (Tauheed): Intermediate

[Ghurar al-Hikam, H. 4640]

When one gains a good understanding and knowledge about himself, he will have paved the way for higher levels and other forms of understanding and knowledge. One of the most important results of this knowledge and understanding is the recognition of God.

Imam Ali (a.s.) states:

مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ

*"He who recognizes himself then he will (also) recognize his Lord."*

[Ghurar al-Hikam, H. 4637]

Hisham Ibn Saalim narrates that once he met Hisham Ibn Hakam and asked him: "What should I say to someone who asks me, 'How did you recognize your Lord?'"

Hisham replied:

"If a questioner asks, 'how did you recognize your Lord?' then I would respond: I recognized Allah, Majestic and Majestic be He, through my own 'self' because it is the closest thing to me. I find it as integrated parts and allied sections. Its composition is clear, and its build is solid. It is based on different boundaries and shapes. It grows after diminution and diminishes after



## Divine Monotheism (Tauheed): Intermediate

growth. Different senses and separate organs have been created for its sight, hearing, smelling, taste and feeling. But they have been created with inherent weakness, deficiency, and debasement. Neither one of them can perceive their master nor can they attract to themselves what benefits them or repel what harms them. Those who possess intellect deem it impossible for a writing to exist without an author and an image without an illustrator. Thus, I knew that it has a Creator who has created it and an illustrator who has illustrated it who is different from it in all aspects. Allah, Mighty and Majestic be He, says in the Holy Quran ***“And in your own souls (too); will you not then see?”***

[Surah Zaariyaat (51): Verse 21]

[Al-Tauheed by Shaikh Saduq (a.r.), p. 289, H. 9]

### *The Human Body*

The human body is a treasure chest of mysteries and magnificent obscurities and subtleties. Scientists have devised different branches of science for the detailed study of the body. Each human organ is a trove of wonders:

- Each cell is a separate living organism and different cells come together and build muscles, bones, skin, and other parts of the body
- The digestive system is tasked with preparing nourishments for the cells
- The circulatory system pumps these nourishments and oxygen to the cells



## Divine Monotheism (Tauheed): Intermediate

- The respiratory system refreshes the blood
- The brain and nervous system control and pilot the body
- The five senses provide the brain with information from the environment
- The eye by itself can be considered a miracle of the argument from design. It is made of many sections such as:
  - Eye socket or orbit which is made from a group of bones that create a spherical room for the eye to reside and be protected in
  - Eyelids are two curtains that protect the eye from foreign objects, heat, cold and they also periodically moisten the eye
  - Eyelashes prevent debris from entering the eye and act as proximity sensors activated by touch
  - Muscles delicately control the motion of the eyes in different directions making it possible for the eye to focus on a point of interest
  - Eyebrows prevent sweat and other liquids and debris from falling into the eyes
  - Eyeball is a spherical object with an opening at the front that allows light to enter through the pupil. The pupil's size is itself controlled by the iris. The lens is then adjusted to allow light to form a perfect picture on the retina. The



## Divine Monotheism (Tauheed): Intermediate

human eye can distinguish between hundreds of thousands of colors.

### Spiritual Effects of Pondering over the Signs of Allah, the High

Allah, the High, in the Holy Quran and Ahlul Bait (a.s.) in their traditions, have commanded us to ponder on the marvels of the universe and the world around us. A greater emphasis has been put on pondering on the skies and the phenomena that occur therein.

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

***"Do they not then look up to skies above them how We have made it and adorned it and it has no gaps?"***

[Surah Qaaf (50): Verse 6]

Due to these verses, the Imams (a.s.) gave special importance to the skies. During their supplications, especially at night, they would gaze in the horizons and ponder on God's signs. Imam Sadiq (a.s.) narrates:

*"Holy Prophet (s.a.w.a.) used to get up at night and it was a very severe vigil. After he prayed the recommended (Nafilah) prayers of Isha, he ordered for water (to be kept near him) to perform ablution and brush (his teeth). It was placed near his*



## Divine Monotheism (Tauheed): Intermediate

head with a cover (over it). The he (s.a.w.a.) took rest till whenever Allah wished and then got up, brushed his teeth, performed ablution and recited 4 units of prayers. Again, he lied down till whenever Allah wished and again stood up, performed ablution, brushed his teeth and recited 4 units of prayers. He did this continuously until the dawn was near and then he recited 3 units of night-vigil prayers (Shafa' & Watr) and then 2 units while sitting. And every time he stood up (for prayers), he turned his eyes towards the sky and recited verses from Surah Aal Imraan:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي  
الْأَلْبَابِ

***"Certainly, in the creation of the heavens and earth and the passing of night and day there are signs for those who possess intellect."*** [Verse 190]

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

***"Those that remember God while they are standing, sitting, or lying on their sides. They ponder on the creation of the heavens and earth [and say:] 'O our Lord! You have not created these in vain. You are exalted above all things! Protect us from the torment of hellfire.'" [Verse 191]***



## Divine Monotheism (Tauheed): Intermediate

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

***"O Lord! You have disgraced those who You put in hellfire and the evil-doers have no one to help them."*** [Verse 192]

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

***"O our Lord! We heard a caller calling [us for] faith [stating] "Believe in your Lord," so we became believers. O Lord! Forgive our sins and cover our bad deeds and make us die with the righteous."*** [Verse 193]

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ  
الْبِعْدَ

***"O Lord! Fulfil for us what You promised through Your Messengers and do not disgrace us on the Day of Rising for You do not break Your promise."*** [Verse 194]

[Al-Kaafi, vol. 3, p. 445; Mustadrak al-Wasaael, vol. 3, p. 156]

One of the disciples of Imam Ali (a.s.) called Ḥabbah al-Urani narrates that I and Nauf were sleeping in the palace courtyard late one night when Ameerul Momineen (a.s.) entered leaning against the wall in sorrow like someone who had lost a child. He was continuously reciting the aforementioned verses while walking back and forth like someone who was looking



## Divine Monotheism (Tauheed): Intermediate

disturbed. He then said to me: *"O Habbah, are you sleeping or awake?"* I replied: *"I am awake but is this you? If you (with all your virtues) act like this then how should we act (while we have performed many sins)?"* He lowered his gaze, started crying and then said to me: *"O Habbah! Surely for Allah is a station where we will be present before Him. Nothing from our actions will be hidden from Him. O Habbah! Indeed, Allah is closer to me and you than the jugular vein. Nothing can hide me and you from Allah."* He (a.s.) then said: *"Are you sleeping O Nauf?"* Nauf replied: *"No O Ameer al Momineen! I am not sleeping. I have cried much this night."* Imam (a.s.) said: *"O Nauf! If you have cried much this night due to fear of Allah, the Exalted, then tomorrow (viz. the Day of Judgment) your eyes will be delighted in the presence of Allah, Mighty and Majestic be He. O Nauf! No tear drops from the eyes of a man due to fear of Allah but that it will extinguish seas of [hell] fires. O Nauf! There is no man greater in position in front of Allah than the man who weeps due to the fear of God, loves for the sake of Allah, and hates for the sake of Allah..."*

قَالَ فَوَاللَّهِ مَا زَالَ فِي هَذَا الْحَالِ حَتَّى طَلَعَ الْفَجْرُ

Habbah said: *"By Allah! He was always in this state until dawn broke out."*

[Behaar al-Anwaar, vol. 41, p. 22, H. 13 narrating from Falaah al-Saael of Sayed Ibn Tawoos (a.r.)]



## Divine Monotheism (Tauheed): Intermediate

### Conclusion

- Allah, the High, has kept His signs in the universe as well as within our selves
- Earth, sky, night, day, ships, sea, water, animals, winds, clouds, sun, moon, space, galaxies, human body, etc. are all referred to as the signs of Allah, the Almighty
- By pondering over them, a person attains certitude about the existence of a Creator
- The Creator is so Powerful that nothing from our actions or thoughts are concealed from Him
- Observing and pondering over the divine signs must instill fear of Allah within us

### Questions

1. How can one argue that the earth is a divine sign?
2. What is the relation between the sun, the earth, and the creatures that flourish on it?
3. Mention a few wonders of the universe.





## Lesson 3: Testament of Innate Knowledge (Ma'refat-e-Fitri)

Innate knowledge (Ilm-e-Fitri) is one of the best proofs for the existence of Allah. It has been used as a basis for the arguments of the Holy Quran, Prophets (a.s.), and the Imams (a.s.).

### Definition of Innate Knowledge (Ilm-e-Fitri)

When we are inflicted with a great misery and lose all hope, we pay attention with all our hearts to a Limitless Power. In these situations, we clearly understand that this Limitless Power can save us from our inflictions. This state and condition that all people experience in times of extreme hardship and when all hope is lost, occurs due to the innate knowledge of Allah that He Himself has placed within us. Innate knowledge of Allah resides within us right from the day we were created. According to the Holy Prophet of Islam (s.a.w.a.) all infants are born with this innate knowledge until they decide themselves to ignore this knowledge due to what their parents or others teach them.

Imam Ja'far Sadiq (a.s.) reiterated in the following tradition:

مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ اللَّذَانِ يَهُودَانِهِ وَيُنَصِّرَانِهِ وَ  
يُمَجَّسَانِهِ

*"No child is born except upon innate nature (Fitrat) but it is his parents who turn him into a Jew, Christian or a Zoroastrian."*



## Divine Monotheism (Tauheed): Intermediate

[Wasaael al-Shia, vol. 15, p. 125, H. 20130]

### Innate Knowledge (Ilm-e-Fitri) in the Holy Quran and Traditions

According to Shia belief, the only reason that we recognise Allah in this world is due to innate knowledge that He has placed inside us:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ  
لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

***"Then turn your face towards religion being upright, the (innate) nature of Allah upon which He created people; there is no altering in Allah's creation; that is the right religion, but most people do not know."***

[Surah Rome (30): Verse 30]

According to this verse, the true religion is one that has been innately placed inside all humans. In the school of Ahlul Bait (a.s.), there is a direct and vital connection between our ability to recognise Allah and innate knowledge bestowed to us during our creation.

When Zurarah asked Imam Baqir (a.s.) to explain this verse, Imam (a.s.) replied:



## Divine Monotheism (Tauheed): Intermediate

فَظَرَهُمْ عَلَى مَعْرِفَتِهِ أَنَّهُ رَبُّهُمْ وَلَوْ لَا ذَلِكَ لَمْ يَعْلَمُوا إِذَا سُئِلُوا مَنْ رَبُّهُمْ  
وَلَا مَنْ رَازِقُهُمْ

*"He created them upon His recognition that He is their Lord and had it not been for this (recognition), they would not know (what to reply) when asked 'who is their Creator' and 'who is their Sustainer'."*

[Behaar al-Anwaar, vol. 3, p. 279, H. 13 narrating from Al-Mahaasin, vol. 1, p. 241, H. 224]

Hence, according to Shia teachings, everyone possesses innate knowledge, and no one is devoid of this blessing.

### Characteristics & Effects of Innate Knowledge

One of the most important effects of innate knowledge is the ability to believe in and bond with Allah without the need for any acquired knowledge about Him. This knowledge stems from the heart and influences our mind, body, and our decisions in life. However, in many instances we are negligent of Allah's presence. We sometimes forget about Allah and believe our problems can be solved by Allah's creatures, maybe someone in a position of power, wealth, or influence. We must always consider Allah, the Almighty, in the manner that He has described Himself:

يَفْعَلْ مَا يَشَاءُ



## Divine Monotheism (Tauheed): Intermediate

***"He does what He wills."***

[Surah Aal Imraan (3): Verse 40]

إِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيدُ

***"Surely Allah judges how He desires."***

[Surah Maaedah (5): Verse 1]

We must always have in mind that Allah can solve our problems and change the path of our life in an instance, regardless of what and how we had planned. We must trust Allah more than we trust any of His creations. The Allah that we find in our hearts has Power over all His creations and nothing can do us good or harm except by His permission.

### ***Conclusion***

- Innate knowledge (Ilm-e-Fitri) is one of the greatest signs of divine cognition
- Every child is born upon the innate nature (Fitrat) of divine monotheism (Tauheed)
- If it was not for this knowledge then none would be able to recognize Allah, the High
- It is only after coming into this world that a person drifts away from this innate knowledge and voluntarily deviates from the path of Fitrat



## Divine Monotheism (Tauheed): Intermediate

### Questions

1. What is 'innate knowledge' and what does it refer to in the traditions *"No child is born except upon innate nature (Fitrat)"*?
2. Mention a verse of the Holy Quran that speaks about our innate knowledge of Allah, the Almighty.
3. How have the Ahlul Bait (a.s.) interpreted '**the (innate) nature of Allah upon which He created people**' in Surah Rome (30): Verse 30?
4. What is the most important result of having innate knowledge about God?



## Lesson 4: Uncovering the Veiled Innate Recognition

Although we are born with an innate recognition of Allah, this recognition is sometimes covered up and hidden due to our sins or is forgotten due to negligence. There are many ways to manifest this recognition in our hearts. This manifestation can occur both ways, voluntarily as well as involuntarily.

### Reminders by Divine Representatives (a.s.)

One the most mentioned topics in the words and writings of Allah's Messengers and their Successors (a.s.), is the innate recognition of Allah. This recognition is considered a basis for all our religious beliefs. According to the Holy Quran, the Prophets (a.s.) would preach to the people in this manner:

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

***"Their Messengers said to them, 'Is there any doubt regarding Allah, the Maker of the heavens and the earth?'"***

[Surah Ibrahim (14): Verse 10]

What we have provided here is a strictly literal translation of the verse. When a question is worded in this manner in Arabic, the speaker intends to receive a negative reply. This verse intends to state that the Messengers (a.s.) who were sent to them said: 'There is absolutely no doubt about Allah, the Creator of the heavens and the earth.'



## Divine Monotheism (Tauheed): Intermediate

This method of reminding people about Allah, the High, shows that if people refer to their inner selves and at the same time pay attention to the signs of Allah in nature, they will be reminded of the recognition they already have about Allah which they have forgotten, and their sleeping conscience will be awakened and illuminated. For, Allah has never been unknown to any person. Imam Sadiq (a.s.) said:

مَعْرُوفٌ عِنْدَ كُلِّ جَاهِلٍ

*"He is known to every ignorant person"*

[Al-Kaafi, vol. 1, p. 91, H. 2]

## Calamities, Afflictions and Tribulations

During calamities and tragedies, when one despairs of all worldly means, he discovers the innate recognition of Allah that is ingrained in him. In these cases, man plays no role in uncovering the innate recognition of Allah that he possesses; rather, he finds this recognition inadvertently without any effort.

It is during these times when one loses all hope and things become intensely difficult, we even lose the ability to think and act properly. When these states of turmoil peak, we find within ourselves nothing but sheer need and poverty, and at the same time we realise Allah's absolute Needlessness and infinite Power.



## Divine Monotheism (Tauheed): Intermediate

Drowning, being in an airplane that is about to crash, or are being lost in a desert under blazing and scorching heat are some examples when the innate recognition of Allah is uncovered and manifested.

According to the Holy Quran, it is during such times of affliction and tribulation, we accept Allah with all our heart; although when He saves us from these tragedies, most of us revert to our old ways.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ  
أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا

***“And when you are stricken with harm at sea, all those that you would call are abandoned but He. But when He saves you and delivers you to land you turn away (from Him) and man is most ungrateful.”***

[Surah Bani Israel (17): Verse 67]

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا  
هُمْ يُشْرِكُونَ

***“And when they board the ship (and a calamity befalls them) they call out to Allah with pure faith, but when He delivers them to land, they (return) to their polytheism.”***

[Surah Ankaboot (29): Verse 65]





## Divine Monotheism (Tauheed): Intermediate

A man came to Imam Sadiq (a.s.) and asked:

“O son of Allah’s Messenger (s.a.w.a.)! Guide me to Allah for many have argued with me bewildered me.’ Imam (a.s.) replied: ‘O servant of Allah! Have you ever boarded a ship?’ The man replied ‘Yes.’ Imam (a.s.) continued: ‘Has it ever broken in a manner that there were no ships to rescue you and swimming wouldn’t save you?’ The man responded: ‘Yes.’ Imam (a.s.) said: ‘In that situation, did you not feel in your heart that there is something that can save you and free you from this critical situation?’ Again, the man responded ‘Yes.’ Imam (a.s.) then said: ‘That thing is Allah who has the Might to save you when there is no saviour and rescue you when there is no rescuer.’”

[Al-Tauheed by Shaikh Saduq (a.r.), p. 231]

## Worshipping and Obeying Allah

After Allah, the Almighty, manifests His Knowledge and introduces us to the path of guidance, He asks us to serve and obey Him:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

***“And I did not create the Jinn and Mankind except that they worship Me.”***

[Surah Zaariyaat (51): Verse 56]



## Divine Monotheism (Tauheed): Intermediate

Allah then rewards us due to this devotion. One of these rewards is a greater level of recognition of Himself that He bestows upon us. This higher degree of recognition then becomes a cause by which we are inclined to worship and serve Allah in a more sincere manner.

Among the many forms of worship and devotion, prayers (Salaat) and supplications (Dua) have a special place. Holy Prophet (s.a.w.a.) says:

الصَّلَاةُ مِنْ شَرَائِعِ الدِّينِ وَفِيهَا مَرْضَاةُ الرَّبِّ عَزَّ وَجَلَّ وَهِيَ مِنْهَا جُ  
الْأَنْبِيَاءِ وَلِلْمُصَلِّي حُبُّ الْمَلَائِكَةِ وَهُدًى وَإِيمَانٌ وَنُورُ الْمَعْرِفَةِ

*"Prayer is from the paths of religion and in it is the satisfaction of the Lord, Mighty and Majestic be He. It is the path of Prophets (a.s.). For the praying one is the love of angels, guidance, faith, and the light of recognition."*

[Al-Khesaal by Shaikh Saduq (a.r.), vol. 2, p. 522]

Supplicating to Allah is considered such a great act of worship that Holy Prophet (s.a.w.a.) has described it in this manner:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

*"Supplicating is the essence of worship."*

[Wasaael al-Shia, vol. 7, p. 28]



## Divine Monotheism (Tauheed): Intermediate

It is during supplications and shedding tears for Allah that our recognition increases. In some supplications, we ask Allah to increase our recognition. We have been advised to recite the following supplication during the occultation of Imam Mahdi (a.t.f.s.) as a means of receiving recognition.

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِن لَّمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ

*O Allah! Introduce Yourself to me for if You do not introduce Yourself to me, I will not recognize Your Prophet.*

اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِن لَّمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ

*O Allah! Introduce Your Messenger (s.a.w.a.) to me for if You do not introduce Your Messenger (s.a.w.a.) to me, I will not recognize Your Proof (Hujjah).*

اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِن لَّمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

*O Allah! Introduce Your Proof (Hujjah) to me, for if You do not introduce Your Proof (Hujjah) to me, I will deviate from my religion."*

[Al-Kaafi, vol. 1, p. 337, H. 5]

### Conclusion

- Allah, the Almighty, has granted us His recognition in our innate nature
- However, due to sins and negligence, this innate nature gets veiled and covered



## Divine Monotheism (Tauheed): Intermediate

- There are various ways in which these veils over our recognition are uncovered
- Reminders by Prophets & Imams (a.s.), calamities and acts of Allah's worship are means to remove the veils over our innate nature and recognition of Allah
- We should pray to Allah that He grants us the recognition of Himself, His Messenger (s.a.w.a.) and His Proof (Hujjah)

### Questions

1. Which method for manifesting our innate knowledge of Allah and His recognition does the verse ***"Their Messengers said to them, 'Is there any doubt regarding Allah, the Maker of the heavens and the earth?"*** [Surah Ibrahim (14): Verse 10] refer to?
2. Use verses from the Holy Quran and traditions to explain how calamities and afflictions, manifest the knowledge of God bestowed within us.
3. How do acts of devotion and supplications help in increasing our recognition of Allah, the High?
4. Refer to the following verses of the Holy Quran regarding calamities and how Allah saves us during those times:
  - a. Surah An'aam (6): Verses 63-64
  - b. Surah Yunus (10): Verse 12
  - c. Surah Nahl (16): Verses 53-54
  - d. Surah Naml (27): Verse 62
  - e. Surah Luqmaan (31): Verse 32



## Lesson 5: Divine Monotheism (Tauheed)

The most important belief in Islam and all revealed religions is the belief in Divine Monotheism (Tauheed) or the Oneness of God. This belief is most emphasized in the words and actions of all divine guides. The Holy Quran has also given special attention to this belief.

### Divine Monotheism in the Holy Quran

In the Holy Quran, on one hand the oneness of Allah, the High, has been emphasized and on the other, the existence of other deities has been refuted:

وَالْهَكُمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

***"And your God is One God. There is no God but He, the Beneficent, the Merciful."***

[Surah Baqarah (2): Verse 163]

In this and many other verses, mankind is ordered to believe in only one God and to know that He is Kind and Merciful to all that He has created. This is the message of all divine Prophets (a.s.). Holy Prophet (s.a.w.a.), conveyed this message in his first public proclamation:

يَا مَعْشَرَ قُرَيْشٍ يَا مَعْشَرَ الْعَرَبِ أَدْعُوكُمْ إِلَى عِبَادَةِ اللَّهِ وَخَلْعِ الْأَنْدَادِ وَالْأَصْنَامِ وَأَدْعُوكُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ



## Divine Monotheism (Tauheed): Intermediate

*"O Quraysh and O Arabs! I invite you to the worship of Allah and shun those that you equate with Him and the idols. I invite you to testify that there is no God but Allah."*

[E'laam al-Waraa by Fazl Ibn Hasan al-Tabresi, p. 39]

No other religion has laid more emphasis on the oneness of God than Islam, wherein it is considered as the cornerstone of faith. The oneness of God is the pillar and main slogan of religion and all religious beliefs stem from or are ultimately rooted in it.

Jibraeel (a.s.) said to the Holy Prophet (s.a.w.a.):

إِنَّ أَصْلَ الدِّينِ وَدِعَامَتَهُ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ

*"Surely, the foundation of religion and its pillar is the belief that 'there is no God but Allah.'"*

[Behaar al-Anwaar, vol. 23, p. 247]

### Definition of Oneness

Oneness is literally defined as 'believing in God and that He is One and has no partners.'

[Kitaab al-Ain by Faraaheedi, vol. 3, p. 280; Lisaan al-Arab by Ibn Manzoor, vol. 3, p. 446]

However, believing in Oneness can have different levels. The first level of Oneness is to believe that He has no associates.



## Divine Monotheism (Tauheed): Intermediate

However, in the Holy Quran and traditions, a more precise definition has been introduced for Oneness. In many traditions, Oneness has been defined as "having no equal or similitude." According to this definition, Oneness of God means 'nothing is like Him' and 'none of His qualities and characteristics are like those of His creation'.

Imam Ja'far Sadiq (a.s.) defines oneness in this manner:

أَمَّا التَّوْحِيدُ فَأَنْ لَا تُجَوِّزَ عَلَى رَبِّكَ مَا جَازَ عَلَيْكَ

*"Oneness means that you must not permit (attribute) for your Lord whatever is permissible (attributable) to yourself."*

[Al-Tauheed by Shaikh Saduq (a.r.), p. 96, H. 1]

This tradition is a very precise definition for divine monotheism and shows that the belief in Allah being like His creatures in any of His characteristics will ultimately lead to associating others with the Almighty Allah.

When Imam Reza (a.s.) was asked about Oneness (Tauheed), he (a.s.) replied:

كُلُّ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَآمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ. قَالَ السَّائِلُ:  
قُلْتُ كَيْفَ يَقْرَأُهَا؟ قَالَ: كَمَا يَقْرَأُهَا النَّاسُ وَزَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي  
كَذَلِكَ اللَّهُ رَبِّي



## Divine Monotheism (Tauheed): Intermediate

*"Whoever recites Surah Tauheed and believes in it has indeed recognized Oneness." The questioner asked: "How should he recite it?" Imam (a.s.) replied: "Like how the people recite it." And he added to it "Such is Allah, my Lord. Such is Allah, my Lord."*

[Al-Kaafi, vol. 1, p. 91, H. 4; Al-Tauheed by Shaikh Saduq (a.r.), p. 284, H. 3]

This definition of Oneness can also be found in many supplications like Dua al-Iftetaah, thus:

الْحَمْدُ لِلَّهِ الَّذِي لَيْسَ لَهُ مُنَازِعٌ يُعَادِلُهُ وَلَا شَبِيهُهُ يُشَاكِلُهُ وَلَا ظَاهِرٌ يُعَاضِدُهُ

*"All praise is for Allah, Who has no opponent as His equal, and there is nothing similar that resembles Him, and there is no helper who can assist Him."*

[Tahzeeb al-Ahkaam by Shaikh Tusi (a.r.), vol. 3, p. 110]

## Allah is One in His Essence as well as His Attributes

As stated earlier, Oneness of Allah means that He has no similitude or equal in any of His aspects. His Essence has no limit, no size, and no composition. Like His Essence, Allah has no similitude even in His attributes. He is devoid of the attributes of His creatures.

The Holy Quran states:





## Divine Monotheism (Tauheed): Intermediate

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

***"There is nothing like him and he is the All-Hearing and All-Seeing."***

[Surah Shura (42): Verse 11]

Ameerul Momineen Ali Ibn Abi Talib (a.s.) says:

وَمَا زَالَ لَيْسَ كَمِثْلِهِ شَيْءٌ عَنْ صِفَةِ الْمَخْلُوقِينَ مُتَعَالِيًا

***"There is nothing like Him and He has always been higher than the attributes of the creations."***

[Al-Tauheed by Shaikh Saduq (a.r.), p. 50]

Imam Reza (a.s.) said:

فَكُلُّ مَا فِي الْخَلْقِ لَا يُوجَدُ فِي خَالِقِهِ

***"Then, whatever is found in the creation is not found in its Creator."***

[Behaar al-Anwaar, vol. 4, p. 230, H. 3 narrating from Al-Tauheed by Shaikh Saduq (a.r.), p. 40, H. 2 and Uyoono Akhbaar al-Reza (a.s.), vol. 1, p. 153, H. 51]

The Chief of Martyrs, Imam Husain (a.s.) voiced a similar statement:

لَإِنَّهُ لَا يُوصَفُ بِشَيْءٍ مِنْ صِفَاتِ الْمَخْلُوقِينَ



## Divine Monotheism (Tauheed): Intermediate

*"He cannot be described by any of the attributes of the creatures."*

[Tuhaf al-Uqool by Ibn Sho'ab Harraani (a.r.), p. 244]

Thus, God has no similitude in His attributes such as Knowledge and Power and none of His creations share any attributes with Him or are like Him.

### Only Allah should be worshipped

Oneness of Allah demands that we worship only Him and submit to none but Him. This has always been among the most important goals of all Prophets and Messengers (a.s.). Allah, the Almighty explains in the Holy Quran:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

***"And indeed, We sent in every nation a messenger (saying) worship Allah and keep away from Satan."***

[Surah Nahl (16): Verse 36]

Worshipping Allah, the Almighty, is accompanied with reverence and humility towards Him. Reverence has different degrees, the highest of which results in worshipping God. This degree is reserved for Allah only and in no way permissible for anyone or anything other than Him. Worshipping is the result of complete submission to Allah, the High.



## Divine Monotheism (Tauheed): Intermediate

Not all forms of reverence are considered acts of worship. We revere different people like our parents and teachers and even ask them for assistance where we feel they can help us. These are never considered as acts of worship and we only ask them for assistance in places where they have been given power by Allah.

Salafis and Wahhabis – as is their wont – have presented a crooked definition for worship and label many acts of reverence (such as visiting the tombs of the Imams (a.s.), intercession, and asking them for assistance) as polytheism, even though these acts are performed for someone who is inherently worthy of being worshipped and that is only God. If one asks Holy Prophet (s.a.w.a.) or any Imam (a.s.) for assistance while considering their existence independent from God, then he has certainly committed an act of polytheism. But if he considers them as a means for seeking assistance that Allah has permitted, then this act isn't polytheism. Thus, acts like visiting the graves of the holy infallibles (a.s.), seeking their intercession, or asking them for assistance, are completely consistent with Tauheed.

### Conclusion

- In Islam, Oneness of God (Tauheed) is the most important belief
- Belief in Tauheed means to reject any other partner or similitude for Allah, the High



## Divine Monotheism (Tauheed): Intermediate

- We cannot attribute anything to Allah with which we attribute the creation
- Allah is One in His Essence and has no similitude or equal in any way whatsoever
- None of the attributes of the creation can be attributed to Allah and He is far Exalted than anything which can be described for Him
- Allah alone must be worshipped
- Revering those whom Allah has commanded to be respected does not tantamount to worshipping them

### Questions

1. What role does the Tauheed play in our beliefs?
2. How has Tauheed been defined in traditions?
3. Why do Wahhabis consider visiting and revering the shrines of the Imams (a.s.) as acts of polytheism? How can we refute their claims?



## Lesson 6: Effects of Divine Recognition

In this lesson, we shall briefly look at few effects of Tauheed which, in themselves, are profound consequences of divine recognition. Since divine cognition has various levels, its effects also vary in different individuals. The higher the recognition, the deeper will be its effects and vice versa. It is not necessary that all the effects which we discuss, will be present in every person at every level. Hence, our aim is to see what are the different kinds of effects and blessings which divine recognition brings along, in a general sense.

Jameel Ibn Darraaj narrates that Imam Sadiq (a.s.) said:

إِنَّ مَعْرِفَةَ اللَّهِ عَزَّ وَجَلَّ أَنْتَ مِنْ كُلِّ وَحْشَةٍ وَصَاحِبٍ مِنْ كُلِّ وَحْدَةٍ وَنُورٍ  
مِنْ كُلِّ ظُلْمَةٍ وَقُوَّةٍ مِنْ كُلِّ ضَعْفٍ وَشِفَاءٍ مِنْ كُلِّ سَقَمٍ

*"Surely, the recognition of Allah, Mighty and Majestic be He, is a close friend in every solitude, a companion in every loneliness, a light in every darkness, a power in every weakness and a cure in every illness."*

[Al-Kaafi, vol. 8, p. 247, H. 347]

This tradition provides an overview of the various benefits of divine recognition and highlights some very important points:

1. A person who recognizes his Lord will never fear anything else. He will always know that none can cause any harm or damage to him without divine permission.



## Divine Monotheism (Tauheed): Intermediate

2. A person with divine recognition will find such solace in it that he will never consider himself to be lonely and helpless. He will find Allah to be his Best Confidant.
3. He will find salvation from the darkness of ignorance, disbelief, deviation and all vices through the light of divine recognition. He will always be aware of and tread the path of his Lord.
4. He will not find himself weak in fulfilling any of the religious obligations. He will begin every work by seeking help from the Power and Might of Allah.
5. Divine recognition is the cure for every physical and spiritual illness. A person with divine recognition will always depend on Allah and seek the cure of every illness from Him.

These are such extraordinary effects and blessings of divine recognition from which we, due to not reaching that level, are deprived of till now.

Let us now briefly look at those signs and indicators which are reflective of divine cognition in a person. The presence and manifestation of these signs are indicative of whether a person truly recognizes his Lord or not.

### First Indicator of Divine Recognition – Fear

Holy Prophet (s.a.w.a.) said:

مَنْ كَانَ بِاللَّهِ أَغْرَفَ كَانَ مِنَ اللَّهِ أَخْوَفَ

*"Whoever is more cognizant of Allah is more fearful of Allah."*

He (s.a.w.a.) further advised Abdullah Ibn Mas'ood:



## Divine Monotheism (Tauheed): Intermediate

يَا ابْنَ مَسْعُودٍ اخْشِ اللَّهَ بِالْغَيْبِ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَرَهُ فَإِنَّهُ يَرَاكَ يَقُولُ  
اللَّهُ تَعَالَى ﴿مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ادْخُلُوهَا  
بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ﴾

*"O Son of Mas'ood! Fear Allah in secret as if you can see Him. For even if you do not see Him, He surely sees you. Allah, the High says, 'Whoever fears the Beneficent in secret and comes with a repentant heart: Enter it in peace, that is the day of abiding.' [Surah Qaaf (50): Verses 33-34]"*

[Behaar al-Anwaar, vol. 67, pp. 393-394, H. 64]

For a moment, let us think and ponder over the fact that to what extent have we wronged our Merciful and Generous Creator. If He wants, He can punish us for every single sin and wrong act of ours, and we deserve it. If He really does so, then is there anyone who can save us from His chastisement? If only we knew the divine chastisement which would befall us for disobeying Allah, the Exalted, we would have certainly refrained from every evil action.

Imam Zain al-Aabideen (a.s.) alludes to this fact in the supplication of Abu Hamza Thumaali thus:

وَلَوْ خِفْتُ تَعْجِيلَ الْعُقُوبَةِ لَا جُنُبْتُهَ

*"And had I feared the hastening of punishment, I would have certainly refrained from it (evil deeds)."*

But He withholds His punishment out of His infinite Grace, as if He has overlooked our evil deeds. The supplication continues:



## Divine Monotheism (Tauheed): Intermediate

تَسْتُرُ الذَّنْبَ بِكَرَمِكَ وَتُؤَخِّرُ الْعُقُوبَةَ بِحِلْمِكَ

*"You conceal the sins with Your Benevolence and You delay the punishment with Your Forbearance."*

فَلَكَ الْحَمْدُ عَلَى حِلْمِكَ بَعْدَ عِلْمِكَ وَعَلَى عَفْوِكَ بَعْدَ قُدْرَتِكَ

*"Then, all Praise is for You for Your Forbearance despite Your Knowledge and Your Forgiveness despite Your Power."*

وَيَحْمِلُنِي وَيُجَرِّئُنِي عَلَى مَعْصِيَتِكَ حِلْمُكَ عَنِّي

*"And Your Forbearance of me took over me and made me audacious to disobey You."*

[Misbaah al-Mutahajjid by Shaikh Tusi (a.r.), vol. 2, p. 584]

It is this respite which Allah grants us that makes us negligent of Him. Imam Zain al-Aabideen (a.s.) further teaches us to confess regarding this in the same supplication later:

أَنَا الَّذِي عَلَى سَيِّدِهِ اجْتَرَأْتُ أَنَا الَّذِي عَصَيْتُ جَبَّارَ السَّمَاءِ

*"I am the one who has been audacious in front of his Master. I am the one who has disobeyed the Subduer of the sky."*

[Ibid, p. 589]

The calamities which befall us as a result of our sins are trivial as compared to Allah's Forgiveness and Mercy.

The Holy Quran states,





## Divine Monotheism (Tauheed): Intermediate

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

***"And what befalls you from the calamities then it is due to what your hands have earned, while He forgives most."***

[Surah Shura (42): Verse 30]

It is this realization of '**who we are sinning against**' is what will instill fear of Allah within us and help us refrain from His disobedience.

Ameerul Momineen (a.s.) said:

عَجِبْتُ لِمَنْ عَرَفَ اللَّهَ كَيْفَ لَا يَشْتَدُّ خَوْفُهُ

*"I am amazed at the one who recognizes Allah, how can his fear (of Allah) not be severe!"*

[Tasneef-o-Ghurar al-Hikam, p. 190, H. 3677]

## Second Indicator of Divine Recognition – Hope

Fear and hope are two sides of the same coin. There is no doubt that apart from the divine representatives (a.s.), no human being is infallible. However, despairing of Allah's mercy and assuming that He will not forgive our sins is a great sin in itself. The Holy Quran states:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ بِمِيعَاتٍ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



## Divine Monotheism (Tauheed): Intermediate

***“Say: O My servants who have wronged themselves! Do not despair of Allah’s Mercy. Certainly, Allah forgives all sins. Indeed, He is Most-Forgiving, Most-Merciful.”***

[Surah Zumar (39): Verse 53]

### Notes:

- This verse is specifically for the sinners because every sin is an injustice upon one’s self
- Almighty Allah has commanded Holy Prophet (s.a.w.a.) to inform the sinners that they should not despair of Allah’s mercy
- Despairing of Allah’s mercy is among the major sins for which the Almighty Allah has promised Hell
- It means that the sin committed by a person is smaller than despairing of Allah’s mercy

For a moment, let us ponder over what could be the possible consequences if there was no hope for forgiveness of sins, no intercession or mediation in front of Allah, the High. Every person who committed even a single sin would then be liable for eternal punishment because of defying divine commands. Since this person would know that he is deemed for Hell-fire, there would not be any motivation for him to improve himself into a better human being. As a result, he would continue sinning and audaciously any and every kind of wrong act including heinous crimes like infringing upon the rights of others, theft, murder, etc. Consequently, mankind would have been completely destroyed long ago. It is the hope for forgiveness of sins which motivates people to perform good deeds, transforms them and enables humanity to exist in this world.



## Divine Monotheism (Tauheed): Intermediate

Hurr Ibn Yazid al-Riyaahi (a.r.) left the army of Ibn Ziyaad to join the camp of Imam Husain (a.s.) on the day of Aashura purely in the hope of forgiveness. He said to Imam (a.s.):

"I have indeed come to you repenting to my Lord from what I did earlier, and offering myself for you until I die in front of you. Do you think there is forgiveness for me in this?"

Imam Husain (a.s.) replied: *"Yes. Allah has accepted your repentance and forgiven you."*

[Waq'ah al-Taff (Maqatal-o-Abi Mikhnaf), pp. 214-215]

Allah's mercy is infinite and far greater than what we can even think of. A slave of Imam Ja'far Sadiq (a.s.) narrates:

"There were some supplications with the Imam (a.s.) which he used to recite after every obligatory prayer. So, I inquired from him, 'O son of Allah's Messenger (s.a.w.a.)! Teach me this supplication of yours which you recite.' Imam (a.s.) replied, *"When you recite the Zuhr prayers, say ten times:*

بِاللَّهِ اعْتَصِمْتُ وَبِاللَّهِ أَتَّقِي وَعَلَيْهِ أَتَوَكَّلُ

*"I hold fast only unto Allah and I trust only Allah and only upon Him do I rely." Then recite:*

اللَّهُمَّ إِنْ عَظَمْتَ دُنُوِي فَأَنْتَ أَعْظَمُ وَإِنْ كَبُرْتَ تَفَرُّيْطِي فَأَنْتَ أَكْبَرُ وَإِنْ دَامَ بُحْلِي فَأَنْتَ أَجْوَدُ اللَّهُمَّ اغْفِرْ لِي عَظِيمَ دُنُوِي بِعَظِيمِ عَفْوِكَ وَكَبِيرَ تَفَرُّيْطِي بِظَاهِرِ كَرَمِكَ وَاقْمَعْ بُحْلِي بِفَضْلِ جُودِكَ اللَّهُمَّ مَا بَيْنَا مِنْ نِعْمَةٍ فَمِنْكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ



## Divine Monotheism (Tauheed): Intermediate

*"O Allah! If my sins are great then You are far greater. If my negligence is big then You are far bigger. If my stinginess is continuous then You are far generous. O Allah! Forgive for me my greater sins by the greatness of Your forgiveness, my big negligence by the manifestation of Your Blessings and curb my stinginess by the grace of Your Generosity. O Allah! Whatever bounty is with us then it is from You. There is no god except You. I seek forgiveness from You and I repent to You."*

[Behaar al-Anwaar, vol. 83, pp. 73-74, H. 7 narrating from Falaah al-Saael by Sayed Ibn Tawoos (a.r.), p. 177]

This supplication not just teaches us the method of seeking forgiveness in front of Allah, the Almighty, but actually makes us hopeful of receiving divine mercy. Both, Holy Quran and teachings of Ahlul Bait (a.s.) greatly emphasize on seeking forgiveness from Allah with a firm hope and belief that He will certainly forgive. In the famous supplication taught by Ameerul Momineen (a.s.) to Kumail Ibn Ziyaad Nakhai (a.r.), we recite:

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ

*"O Allah! Forgive my sins which tear apart the protections"*

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النَّعَمَ

*"O Allah! Forgive my sins which bring down adversities"*

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ

*"O Allah! Forgive my sins which alter the bounties"*



## Divine Monotheism (Tauheed): Intermediate

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ

*"O Allah! Forgive my sins which block the supplication (from acceptance)"*

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ

*"O Allah! Forgive my sins which cut-off hopes"*

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ

*"O Allah! Forgive my sins which bring down calamities"*

اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَكُلَّ خَطِيئَةٍ أَخْطَأْتُهَا

*"O Allah! Forgive for me every sin which I have committed and every mistake which I have made."*

[Al-Misbaah by Shaikh Kaf'ami, p. 555]

Hope in Allah, the High, is one of the defining attributes and qualities of a believer. Traditions have laid emphasis on the fact that a believer must always be between these two conditions of fear and hope.

Imam Ja'far Sadiq (a.s.) narrates that my father, viz. Imam Muhammad Baqir (a.s.), used to say:

إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا وَفِي قَلْبِهِ نُورٌ إِنْ نُورُ خَيْفَةٍ وَنُورٌ رَجَاءٍ لَوْ زَنَ  
هَذَا لَمْ يَزِدْ عَلَى هَذَا وَلَوْ زَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا



## Divine Monotheism (Tauheed): Intermediate

*"Surely, there is no believing servant except that in his heart there are two lights – light of fear and light of hope. If this (fear) is weighed it will not be more than that (hope) and if that (hope) is weighed, it will not be more than this (fear)."*

[Al-Kaafi, vol. 2, p. 71, H. 13]

In other words, fear and hope are two lights which illuminate the soul of a person in such a way that as much as he fears the Almighty Allah, he hopes in receiving His forgiveness as well. One does not outweigh the other. Ameerul Momineen Imam Ali Ibn Abi Talib (a.s.) has beautifully summarized fear and hope in the following advice:

يَا بُنَيَّ خَفِ اللَّهَ خَوْفًا أَنَّكَ لَوْ أَتَيْتَهُ بِحَسَنَاتِ أَهْلِ الْأَرْضِ لَمْ يَقْبَلْهَا مِنْكَ  
وَأَرْجُ اللَّهَ رَجَاءً أَنَّكَ لَوْ أَتَيْتَهُ بِسَيِّئَاتِ أَهْلِ الْأَرْضِ غَفَرَهَا لَكَ

*"My dear son! Fear Allah in such a way that even if you go to Him with the good deeds of all the people of the earth, He will not accept from you and hope in Allah such that even if you go to Him with the evil deeds of all the people of the earth, He will forgive those for you."*

[Behaar al-Anwaar, vol. 67, p. 394]

### Third Indicator of Divine Recognition – Submission

The ultimate yardstick and manifestation of divine recognition is submission to divine commands. Islam is the religion of submission. Ameerul Momineen (a.s.) said:

إِنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ



## Divine Monotheism (Tauheed): Intermediate

*"Surely Islam is submission."*

[Al-Kaafi, vol. 2, p. 45, H. 1]

Imam Ja'far Sadiq (a.s.) narrates that Imam Husain (a.s.) wrote in a lengthy letter:

وَأَعْلَمُوا أَنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَالتَّسْلِيمَ هُوَ الْإِسْلَامُ فَمَنْ سَلَّمَ  
فَقَدْ أَسْلَمَ وَمَنْ لَمْ يُسَلِّمْ فَلَا إِسْلَامَ لَهُ

*"And know that surely Islam is submission and submission is Islam. So, the one who submits has indeed accepted Islam and the one who does not submit, there is no Islam for him."*

[Al-Kaafi, vol. 8, p. 11, H. 1]

Submission to divine commands encompasses the entire religion viz. beliefs (Aqaed), morals (Akhlaaq), etiquette (Aadaab) and religious laws (Ahkaam). For each of these, there are limits defined in Islam and transgressing those limits might take a person out of the realm of Islam.

Every practicing Muslim has two important responsibilities regarding each of these aspects.

1. To believe in all of them in terms of whatever Almighty Allah and His Messenger (s.a.w.a.) have conveyed
2. To act upon them according to what Almighty Allah and His Messenger (s.a.w.a.) have commanded

The Holy Quran states:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا



## Divine Monotheism (Tauheed): Intermediate

***“And whatever the Messenger gives you then accept it and whatever he forbids you from then keep away”***

[Surah Hashr (59): Verse 7]

### Notes:

- This is a command for absolute obedience of Holy Prophet (s.a.w.a.)
- Holy Prophet (s.a.w.a.) has complete authority over us which has been granted to him by Almighty Allah
- It means whatever the Holy Prophet (s.a.w.a.) commands us to perform or refrain from, we have to adhere to it whole-heartedly
- After Holy Prophet (s.a.w.a.), this authority was transferred to his successors viz. the 12 Imams (a.s.)
- Submission to Allah, Blessed and High be He, is nothing but submission to the commands of Holy Prophet (s.a.w.a.) and the infallible Imams (a.s.)

Complete submission demands that we do not consider religion to be a matter of convenience wherein a person follows some aspects and ignores the others which may not suit him. The Holy Quran states:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ  
يَقُولُونَ نُوْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ  
سَبِيلًا

***“Surely those who disbelieve in Allah and His Messengers and intend to make a distinction between Allah and His***





## Divine Monotheism (Tauheed): Intermediate

***Messengers and say: We believe in some and disbelieve others, and they desire to take a course between those."***

[Surah Nisaa (4): Verse 150]

We shall now briefly look at some of the divine commands regarding few actions which are an integral part of Islam.

### Obedience of Almighty Allah

Muhammad Ibn Muslim (r.a.) narrates from Imam Baqir (a.s.):

لَا تَذْهَبْ بِكُمْ الْمَذَاهِبُ فَوَاللَّهِ مَا شِيعْتُنَا إِلَّا مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ

*"Do not let other sects take you away because by Allah, he is not our Shia except the one who obeys Allah, Mighty and Majestic be He."*

[Al-Kaafi, vol. 1, p. 73, H. 1]

### Prayers

Abu Baseer narrates that I heard Abu Ja'far Imam Muhammad Baqir (a.s.) say:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ فَإِنْ قُبِلَتْ قُبِلَ مَا سِوَاهَا

*"Surely the first thing which a servant shall be accounted for is prayer. If it is accepted, everything else will also be accepted."*

[Al-Kaafi, vol. 3, p. 268, H. 4]

### Supplication

Imam Ja'far Sadiq (a.s.) said:



## Divine Monotheism (Tauheed): Intermediate

عَلَيْكُمْ بِالْإِدْعَاءِ فَإِنَّكُمْ لَا تَقْرَبُونَ بِمِثْلِهِ وَلَا تَتْرَكُوا أَصْغِيرَةً لِصِغَرِهَا أَنْ  
تَدْعُوا بِهَا إِنَّ صَاحِبَ الصِّغَارِ هُوَ صَاحِبُ الْكِبَارِ

*"Supplication is obligatory upon you; for surely you will never attain proximity (near Allah) like it. And do not forsake the smaller ones due to their minuteness. You ask for those (as well). Surely the people of small things are truly the people of bigger things."*

[Al-Kaafi, vol. 2, p. 467, H. 6]

### Tasbeeh

Abu Haroon al-Makfoof narrates that Imam Sadiq (a.s.) said:

يَا أَبَاهَارُونَ إِنَّا نَأْمُرُ صَبِيَانَنَا بِتَسْبِيحِ فَاطِمَةَ عَ كَمَا نَأْمُرُهُمْ بِالصَّلَاةِ  
فَالرَّمَةُ فَإِنَّهُ لَمْ يَلْزَمَهُ عَبْدٌ فَشَقِيَ

*"O Abaa Haroon! Surely, we command our children to recite Tasbeeh of Fatima (s.a.) like we command for prayers. So, be particular about it for surely a servant who is not particular about it will indeed become wretched."*

[Al-Kaafi, vol. 3, p. 343, H. 13]

### Fasting

The Holy Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ  
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ



## Divine Monotheism (Tauheed): Intermediate

***"O those who believe! Fasting has been prescribed for you, just as it was prescribed for those before you so that you may guard (against evil)."***

[Surah Baqarah (2): Verse 183]

### Reciting the Holy Quran

Imam Ja'far Sadiq (a.s.) said:

الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ وَأَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً

*"The Holy Quran is the covenant of Allah upon His creation. Then certainly it is appropriate for a Muslim to look at his covenant and recite from it fifty verses daily."*

[Al-Kaafi, vol. 2, p. 609, H. 1]

### Truthfulness

Holy Prophet (s.a.w.a.) said in his advice to Abuzar Ghifaari (r.a.):

قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا

*"Speak the truth, even if it is bitter."*

[Al-Khesaal, vol. 2, p. 526, H. 13]

### Obedience to Parents

Imam Ja'far Sadiq (a.s.) was asked about the verse

وَبِالْوَالِدَيْنِ إِحْسَانًا



## Divine Monotheism (Tauheed): Intermediate

***"And do goodness to parents"*** [Surah Bani Israel (17): Verse 23]

"What is this goodness?"

Imam (a.s.) replied:

*"Goodness is that you give both of them the best company, do not compel both of them to ask you for something which they need even though they might be needless of it (asking you)."*

[Al-Kaafi, vol. 2, p. 157, H. 1]

### Maintaining good relations with family

Abu Hamza Thumaali narrates that Abu Ja'far Imam Muhammad Baqir (a.s.) said:

صِلَةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَتُثَمِّي الْأَمْوَالَ وَتَدْفَعُ الْبَلَوَى وَتَيْسِّرُ  
الْحِسَابَ وَتُنَسِّي فِي الْأَجَلِ

*"Maintaining good relations purifies actions, increases wealth, wards off calamities, eases accounting and delays the time of death."*

[Al-Kaafi, vol. 2, p. 150, H. 4]

### Avoiding Forbidden Food

Holy Prophet (s.a.w.a.) said:

الْعَمَلُ مَعَ أَكْلِ الْحَرَامِ كَنَقْلِ الْمَاءِ فِي الْمُنْخَلِ

*"Action accompanied with forbidden food is like carrying water in a sieve."*

[Behaar al-Anwaar, vol. 67, p. 286]



## Divine Monotheism (Tauheed): Intermediate

### Conclusion

- Divine recognition is characterized by its effects
- Higher the recognition, deeper and more profound will be its effects
- A person with Allah's recognition will never feel lonely even under the toughest of situations
- Divine recognition is manifested in the actions of a person
- The first and most important effect of divine recognition is fear of Allah, the Almighty
- A person who knows that Allah is always watching him will never dare to disobey Him
- Despite the fact that the Almighty Allah is always watchful over us, He withholds His punishment and gives us the opportunity to repent and seek forgiveness
- If only a person realizes that who is he sinning against, then he will never go near sins
- The second effect of divine recognition is hope in Allah because no human being is infallible
- Allah, Blessed and High be He, forgives our sins on account of His infinite grace
- It is our responsibility to continuously seek Allah's forgiveness by way of supplications and being particular about our actions
- Finally, divine recognition must lead us towards complete submission to Allah's commands



## Divine Monotheism (Tauheed): Intermediate

- Submission to divine commands is not a matter of convenience
- We must submit to all the commands and prohibitions of the Almighty Allah, Holy Prophet (s.a.w.a.) and the infallible Imams (a.s.)
- This submission comprises of beliefs (Aqaed), morals (Akhlaaq), etiquette (Aadaab) and following religious laws (Ahkaam)

### Questions

1. What are the various benefits of divine recognition?
2. Why should a person fear Allah, the Almighty?
3. Which of these is a greater – committing a sin or despairing of Allah's mercy? Explain with the help of a Quranic verse.
4. Why should a person be hopeful of forgiveness?
5. What is more important – fear of Allah or hope in Allah? Explain with the help of a tradition.
6. What is the yardstick for divine submission? Explain with the help of a tradition.
7. Religion is not a matter of convenience. Explain with the help of a Quranic verse.