



# Theological Aspects of *Nahj Al-Balāghah* & Social Implications

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# Introduction to *Tawhīd*



- Unity of the essence
  - *Ahad & Wahid*: The one is not made up of parts (simple in essence), and one of a kind with no partners or likes, respectively.
- Unity of the attributes
  - His attributes are His essence; He is the Essential Existence where as everything else is possible in existence.
- Unity of the action
  - All actions and movements in this universe is by the permission of Allah (swt).
- Unity of worship
  - He alone deserves to be worshipped and nothing else.

# Excerpt of First Sermon

أَوَّلُ الدِّينِ مَعْرِفَتُهُ، وَكَمَالُ مَعْرِفَتِهِ التَّصَدِيقُ بِهِ، وَكَمَالُ التَّصَدِيقِ بِهِ تَوْحِيدُهُ، وَكَمَالُ تَوْحِيدِهِ الإِخْلَاصُ لَهُ، وَكَمَالُ الإِخْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ، لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمُوصُوفِ، وَشَهَادَةِ كُلِّ مُوصُوفٍ أَنَّهُ غَيْرُ الصِّفَةِ، فَمَنْ وَصَفَ اللَّهَ سُبْحَانَهُ فَقَدْ قَرَنَهُ، وَمَنْ قَرَنَهُ فَقَدْ ثَنَاهُ، وَمَنْ ثَنَاهُ فَقَدْ جَزَّأَهُ، وَمَنْ جَزَّأَهُ فَقَدْ جَهَلَهُ، وَمَنْ جَهَلَهُ فَقَدْ أَشَارَ إِلَيْهِ، وَمَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّه، وَمَنْ حَدَّه فَقَدْ عَدَّه، وَمَنْ قَالَ: «فِيمَ» فَقَدْ ضَمَّنَهُ، وَمَنْ قَالَ: «عَلَامَ؟» فَقَدْ أَخْلَى مِنْهُ

# Excerpt from First Sermon 1



The foremost in (religion) is His recognition, the perfection of His recognition is to believe in Him, the perfection of belief in Him is to believe in His Oneness, the perfection of believing in His Oneness is to regard Him Pure, and the perfection of His purity is to deny Him attributes, because every attribute is a proof that it is different from that to which it is attributed and everything to which something is attributed is different from the attribute.

# Excerpt from First Sermon 2



Thus whoever attaches attributes to Allah recognizes His like, and whoever recognizes His like regards Him two; and whoever regards Him as two recognizes parts for Him; and whoever recognizes parts for Him mistook Him; and whoever mistook Him pointed at Him; and whoever pointed at Him admitted limitations for Him; and whoever admitted limitations for Him numbered Him. Whoever said: ‘In what is He?’, held that He is contained; and whoever said: ‘On what is He?’, held He is not on something else.