

Part 3.2: Relationship between Allah and His Creation

We were talking as to which word the word 'ism' in 'bismillah' is connected. In this regard there are several possibilities as I have mentioned.

The Creator and the Created

We cannot understand certain questions in this regard unless we know what sort of relationship there exists between Allah and the creation. We talk about this relationship either parrot-like and repeat some set words, or occasionally in addition to that advance some arguments also. A stage higher than this is the privilege of some other people.

Anyhow the relationship between Allah and the creation is not of the sort that exists, for example, between father and son, that is between two things existing independently but related to each other. The sun and its rays are an example of a closer relationship. In this case also the sun and its rays are two different things, each having a separate existence to some extent. Man and his mental and physical faculties are an example of another kind of relationship.

Even in this case man and his faculties are not identical, though they are closely related. Unlike all these examples, the relationship between the existing things and Allah, Who is the source of their existence, is of quite a different kind and cannot be compared to any of the relationships mentioned above. At several places in the Qur'an and the traditions the relationship between Allah and His creation has been described as Allah's glory. The Qur'an says:

When his Lord revealed His glory to the mountain. (Surah al-A'raf, 7: 143).

There is a sentence in the Samat Supplication which says:

'By the light of Your glory You revealed to the mountain and thus sent it down crashing...'

At another place the Qur'an says:

Allah takes away the souls at the times of their death. (Surah az-Zumar, 39:42)

while it is known that taking away the souls is the job of the Death Angel. If somebody kills a person, in that case also it is said that he has put him to death. At another place the Qur'an says:

You did not throw when you threw (the pebbles), but Allah threw. (Surah al-Anfal, 8: 17)

All this is the description of a light and a glory. If we ponder over this concept, certain questions occur to our mind.

Meanings of Al-Hamd

We said earlier that the first possibility about the definite article in al-Hamdu is that it might be denoting comprehensiveness. In that case hamd (praise) would mean all praises, and the word 'hamd' as well as the word, 'ism' will have a sense of multitude. From this point of view 'al-hamdu lillahi' would mean that every praise that is made is that of Allah, for it is always the praise of some aspect of His manifestation or glory.

The sun manifests itself in its rays. Man is manifested in his seeing and hearing faculties. Allah manifests Himself far more clearly in every creation of His. Therefore, when anything is praised actually a manifestation of Allah's glory is praised.

As all the existing things are the signs of Allah, they are His names. According to the second possibility we mentioned, the meaning would be diametrically different, and 'al-hamdu lillahi' would signify that no praise made by any praiser was that of Allah, although in this case also His glory is revealed in all the objects which are praised. But our praise cannot be absolute, nor are we capable of praising the Absolute Being.

Anyhow, as all pluralities are lost and absorbed in the unity of the Absolute Being, it may be said that from one angle even in this case it is the Absolute Being that is praised. The only difference is of the angle from which you look at this issue. If you look at it from the angle of plurality, then every praise would be that of Allah, every existing thing would be His name and every name would be different from other names.

According to this possibility the meaning of bismillah will be different from its meaning according to the other possibility. The main feature of this possibility is that a sense of numerousness is implied in the conception of 'ism' or name. Allah is the name in which the stage of multitude and detail is taken into consideration. This name is the 'Exalted Name' in which Allah's glory is revealed.

Divine Glory in Everything

The glory of Allah's Exalted Name is revealed in everything. Allah's name Rahman (Beneficent) is the reflection of His beneficence in the state of action and His name Rahim (Merciful) is the reflection of His mercy in the state of action. The same applies to 'rabbil 'alamin' (Lord of the Universe), 'iyyaka na'budu' (You we worship) etc.

According to the second possibility, hamd (praise) in 'al-hamdu lillah' signifies absolute and unqualified praise. In this case the conception of Allah, Rahman and Rahim will also be a little different. According to the first possibility 'ism' (name) means every existing thing with reference to its function.

In other words, as the function of anything changes, it becomes a different 'ism' or name. But according to the second possibility 'hamd' in 'al-hamdu lillah' signifies unqualified and absolute 'hamd' with the names of Allah, Rahman and Rahim.

Allah alone can perform such a 'hamd' or praise and He does so with a name that is the name of the manifestation of His glory at the stage of self. In other words, He praises Himself with some of His names at this stage. Allah is the comprehensive name at the stage of self, not at the stage of manifestation.

Allah's every name at this stage is His glory. Rahman (Munificent) is the name of His munificence at the stage of self. Rahim (Merciful) is the name of His mercy at the stage of self. The same is the case with such other names as Rab (Sustainer) etc.

These conceptions can be proved by means of higher philosophy which is different from commonly known ordinary philosophy. But the case of the holy men, the friends of Allah is quite different. They have perceived and grasped these things by traversing the stages of spiritual journey.

Prophets' Observations and Experiences

The holy men cannot tell others what they see. Even in the Holy Qur'an many sublime truths have been mentioned in a simplified and diluted form so that they may be communicated even to the ordinary people not yet free from their low and base desires.

In this respect the hands of the Holy Prophet himself were tied. He was not allowed to explain the truths to the people in clear terms and therefore he stated the truths in a weakened form. The Qur'an has many degrees of meanings and has been revealed in 70 or 70,000 layers.

Having been reduced in intensity in each layer it has come to us in a form which we may be able to understand with our limited intellect. Telling us about Himself Allah says:

Will they not regard the camels how they have been created? (Surah al-Ghashiya, 88: 17)

It is our bad luck that while describing lower creations like sun, sky, earth and man, the Prophets felt that there was a knot in their tongue and that they could not express the truth in clear words:

O my Lord! Open my chest for me; make the matter easy and untie the knot in my tongue. (Surah Taha, 20:25)

Other Prophets also had knots in their tongues as well as their hearts, and for that reason they could not express the truths exactly as they perceived them. They tried to a certain extent explain them to us through examples and illustrations.

When an example of camel is used to explain to us the existence of Allah, it should not be difficult to understand where we stand. In fact we are no better than animals, and as such the knowledge we can obtain must be very defective. As for the Prophets the Qur'an says at one place:

And when his Lord revealed His glory to the mountain, He sent it crashing down. And Moses fell down senseless (Surah al-A'raf, 7: 143).

When Allah imparted special spiritual training to Moses he said to Allah: *'My lord, let me see you.'* Obviously an eminent Prophet cannot ask for seeing Allah with his physical eyes. Therefore his request must have been for a kind of seeing appropriate to the seer and the object to be seen. But even this kind of seeing was not possible, Moses said to Allah: *'My Lord! Let me see you.'* The answer was: *'you will not see Me.'* Allah further said: *'But gaze upon the mountain.'*

What is meant by the mountain here? Does it signify Mount Sinai? Was it that the glory that could not be revealed to Moses, could be revealed to this mountain? If some other people had been present at the Mount Sinai at that time, could they also see the revelation of Allah's glory? The sentence, *'Gaze upon the mountain'* implies a promise. Allah said:

***'You cannot see Me. But gaze upon the mountain. If it stands still in its place, then you will see Me.'* (Surah al-A'raf, 7: 143)**

There is a possibility that the mountain here might have meant the remnant of egoism still left in Moses. As the result of the revelation of glory the mountain was smashed. In other words egoism of Moses was completely done away with. *'And Moses fell down senseless.'* That means that Moses reached the stage of completely passing away of his human attributes.

What happened to Moses is a story for us, but for the Prophets it is an experience. This experience has been narrated to us in the form of a story because we are not yet free from egoism. The mention of the mountain or the Mount Sinai is only for our sake.

Meaning of Glory

People like us think that the glory revealed to Prophet Moses was a light seen by him. It might have been seen by others too. What a novel idea! As if it was a light that could be seen by everybody. Jibra'il (Gabriel), – the Holy Ghost used to recite the Qur'an before the Holy Prophet. Could others hear him? We do not have the slightest idea of the reality and our knowledge is confined to hearsay.

The Prophets can be compared to a person who saw a dream or witnessed something, but is unable to describe what he saw and others are also not fit to understand what he says. The same is the case with the Prophets. Neither they can describe what they see, nor can we understand what they say.

No doubt the Prophets have said something, but we can understand only that which is comprehensible to us. The Qur'an contains everything. It has the rules of law as well as the stories, to the underlying idea of which we do not have access, but we can understand what they apparently mean.

There are certain things in the Qur'an by which everybody can be benefited to some extent, but in the real sense the Holy Qur'an could be understood only by him to whom it was addressed. Of course those Holy men, who were both trained and instructed by the Holy Prophet direct or later imbibed his teachings, also understand the Qur'an.

Through the Holy Ghost the Qur'an was revealed to the heart of the Holy Prophet. The Qur'an itself says:

The Holy Ghost descended with it on your heart (Surah ash-Shu'ra, 26: 193)

The Qur'an was revealed many a time and each time it was revealed in a more diluted form. The Qur'an says:

We revealed it on the Night of Power. (Surah al-Qadr, 97: 1).

On each Night of Power the same glory is revealed, but on a reduced scale.

In short the Qur'an was revealed to the heart of the Holy Prophet many a time. It was revealed in stages, grades and layers till it finally assumed the form of words.

Nature of the Qur'an

The Holy Qur'an is not a collection of words, nor is it a thing that could be seen, heard or expressed in words. Nor is it a mode or a quality. It has been accorded an easy form for the benefit of us, who could neither hear it nor see it. Those who were really benefited by the Qur'an, were trained on different lines.

Their method of deriving benefit from the Qur'an was quite different. They had a special way of attending to the source from which the Qur'an has emerged. Glory of Allah is revealed from the hidden world and reaches the physical world after having been reduced gradually in intensity.

As there is a vast difference between the various grades of the hidden world and the corresponding grades of the physical world, similarly there is a vast difference between our perception and the perception of those who are superior to us and then between their perception and the perception of those who are still higher.

The Prophets and the Imams enjoy the highest grade of perception. Only they can have that divine glory revealed to them which was witnessed by Prophet Musa and which is mentioned in the Qur'an when it says:

When his Lord revealed His glory to the mountain. ..(7:143) This even has been hinted at in the Samat Supplication also. The Qur'an says:

...a voice was heard saying: 'Moses, surely I am [Allah] your Lord...(20:11-12)

Each of these things is perfectly all right in itself. As for the question what should we do if we want to learn the Qur'an, it must be remembered that these things are not a subject for learning and teaching.

Exegesis of the Qur'an

If we are interested in the interpretation of the Qur'an, we have to study those commentaries which are well-known and commonly available. Some of these commentaries occasionally mention some of these subjects, but all that they say amounts to leading the blind by the blind. The Qur'an deals with all these questions, but only for him who can understand them. It has been said: 'Only he to whom it is addressed, knows the Qur'an.' This fact has been alluded to in the following verses:

The Holy Spirit descended with it on your heart. (26:193)

We revealed it on the Night of Power (97:1)

Nobody can witness the reality of the Qur'an except the Holy Prophet, who was the first addressee of the Qur'an. Here there is no question of intellectual perception nor of any proof or argument. It is a question of witnessing the truth, not with the eye or with the mind, but with the heart, and for that matter, not an ordinary heart, but the heart of the Holy Prophet, who himself was the heart of the world.

The Holy Prophet witnessed the reality of the Qur'an. As its first addressee he knew the Qur'an well. But even he expressed the truth in veiled words and by means of examples. How can we explain sunlight to a blind man? What language should we use for this purpose? Where can we find the appropriate words?

All that we can say is that sight is possible in the light only. What can he who has seen the divine light tell the one who has not seen it? What can he who has a knot in his tongue tell him who has a knot in his ears. The Prophets had a knot in their tongues because their listeners lacked the capacity of understanding what they said.

The Holy Prophet's Embarrassment

This knot was causing a great deal of worry and inconvenience to the Holy Prophet who wondered to whom he should explain the Qur'an which was revealed to his heart. Perhaps there were a good number of things which could not be told to anybody except the person who was occupying the position of absolute Wilayat.

The Holy Prophet is reported to have said: 'No Prophet has been tortured so much as I have been.'¹ If this report is correct, it might have implied among other things that the Holy Prophet was unable to convey to others what he wanted to convey. His position in this respect was that of a father keen to show the sun to his blind child. His frustration can easily be imagined.

The father wants to explain the sunlight to his child, but on account of child's blindness he is unable to do so. He does not find suitable words to convey what he wants to convey.

It is said that knowledge is a great hurdle. It prevents people from undertaking gnostic journey and instead involves them into intellectual questions and scientific theories. For the Holy men knowledge is the greatest barrier and veil.

The more the knowledge, the bigger hurdle it will prove. Man being egoistic and self-centered, feels elated by his limited knowledge and thinks that there is nothing beyond what he knows. Only a few persons guided by the help of Allah refrain from such false notion and silly thinking.

Tendency of Monopolization in Knowledge

Everybody thinks that knowledge is confined to what he has learnt and all achievements depend on it. The jurist holds that the only branch of knowledge that exists is jurisprudence. The gnostic thinks that there is nothing except gnosis.

The philosopher is of the opinion that everything other than philosophy is useless. The engineer maintains that only engineering is important. Nowadays, it is said that knowledge is only that which can be proved by experiment and observation. Everything else is unscientific. Thus knowledge is a big hurdle. There are other hurdles too, but this is the biggest.

Knowledge, which was expected to be a beacon light and a guide has become a hurdle, an obstacle. That is true of all kinds of formal knowledge. Formal knowledge does not allow man to become what he should. It makes him egoistic. Its adverse effect on an untrained mind leads man backward.

As knowledge accumulates, its disadvantages and harmful effects grow. It is no use sowing seeds in a barren soil. A barren soil and untrained mind averse to the name of Allah are alike. Some people are scared by philosophical questions, although philosophy is a branch of formal knowledge. Similarly philosophers shy of from gnosis, while the gnostics consider all formal knowledge to be an idle talk.

Formal Knowledge is a Hurdle in the Way of Remembering Allah

I do not know what we should become, but I know that our training should be such that our formal knowledge should not be a hurdle in the way of remembering Allah. This is an important question. Our pre-occupation with knowledge should not make us forget Allah.

Our pride on account of our knowledge should not make us self-conceited and away from the source of all perfection. Such a pride is common among the scholars and intellectuals irrespective of the fact whether they are the scholars of medical sciences, Islamic sciences or rational sciences. If heart is not purified the emergence of such a pride is natural. It keeps man away from Allah.

How is it that the study of a book often absorbs man's entire attention, but prayer does not? I had a friend who is dead now. Whenever he forgot something and could not recollect it, he used to say: 'Let me stand up for offering prayers. I hope I'll immediately recollect it.'

He thought as if while offering prayers man was not required to pay attention to Allah and was free to think of anything on the face of earth, even to try to solve any scientific question if he wanted.

Knowledge which was meant to help man reaching his goal can thus prevent him from doing so.

Religious law and other branches of religious knowledge are only a means, which enable us to act according to Islamic injunctions.

Even action according to Islamic injunctions is not an end in itself. The real objective is to awaken our conscience so that we may be able to reach the veils of divine light after crossing the veils of darkness. According to a tradition there are 70,000 veils of divine light. The number of the veils of darkness is also stated to be the same. Further, the veils of divine light are also after all veils or screens. We have not yet come out of the veils of darkness, to say nothing of the veils of light. We are still wriggling in the veils of darkness.

As the luck would have it, the sciences whether religious or rational, have affected us adversely.

Mental and Concrete

Some of those who are wandering about in darkness call the rational sciences mental sciences.

Probably what they mean is that these sciences have no concrete existence. Anyway, all sciences are a means of reaching a goal. Any science that does not serve that purpose is not fit to be called a science.

Any knowledge which does not allow man to achieve the objective for which the Prophets have come, is darkness and a barrier. The Prophets came to take the people out of the darkness of this world and to lead them to the sole source of light. They wanted man to pass away in absolute light. They want the drop of water to be mingled in the ocean and lose its existence. (It must be remembered that the simile does not represent the position fully.)

All Prophets came for this very purpose and all sciences are a means of achieving this goal. The real existence is of that Light only. We are but nonentity. All Prophets came to pull us out of all sorts of darkness and to lead us to the sole and absolute Light, the source of all existence.

Sometimes even scholastic theology becomes a hurdle and a barrier. In this branch of knowledge arguments are adduced to prove the existence of Allah, but in some cases even these arguments lead people away from Him. The method followed by scholastic theology is not that of the Prophets and the Holy men who never adduced arguments. Of course they were aware of the arguments, but did not use them, because they did not like this method of proving the existence of Allah.

Imam Husayn addressing Allah once said: 'When were You not there?' When Allah has always existed, where is the necessity of proving His existence? It is a different thing that a blind eye does not see Him.

Rising for Allah

The Qur'an mentions the first stage of rising in these words:

Say: I advise you to do one thing: that you rise for Allah. (Surah Saba, 34:46)

The gnostics say that this verse describes the first stage of spiritual journey. The Manazil al-Sa'irin¹ also says so. But what the verse mentions may be only a prelude, not a stage. Anyhow, what is important is that Allah through his well-beloved Prophet offers an advice and asks people to rise.

This is the starting point. Those who are sleeping have been told to get up and rise for Allah only. This is the only piece of advice which we have not so far listened to. We have not yet begun walking for Allah. We do walk, but for our own sake. Those who are good and pious, are also good for their own sake only. Yes, there are some friends of Allah whose ways are different.

The advice given in the verse is for us who are sleeping. Those friends of Allah have gone to the higher world. We will also be carried there. Nobody can claim that he would forever stay here. We are being pushed away by the angels controlling our organs. We will go there, but shall we go with all our veils and darkness's?

Love of the World is the Root Cause of all Troubles

Besides being the source of all things, love of the world is the main cause of all mistakes, as a well-known maxim says: 'Love of the world sometimes makes a man so irresponsible that if he feels that Allah has withdrawn something from him, he, in spite of being a believer, gets offended'.

It is said that when a person is about to die the devils who do not want him to die as a believer bring before him certain things to which he was very much attached. For example, if he was a student and loved books, the devils would bring before him his favorite books and would threaten him to set them on

fire if he would not deviate from his faith. The same way the devils threaten the person who loves his child or is strongly interested in something else.

It is not correct to think that a worldly person is he who possesses wealth. One may possess a lot of wealth, but still may not be worldly. On the other hand, a student possessing only one book may be worldly if he was too much attached to it. Attachment to worldly things is the criterion of being worldly.

Because of this attachment a person may become hostile to Allah when he finds himself at the time of his death forced to quit his favorite things and thus may die as an enemy of Allah. Therefore, we must lessen our attachment to worldly things. Obviously we have to quit this world one day or other. So it does not make any difference whether we are attached to the world or not.

Suppose you owned a book. Whether you were attached to it or not, it would remain with you. You could use it and could get benefited by it. Similarly if a house was yours, you could use it in every case. Therefore diminish attachment as much as you can, and if possible, give it up altogether, for it is this attachment that causes trouble. It is because of self-love that man gets attached to the world. Love of self, power and position ruins man.

Love of chair and love of pulpit both show attachment to the world. All these are veils, 'some of them above others.' Instead of saying worldly people are those who possess such and such things, we should see how far we are attached to the things we possess. It is only because of this attachment that we criticize others.

A man who is not egoistic, does not criticize others. If some of us find fault with others, it is because they consider themselves to be cultured and perfect and regard others imperfect and faulty. There is a couplet which I would not recite because it is liable to some objection. Anyway, it says: 'I am just what you say, but are you what you pretend to be!'

Here in the seminary we show that we have come here for the sake of Allah. We call ourselves 'Allah's troops'. Are we really so? At least we should not pretend to be what we are not.

Is hypocrisy something else? Hypocrisy is not merely that a man pretends like Abu Sufyan to be religious while he is not so. It is also hypocrisy that a man claims to be what he is not. Anyway, hypocrisy has degrees, some of which are more severe than others.

Another important thing is that when a man departs this world it should not be said about him that he was merely inviting people to the next world and was indifferent to the present one. The Prophets invited people to the next world, but in this world also they used to set up justice and fair play.

The Holy Prophet was very close to Allah, but he used to say that he sought the forgiveness of Allah seventy times every day as he felt his heart somewhat perturbed. Naturally for a man who wants always to be with his beloved, it is perturbing to meet other people and talk to them. Suppose a man came to

you to ask you about a rule of law. He is a very good man, and you know that it is your duty as well as a meritorious act to answer his question, but you still feel perturbed because at that time you wanted to be with your beloved.

'Because of the perturbation of my heart I seek the forgiveness of Allah seventy times every day.' The Holy Prophet is reported to have said some such thing. But for us it would not be proper to involve ourselves in such things. At least we should be as we give ourselves out. If we have a mark of prostration on our forehead, we must not be showy in our prayers. If we profess to be pious, we must not deceive anybody, we must not take usury.

Those who say that spiritual sciences make a man idler, are mistaken. The man who taught these sciences to the people and who next to the Holy Prophet knew the spiritual truths more than anybody else, according to history, took up his shovel and went out to work the same day as he pledged his allegiance to the Holy Prophet. There is no contradiction between spiritual sciences and physical work.

Those who, in order to keep people busy with their worldly affairs, prevent them from praying and saying liturgy etc., are not aware of real facts. They do not know that it is prayer that builds human character and teaches man how to live in this world respectably. The Prophets prayed and said liturgy etc. and it were they who established justice in the world and rose against the wrongdoers. Imam Husayn also did the same thing. Just see his Supplication of the Day of Arafah and ponder over it.

All their achievements were due to this prayers. It is prayers that make man attentive to Allah. If man recites them properly, then as the result of divine favor brought about by them, his self-attachment is diminished, but his efficiency is in no way affected adversely. Not only that but he becomes more active and ever ready to render service to his fellow human beings.

Some ignorant people criticize the books containing supplications. They do not know what kind of men these books build. Some of these supplications such as Munajat Sha'biniyah, Dua' Kumayl, Dua' Yawmul 'Arafah, Dua' Samat etc. have come down to us from our Imams. What kind of men do these prayers build. Those who recited the Munajat Sha'biniya, wielded the sword also.

According to reports all Imams recited Munajat Sha'biniya. I have not read anywhere about any other prayer or supplication that it was recited by all Imams. Those who recited this prayer, also fought against the unbelievers.

These prayers take man out of darkness and he who comes out of darkness becomes the real man. Then he does everything for Allah's sake. If he wields the swords, he does so for the sake of Allah; if he fights, he does so for the sake of Allah and if rises, he does so for the sake of Allah. It is absolutely wrong to say that prayers make man idle and useless.

Those who say such things, to them this world is everything. They believe everything beyond this world to be fantastic. But one day they will find that the things they thought to be fantastic were real and the

things they thought to be real were fantastic. In fact prayers, sermons and the books like Nahjul Balaghah and Mafatihul Jinan help man in building his personality.

When one becomes a real man, he automatically begins to act according to true Islamic principles. He cultivates land, but his cultivation is for Allah. He fights but only against the infidels and wrongdoers. Such people are the monotheists and pious prayerers. Those who accompanied the Holy Prophet and the Commander of the Faithful were devoted worshippers.

Imam Ali himself used to offer prayers while fighting was going on. Fighting and praying went on side by side. Once while fighting was going on somebody asked him a question. He immediately rose and delivered a sermon. Somebody said: 'Sermon even on this occasion?' He said: 'It is for what we fight.' According to a report he added: 'We do not fight against Mu'awiyah to capture Syria. Syria has no importance to us.'

The Holy Prophet and Imam Ali were not keen to conquer Syria and Iraq. They wanted to deliver the people from the oppressors and to reform them morally. It was they who were ardent worshippers. Dua' Kumayl was taught by Imam Ali to Kumayl, who himself was a warrior.

Effect of Prayer on Heart

To prevent people from praying and reciting prayer books one day some wicked people, the followers of Kasrawi etc. collected gnosis and prayer books and set them on fire. These people did not understand what prayer was and what effect it produced on heart. They did not know that all good things in the world were due to the pious prayerers who prayed and remembered Allah. Although some people repeat their prayer simply parrot-like, yet it produces some effect, for the people who pray are better than those who do not.

A man who offers prayers, of howsoever low quality his prayers may be, is better than a man who does not offer prayers. The former is more cultured. He does not commit theft. Look at the list of the offenders and criminals. How many of them are the students of religious sciences? How many mullas drink wine, commit theft or perpetrate other crimes?

It is true that the smugglers include some unreal mullas and sufi looking persons, but those wicked people neither offer prayers nor do they perform any other meritorious acts. They have assumed this disguise just to achieve their vicious ends. Among those who recite prayers and observe Islamic injunctions, there are few who have ever been charge-sheeted for any serious crime.

The world order rests on the people who pray. Praying must not be done away with. It will be wrong to divert the attention of our young men from prayer on the plea that instead of prayer the recitation of the Qur'an should be popularized. What paves the way for the Qur'an must not be given up. It is a diabolic insinuation that the Qur'an should be recited and the tradition and supplications to Allah should be

abandoned.

The Qur'an Without Traditions and Prayer

Those who say that they do not want supplications, would never be able to popularize the Qur'an. Their deceptive ideas are mere devilish insinuations. The young men should consider who have rendered better service to society, those who took keen interest in traditions, supplication and liturgy or those who said that the Qur'an was enough for them. All these charitable institutions and religious endowments are the works of those who offered prayers and recited the Qur'an, not of others.

All the religious schools and hospitals were built by those members of the rich nobility of the previous era who offered prayers. This system should continue. People should be encouraged to keep their attention to the good works. Besides helping in the achievement of spiritual excellence, these prayers and supplications help in the administration of the country also.

Those who attend the mosques and pray do not violate the law of the country nor do they breach the public order. This in itself is a great service to society. Society consists of individuals. Even if fifty per cent individuals in a society, being busy with prayers and supplications, did not commit crimes, it would be a happy situation!

A craftsman who does his job honestly and earns his livelihood, does not commit sins. Similarly those who commit murders and robberies, are not interested in spiritual matters. If they had been interested in them, they would not have committed such crimes.

Prayers and supplications play a significant role in training society. These supplications have been taught by Allah and His Prophet. The Holy Qur'an says:

Say: My Lord would not have cared for you, if you had not been calling Him. (Surah al-Furqan, 25:77)

If you read the Qur'an, you will find that Allah Himself urges people to pray to Him and says that 'He would not have cared for you if you had not been calling Him.' It appears that those who oppose supplications, do not believe even in the Qur'an. If anyone says that he does not want supplications, that means that he is neither interested in the Qur'an, nor does he believe in it. He does not know that Allah says:

Call Me, I will respond to you. (Surah Ghafir, 40:60)

May Allah include us among those who are keenly interested in supplications, prayer and the Qur'an.

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