

## Divine Purpose

- By Syed Nadeem Ahmed Jafri.

### *In the name of Allah, Most Gracious, Most Merciful.*

*A tourist who wishes to go to a hill station to spend his holidays after reaching his destination is happy to be there. His purpose is fulfilled and hence he enjoys every moment he spends there. In contrast if a business manager is taken forcibly to a beautiful tourist destination which offers every luxury which he seeks, may not enjoy anything since he is worried about a missed business opportunity. His purpose is not solved and hence he considers the time spent there as a waste.*

*We walk in the morning to burn calories. We go to office or do some work to earn our livelihood. Every action of ours is based on a specific purpose and thus a well-defined purpose gives meaning to our lives.*

*With commitment to purpose comes honour and recognition. Don't we often read in the newspapers that a certain person was conferred with 'Padmashri' or a similar award for his consistent outstanding contribution in his specific field.*

*→ In the light of above explanation it seems appropriate to say that when Allah (SWT) created this planet and the universe He may have created this based on a specific Purpose. And it is important for us to try to identify His Purpose so that we can **make our lives meaningful** and do not waste it while we are alive. And if we remain committed to His Purpose we are entitled to be **honoured and rewarded** accordingly.*

As Allah (SWT) says in the following verse in Holy Quran that:

- *“Aur Maine jinnon aur aadmiyon ko issi gharaz se paida kiya ki wo **Meri ibadat karein.**” – (Surah-e-Adh Dhariyat, ayah 55)*

*“(I have not created the jinns and men **but to worship Me**)”*

Allah (SWT) created mankind and Jinns so that He is worshipped by them. So if we worship Allah (SWT) **the way He wants us to worship Him**, we would fulfill the purpose of our creation.

The Prophets who came to earth with Allah's Message strived in this direction and hence **Allah (SWT) has appreciated their efforts** in the following manner:

- *“**Ke saari Khudai main (har taraf se) Nooh per salam hai. Hum neki karnewalon ko yun jazay-e-khair ata farmate hain. Iss main shak nahin ke Nooh Hamare (khaalis) imaandar bandon se the.**” – (Surah-e-Saaffat, ayah 79-81)*

*“(Peace and salutation to Nooh among the nations. Thus do We surely reward the doers of good. Surely he was of Our believing servants.)”*

- *“Ke (saari Khudai main) Ibrahim per salam (hi salam) hai. Hum yun neki karnewalon ko jazay-e-khair dete hain. Beshak Ibrahim Hamare (khaas) imaandar bandon main se the.” - (Surah-e-Saaffat, ayah 109-111)*

*“(Peace be on Ibrahim. Thus do We reward the doers of good. Surely he was one of Our believing servants.)”*

In the above ayahs Allah (SWT) is **rewarding Nooh (A.S) and Ibrahim (A.S) for their good work which they had undertaken during their lifetime** and sends His blessings on them.

In the light of above ayahs let us now see the following ayah:

- *“Aur Hum ne un ka zikr khair baad ke aane walon main baaqi rakkha ke har taraf se Aal-e-Yaseen per salaam hi salaam hai” – (Surah-e-Saaffat, ayah 129-130)*

*“(And We perpetuated to them (praise) among the later generations. Peace be unto the Aal-e-Yaseen.)”*

Allah (SWT) sends His *salams* on **“Aal-e-Yaseen”** appreciating **their good deeds** and He promises that their deeds would be perpetuated among the later generations.

Ibn-e-Abi Haatim and Ibn-e-Marduiya have quoted a tradition from the authority of Ibn-e-Abbas that **Aal-e-Yaseen** in the above ayah **refers to Aal-e-Mohammed (SAW)** (Ref: *Durr-e-Mansoor, vol 5, P 286*)

Fakhruddin Razi has also quoted a similar tradition which says that **Aal-e-Yaseen means Aal-e-Mohammed (SAW).**

In *Ma’ani Al-Akhbar* there is a tradition from the authority of Imam Jafar-e-Sadiq (A.S) from his forefathers that Imam Ali (A.S) has said **“Yaseen means the holy Prophet (SAW) and Aal-e-Yaseen are we Imams from his household.”**

The holy Quran got completely revealed over the span of 23 years of the Prophethood of our beloved Prophet (pbuh). During the later years of his Prophethood, from *Aal-e-Yaseen (Aal-e-Mohammed (SAW))* only Imam Hasan (A.S) and Imam Hussain (A.S) were there and that too in their childhood; the **world had not witnessed their valour and martyrdom yet**. Still in the above ayah **Allah has praised them and sent His blessings** with a promise to perpetuate their praise among the later generations. Here **Allah’s praise for them has preceded their actions.** While in case of the ayahs referring to **Nooh (A.S) and Ibrahim (A.S)** Allah’s praise has followed their actions.

➔ The only explanation to this is that they had existed before the creation of this world and here **Allah is referring to those actions of the *Ahl-ul-bait* which were done before their coming to this earth.** In order to understand this let us go back to the Quran and try to find out a proper evidence of our above inference.

We will start with the creation of Aadam (A.S) and his subsequent elevation as a '*Khalifa*' over all the angels. As Allah (SWT) says in the following ayahs:

- “*Aur Aadam ko sab cheezon ke naam sikhadiye phir unko farishton ke saamne pesh kiya aur farmaya ki agar tum apne daawe main ke - hum mustahaqe khilafat hain – sachhe ho to Mujhe inn cheezon ke naam batao.*” – (Surah-e-Baqra, ayah 31)

*“(And He taught Adam all the names, then showed them to the angels, saying: **Inform Me of the names of these, if ye are truthful**)”.*

When the angels objected on Aadam (A.S)’s superiority over them Allah (SWT) taught Aadam (A.S) all the names; **this knowledge of names** gave him **superiority above the angels** since they were ignorant of these names. Then Allah (SWT) ordered Aadam (A.S) to disclose the names taught to him in the following manner:

- “*(Uss waqt Khuda ne Aadam ko) hukm diya ke Ae Aadam tum inn farishton ko unn sab cheezon ke naam bata do bas jab Aadam ne farishton ko unn cheezon ke naam bata diye to Khuda ne farishton ki taraf khitab kar ke farmaya: kyon, Main tum se na kehta tha ke Main aasmanon aur zameenon ke chhipe hue raaz ko jaanta hoon, aur jo kuch tum ab zaahir karte ho aur jo kuch tum chhipate the (wo sab) jaanta hoon.*” – (Surah-e-Baqra, ayah 33)

*“(He said: O Adam! **Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.**)”*

In the above ayah after the names were disclosed by Aadam (A.S) to angels, Allah (SWT) reaffirmed His superiority to the angels saying that He had always told them that it is **He who knew the secret of the heavens and the earth** which they were unaware of. We can thus infer that **the names disclosed by Aadam (A.S) to the angels were the part of this Divine Secret that Allah (SWT) had kept to Himself and not disclosed even to His angels** including *Iblees* the Satan though they existed much before the creation of Aadam (A.S). All the angels are created by “**Light**” while Aadam (A.S) was created by “**Clay**” yet **he was made ‘Khalifa’ above them by virtue of his knowledge of these names.**

The authentic research work by great Islamic scholars have mentioned that **the names which Allah (SWT) taught Aadam (A.S) were of Mohammed (SAW), Ali (A.S), Fatema (S.A), Hasan (A.S) and Hussain (A.S)** (Ref: *Durr-e-Mansoor, Kanz-ul-Ammal, Yanabe-ul-Mawwadah, Riaz al Nuzra and Arjah al Mutalib*)

Imam Hasan Askari (A.S) in his *tafseer* says that:

"When Allah Almighty created Aadam, he taught him the names of everything and presented them to the angels. He placed **the five spirits (Panjetan Pak) of Mohammad, Ali, Fatima, Al-Hasan and Al-Hussein (pbut) in Aadam.** Their lights brightened the horizons of the skies, Al-Hojob, the heavens, the Chair and the Throne. **Allah Almighty ordered the angels to prostrate to Aadam in order to glorify him because he has been chosen to be the holder of these spirits whose lights had spread throughout the horizons.** Thus, they all prostrated except *Iblees* (the Devil) who refused to be humbled to the glory of **Allah's Greatness and to our (Ahl-ul-bait)'s lights.** All the angels were humbled to them (the lights), yet he stood with arrogance and refused to do so and **because of his rejection and arrogance, he was one of the disbelievers.**" – (Ref: *Tafsir Al-Imam Al-Askari* p.219, *Bihar Al-Anwar* vol.26 p.326, *Ta'weel Al-Ayat al-Zahira* vol.1 p.44, *Qasas Al-Anbiaa* p.43 *Lisan al-Mizan* v. 3, p. 346 )

→ Thus before the creation of Aadam (A.S) **the light of Panjetan Paak (A.S)** existed. It was this knowledge which gave Aadam (A.S) superiority over all other creation of Allah (SWT) including angels. The ignorance of *Iblees* and **his subsequent rejection of prostrating to Aadam (A.S) who was the carrier of the light of Panjetan Paak (A.S) made him a disbeliever.**

Mir Seyyed Ali Hamdani Faqih Shafi'i in his *Mawaddatu'l-Qurba, Mawadda VII*, has recorded a report from **third Caliph Uthman bin Affan** who said that the Holy Prophet (SAW) said, **"I and Ali were created from one light 4000 years before the creation of Aadam.** When Allah created Aadam, He deposited that light into Aadam's loins. We remained as one light until we were separated in Abdu'l-Muttalib's loins. Then **I was endowed with Prophethood and Ali with Vicegerency.**"

Many prominent Islamic scholars have recorded the similar hadith in their work. (Ref: *Sharh-e-Nahju'l-Balagha, vol.II, p.450 (printed in Egypt), Manaqib of Ibn Maghazili Shafi'i, Yanabi-ul-Mawwada, Manaqib of Khawarizmi*)

From the above references which we have gone through and the *tafseer* of Imam Hasan Askari (A.S) we can conclude that **'Panjetan Paak'** were created 4000 years before the creation of Aadam (A.S). **They were the first creation of Allah (SWT) and were His well kept Divine Secret** which got revealed with the birth of Aadam (A.S). So during this period of 4000 years between their creation and the creation of Aadam (A.S) what did these holy spirits do?

In Basar-e-Anwar Hazrat Salman (R.A) and Hazrat Abu Dharr (R.A) asked Imam Ali (A.S) about the true nature of his "Noor" as a reply to their question he delivered the sermon which is called '*Marefat-e-Nooraniyat*'. Let us see the excerpt from this sermon:

- **"Salmán! we are those 'Secrets' of Allah (SWT) that will not remain hidden. We are His light that can never be extinguished, And we are His those 'bounties' which can never be matched. Among us, our first is Muhammad, our median is Muhammad, in fact, we are all Muhammad!. He who recognised us in this manner, surely, attains Faith.**

In the same sermon he further adds:

*Salmán, and O Jandáb! Muhammad (SAW) and myself were the ‘one-Noor’ that was voicing forth the ‘divine eulogy’ (tasbeeh) before any other reality started to praise Him. We were the cause of illumination unto all creation. This ‘one-Noor’ was then divided by Allah into two portions, the Chosen "Mustafa" (SAW) and his Vicegerent, "Murtaza" (A.S), and made compulsory (vouchsafed) unto His creation. Allah (SWT), exalted be His Glory, said to each half, "Be Muhammad!", "Be 'Alí!" It is thus that the Prophet (SAW) had said: **"I am from Alí and Alí is from Me. None can propogate Divine Message but Myself and Alí"**. - (Ref: Nahjul Israr, P82, <http://hubeali.com/khutbat/TheSermonRecognitionofNoor>)*

The above sermon confirms our inference that **“Panjetan Paak” are the Divine Secrets of Allah (SWT) who praised Allah’s Greatness, exalted Him and voiced forth the divine eulogy before any other creation.** They were first to offer prayers to Allah (SWT) when even time and space were not created.

Today, when we pray to Allah (SWT), our eulogy is to seek His favours and fulfill our wishes. **We ask for good health, livelihood, prosperity, children, better worldly life and salvation for hereafter from Him.** And He fulfills most of our wishes. In our lives of **70-80 years we pray to Allah (SWT) in this manner** and feel that we have been devout in our prayers throughout our lives and remembered Him every moment.

But when ‘Panjetan Paak’ prayed to Allah (SWT) they did not ask anything for themselves as Allah (SWT) had not created anything else. Hence **their eulogy for Allah was pure without any materialistic expectations and personal desires.** And they worshipped Him and exalted Him in this manner for 4000 years till Aadam (A.S) was created.

In the beginning of the article we had seen the ayah (*Surah-e-Adh Dhariyat, ayah 55*) which says that Allah (SWT) created Men and *Jinn* to worship Him. **Thus the right of Worshipping Him has been fulfilled by “Mohammed (SAW) wa Aale Mohammed” when they exalted and worshipped Allah (SWT) selflessly for 4000 years.** Thus **they fulfilled Allah’s Purpose.** Again in the initial section we had seen the ayah (*Surah-e-Saafat, ayah 129-130*) where Allah sends his blessings and peace on *Aal-e-Yaseen* it is appropriate to infer that in this ayah Allah (SWT) is referring to their selfless commitment of worshipping Him and fulfilling His Purpose before the birth of Aadam (A.S) and hence He had sent His peace and blessings on them much before any other action which they did in this world. Not only this, Allah (SWT) has also exalted their position and praised their worshipping again in following manner:

- **“Wo Qandeel un gharon main roshan hai jinki nisbat Khuda ne hukm diya hai ke unki taa’zeem kee jaae aur unmain Uska naam liya jaae jin main subah wa sham wo log Uski tasbeeh kiya karte hai.”** – (*Surah-e-Noor, ayah 36*)

*“(The Light is lit) in houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings)”*

In the above ayah Allah (SWT) appreciates certain houses in which His name is remembered and glorified mornings and evenings. He has permitted them to be exalted.

Sala’bi has quoted Anas Ibn-e-Malik and Buraida, that when the holy Prophet (SAW) recited this verse, Abu Bakr stood up and asked pointing towards **the house of Ali (A.S) and Fatema (A.S)**, whether that house was included in the houses referred to? The holy Prophet (SAW) replied saying **“Yes, and it is better than other houses that are referred.”** (Ref: Durr-e-Mansur, Vol 5, P 50)

→ In this world it is often observed that if we remain committed to whatever purpose assigned to us we are rewarded by the concerned authority and our efforts are recognized. So when the holy Prophet (SAW) and his holy Progeny (A.S) remained committed to Allah’s Purpose what reward did they get from the Almighty Allah?

After creating Aadam (A.S) Allah (SWT) spoke to him in the following manner:

- *“O Adam! Suppose if they (Mohammed (SAW) wa Aale Mohammed (SAW)) had not been there, I would neither have created you, nor would I have given the attire of creation to the Heavens, Hell, Skies and Earth.”* (Ref: Ma’ani Al Akhbar, P 124, Hadeeth-e-Qudsi)

Allah (SWT) created everything for the sake of Mohammed (SAW) and his holy Progeny (A.S). Had He not created them He would not have created anything. Thus all other creations of Allah (SWT) are **the gift which He bestowed upon them.**

We can further understand this in the light of “Hadeeth-e-Kisa” (The event of blanket). This hadeeth is a tafseer of ayah-e-tatheer (Surah-e-Ahzab, ayah 33) narrated by Jabir Ibn-e-Abdullah Ansari (R.A) from the authority of Lady Fatema (S.A), the beloved daughter of the holy Prophet (SAW). The excerpt of the hadeeth is as follows:

- *“Then the Lord, Almighty Allah said: ‘O My Angels! O inmates of the Heavens! I created this solid firmament, well-stretched earth, well-lighted moon, shining sun, rotating planets, rippling oceans, floating boats, and all other things for the sake and love of these five persons who are inside the cloak.’*

*At this, the Archangel Jibraeel (A.S) said: ‘O Lord! Who are they inside the cloak?’*

*The Lord said: 'They are Ahl-ul-Bait of the Prophet and the assets of the Prophethood. They are Fatema (S.A), her father, her husband and her two sons.'*

It is for the love of the holy Prophet (SAW) and his holy Progeny (A.S) that Allah (SWT) had created everything. **Their love is the Purpose of creating this planet, universe and all other creations of the Almighty Allah (SWT)** and hence as a final message He instructed the holy Prophet (SAW) to inform the *Ummah* about **this Divine Purpose i.e. the love of Ahl-ul-bait as a reward** of his messengership in the following ayah:

- “*Ae Rasool (SAW) tum kehdo ke main apni tableegh-e-risalat ka apne karabatdaron ki mohabbat ke siwa tumse koi sila nahin maangta*” – (Surah-e-Shura, ayah 23)

(*Say: I do not ask of you any reward for it but love for my near relatives*)

The love of the relatives of the holy Prophet (SAW) **is love for Fatima (S.A), Ali (A.S) and their children Hassan (A.S) and Hussain (A.S).** (Ref: Sa'labi, Suyuti, Baidhavi, Bukhari, Muslim, Ahmed ibn Hambal, Allama Zamkhashri Vol 3, P 68).

➔ So let us conclude the article that Allah (SWT) created Men and *Jinn* to worship Him. For 4000 years till the creation of Aadam (A.S) “*Panjetan Paak*” worshipped and exalted Allah selflessly without anticipating any personal gain. Their pure devotion was so appreciated by Allah (SWT) that for the sake of their love and to reward them He created all other creations. Thus now **His Purpose of creating everyother thing is for the love of Ahl-ul-bait** and hence if we pray to Allah (SWT) and worship Him with love of *Ahl-ul-bait* in our hearts we are fulfilling the purpose of our creation. In case we worship Allah (SWT) and remain indifferent with the love of *Ahl-ul-bait* we are forgetting His Purpose and our prayers might not be accepted.