

ALI 419: 'Ibādat in *Nahjul Balāgha* – Concept of God

Session 1: Tuesday Dec 12, 2017
Jaffari Community Center

Ibādat in the Holy Quran – select verses

1ST COMMAND IN THE QURAN

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:21 O mankind! Worship your Lord, who created you and those who were before you, so that you may be God-conscious.

THREAT FOR NOT WORSHIPPING

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

40:60 Indeed those who are disdainful of My worship will enter hell in utter humiliation.

ALLAH CREATED US FOR WORSHIP

مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

51:56 I did not create the jinn and the humans except that they may worship Me

THOSE WHO WORSHIP DEVOTEDLY

وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ
﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

21:19 and those nearest to Him do not disdain to worship Him, nor do they become weary. (19) They glorify [Him] night and day, never wavering.

Other Ayat on Worship in the Quran

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<http://www.masjiduntucson.org/quran/index/>

Worship

•forms of [2:196,200](#); [6:162](#); [7:29](#); [17:79](#); [32:16](#); [39:9](#); [53:62](#); [73:2](#)

•God

alone [1:5](#); [2:21,138,172](#); [4:36](#); [6:102](#); [10:3](#); [11:123](#); [15:99](#); [19:65](#); [20:14](#); [21:19,25,92](#); [22:31,77](#); [24:55](#); [29:56](#); [36:61](#); [39:2-3,66](#); [40:14,66](#); [51:56](#); [98:5](#); [106:3](#)

•idols [5:76](#); [6:56,107](#); [7:138,148](#); [10:28](#); [20:91](#); [21:52,66](#); [26:70,71](#); [27:24](#); [37:85](#),
[95,125,161](#); [40:66](#); [43:58](#); [109:2,4](#)

•messengers'

message [2:133](#); [3:51,79](#); [5:72,117](#); [6:79](#); [7:59,65,73,85](#); [10:104](#); [11:50,61,84](#); [13:36](#); [16:36](#); [19:36](#); [23:23,32](#); [26:77](#); [27:45,91](#); [29:16-](#)
[17,36](#); [36:22](#); [39:11,14](#); [43:27,64](#); [44:19](#); [71:3](#); [72:19-20](#); [109:3,5](#)

•none...except God [2:83](#); [3:64](#); [9:31](#); [11:2,26](#); [12:38,40](#); [17:23](#); [41:14](#); [46:21](#)

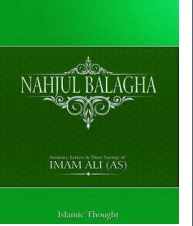
•places of [2:125](#); [9:108](#); [18:21](#); [72:18](#)

Worshiper [9:112](#); [18:28](#); [21:73,84](#); [70:22](#)

Also refer to “Index of Subjects, Names & Terms” in *The Qur'an- With a Phrase-by-Phrase English Translation* by ‘Ali Quli Qarai.

Nahjul Balāgha – simple facts

- › It is a collection of sermons, letters, counsels and short sayings of Amīrul Mu'minīn Imam Ali bin Abi Talib (a).
- › It was compiled by Sayyid/Sharif al-Radi in late AH4th/10th CE century. It was completed in Rajab 400 AH.
- › It does not contain everything what Amīrul Mu'minīn (a) had said. Al-Radi only collected that which had eloquence of speech. “Ali was the fountain of eloquence and the source of rhetoric; every speaker & orator had to tread his footprints,” wrote al-Radi.
- › Al-Radi was a great Arabic poet and a man of literature. Imam’s sermons, letters and maxims inspired him.
- › *Nahj al-balāgha* (نهج البلاغة) means *the path to eloquence*.



Praise for *Nahjul Balagha*

SHĪ'AH MUSLIM SCHOLARS

I treasure my acquaintance with *Nahjul Balagha* as one of the most precious experiences of my life, which I would not exchange for anything (Shahid Murtadhā Mutahharī).

The book not only reflects the spirit of early Islam and the teachings of the Quran and the Prophet (s) in the proper perspective, but also serves as a guide to traverse the future in the light of these teachings. It is a matter of regret that *Nahjul Balagha* was not properly utilized by the Muslims as a source book of Islamic philosophy, *kalam*, *fiqh*, and ethics due to misconceptions about its attribution to al-Īmam 'Ali (a) (Dr. S. Wahid Akhtar)

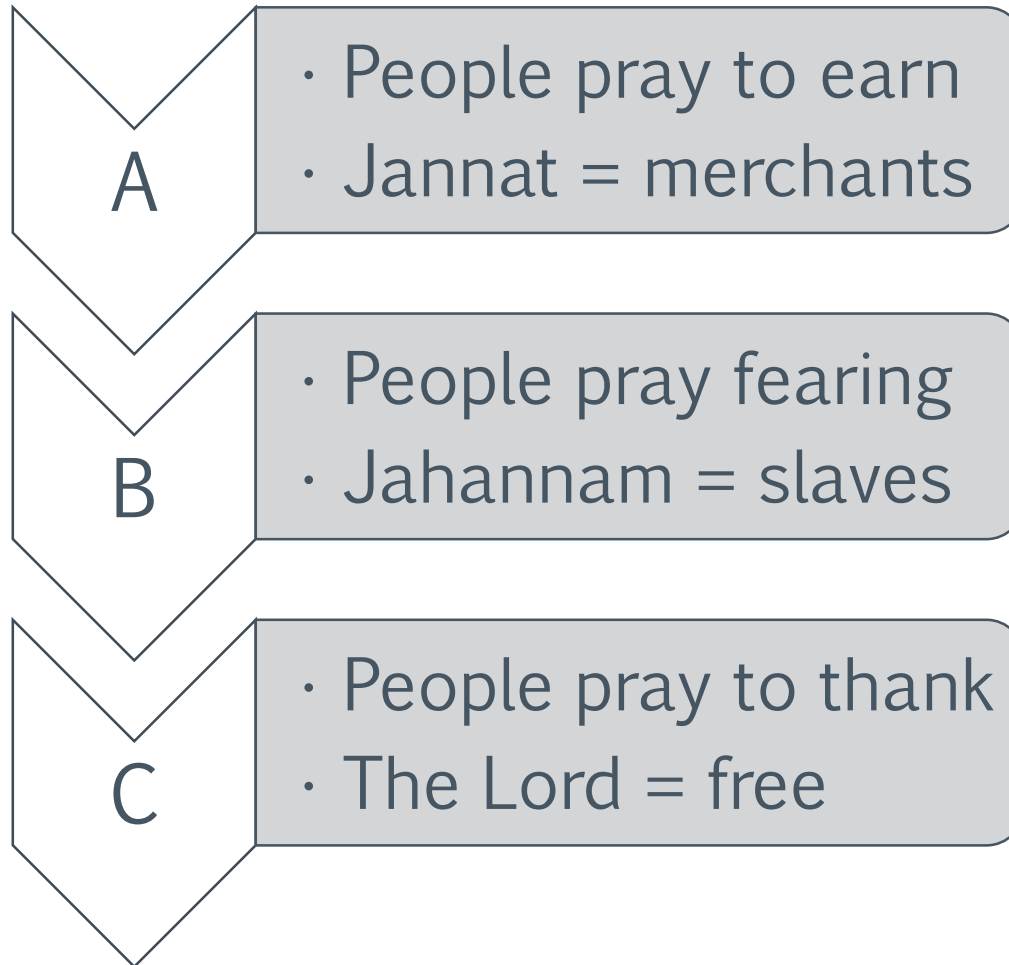
WHAT OTHERS SAY ABOUT *NB*

Ali's speech occupies a position in between the speech of the human being and the Word of God. Indeed it has been said of it that, "it is above the speech of creatures and below the Word of the Creator." (Ibn Abi'l Hadid – the most important commentator of the *NB*)

Shaykh Muhammad 'Abduh, former mufti of Egypt, was so impressed by it that he immediately published *Nahjul Balagha* with a brief commentary for Egyptians.

"Never in life was I ever so sorry for interruption of a speech as I was for the interruption of this sermon," referring to the famous 'Khutbah Shiqshiqiyah' (Ibn Abbas).

Three types of Worshippers – (NB saying 237)



Surely there are people who worship Allah out of desire for reward, and this is the worship of traders. And surely there are people who worship Allah out of fear of punishment, and this is the worship of slaves. And surely there are people who worship Allah out of gratitude, and this is the worship of the free person.

إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَتِلْكَ عِبَادَةُ التُّجَّارِ
وَأَنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ
وَأَنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَتِلْكَ عِبَادَةُ الْأَحْرَارِ

‘Ibādat of Amīrul Mu'minīn (a)-1

It is well-known concerning the *Mawla* (‘Ali) that an arrow had pierced his blessed foot and removing which was intolerably painful for him, was taken out when he was engaged in *salāt* and he did not even notice its removal. My dear, such a thing is not impossible. Such things occur quite often for people in the ordinary course of life. At times, a man becomes totally oblivious of everything in the state of anger or love. (Hadith 27, *Forty Hadith*, Khumaynī)

‘Ibādat of the Awliya

The faith of Sayyid ibn Tawus (r) had brought him to such a point that he used to celebrate every year the anniversary of the day of his becoming *mukallaf*, for on that day God had bestowed upon him the permission to engage in His worship and had dressed him in the robes of *taklif*.

Study the condition of those noble souls (Prophets & Imams) and the character of their worship and prayers. At the time of *salat* the color of their blessed faces would pale and their bodies would tremble with the fear lest there should occur some lapse in the course of this divine observance, although they were infallible. (Hadith 27, Forty Hadith, Khumayni)

Simple question for you?

What qualities in a human being can make him/her perform the acts of worship (‘ibādat) that will not bring any external distractions during the prayer?