

DAILY QUR'ANIC REFLECTIONS

From Juz' 8: Tawhīdī life

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say (O Prophet), "Indeed my prayer and my worship, my life and my death are for the sake of Allah, the Lord of all the worlds. He has no partner, and this [creed] I have been commanded [to follow], and I am the first of those who submit [to Allah]." (ʿal-ʿAnʿām:162-163)

Reflections:

Tawhīd is the core belief of Islam, and its essential summary. The creation in its source, and its destination is sourced in the One Being, its purpose being ascension towards Him. Sūrah ʿal-ʿAnʿām is one that addresses the nature of Tawhid in creation and its presence in human life. When a servant of the Almighty accepts His servitude willfully, it needs to manifest itself not only in his heart, but also his words and actions, such that it transforms his complete life, and blossoms with the scent of sincerity; seeking and serving none other than Him.

The Holy Prophet ﷺ is commanded by the Almighty to proclaim as a statement of **Tawhīdī** life, for us all to follow in his footsteps, that the following are purely, and sincerely dedicated to seeking the pleasure of the Almighty:

Ṣalāh – canonical prayer, key to sincerity: As the central pillar of religion embodying action grounded in belief, Ṣalāh by far is the most important act of worship, constantly and consistently drawing the servant towards his Beloved daily. Its acceptance leads to acceptance of all other acts, it forbids the servant from indecency and evil, and raises the status by serving as an ascension for the believer. The importance of Ṣalāh can not be overstated, as it serves as the barometer of innate connection, inspired thought, and a fully subservient life to the Almighty.

Nusuk – worship and sacrifice (through wealth and actions): A Muslim is one who puts God first before everything, including himself. Be it acts of worship or life choices, if they are in line with God's guidance, they become a means for his proximity towards Him. A prime component of submission and subservience is the readiness to sacrifice. Sincerity can only be manifested if the servant can forgo his preferences like the things he likes, people he loves and even his own life, on the path of Truth.

Life and Death: The one who lives for God, dies for God. The reminder of Prophet Yaʿqūb to his sons that “..do not die except you are Muslims (subservient to the Almighty)” serves as a reminder to all that living a life of submission yields a death in the state of martyrdom in His Way. Many yearn for highest states in the Hereafter, which are reserved for those who seek them in this life, not only through their intentions, but also their actions. The Holy Prophet and his Ahlulbayt (ʿa) are the epitome that one must yearn for, as sought in Ziyārah – “make my life the life of Muhammad and His Progeny, and my death the death of Muhammad and His Progeny” – in such a way that one is in union with them on the path of Divine proximity. Thus, a Muslim can reach the essence of Islam and the peak of submission.

To ponder: Using Ṣalāh as a barometer, how Tawhīdī is my lifestyle and how may I enhance my Tawhīdī lifestyle?

References: Āyatullāh Jawādī Āmulī, *Tafsīr Tasnīm* v.27 p.633-644