



The Hierarchy (Level) of Monotheism in the Eyes of the Qur'an

مراتب توحید قرآن کی نگاہ میں

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Abstract- The meaning of Towhead: to know that God is one, negate its limitations of Arba (ابعاد اربعہ). The very first preaching of all the prophets is Towhead. Towhead is natural belief of man. Towhead is the basic of Islam. Towhead is complete religion. Towhead is the spirit of religion and objective and all the prophets and Godly men (اولیاء اللہ)

In the history of the prophets' emergence, the most important objective is the preaching of the Islam and keeps the people away from the idolatry. If the history is studied, the central origin of the preaching of all the Godly prophets has been Towhead, because the great evil or disease is (Shirk) polytheism or idol worshipping in their period. The Holy Quran has started in detail at every spot the preaching of the prophets, violence's agitation in belief, particularly (Shirk) polytheism. The obstinate people did not accept the preaching of the prophets and despite their suffering, heart bleeding there were many polytheists in the society who still worshipped idols.

For example: they worshipped gosala (calf) such ignorance and abstains indicate the matter that stain and stain followers were very sensitive about Towheed. They did not want to see man theist and monotheism following society.

Key words : The Almighty Allah, the Holy Quran, Monotheism, Prophet, polytheism.

I. INTRODUCTION

The Qur'an emphasizes more than three doctrinal issues, one of which is the origin of the universe. The second resurrection, that is, the end and end point of this worldly entity, and the third mission, the provision of a guide for the guidance of mankind, which is between the source and the resurrection, all the teachings of religion return directly or indirectly to these three parts

Between these three issues is the best and most comprehensive topic on which the Holy Qur'an has discussed extensively and excellent examples. Research on monotheism is belief, not imitation.

Monotheism means knowing God as one. On this basis, man should know God Almighty alone and in order to worship Him as He is worthy of worship after knowing Him. The issue of monotheism is a fundamental issue of the Qur'an. Scholars and intellectuals have talked a lot about this and have written many detailed books pointing out the types of monotheism.

The purpose of our article is to discuss monotheism and its hierarchy because human humanity is in the identity of God Almighty. The more a person acquires the source of bountiful knowledge, the more every human being will appear in it. This article discusses Tawheed and its types in detail. For example, personal monotheism, monotheistic monotheism, monotheistic functions, monotheism in worship, monotheism in creation, etc.

The literal meaning of monotheism

The meaning of the word Tawheed is to know Allah Almighty as one who believes in the oneness of Tawheed (1), but there are many instances of this oneness. The first proof that comes about the oneness of God is to benefit from his polytheism. Yes, but in the Holy Qur'an there is a more subtle and precise meaning of monotheism, such as: not to have a precedent.

Evidence on the Qur'an and its origin

From the various verses of the Qur'an, it is clear that people do not deny the existence of the true Lord, the Creator and Maker of all creation, but they used to associate partners with various gods. A few verses are brought(2)Meaning: "And if you ask them, 'Who sent down water from the sky and revived the earth after its death?' They will surely say, 'Allah.' Say, 'Praise is to Allah.' They do not understand. This verse speaks of the nature of Godhead and it shows that the disbelievers and the Orientals believed in God Almighty in the original creation and plan. "(3)

Meaning: "And if you ask them who created the heavens and the earth and who subdued the sun and the moon, they will surely say: Allah, then where are they going?" (5) Similarly, there are many other verses in the Qur'an from which the original origin can be deduced.

Ways to reach monotheism

The Holy Qur'an has described many ways to reach Tawheed which are very precise from each other. That is: We will soon show them our signs in the worlds and in their own selves until it becomes clear to them that He (Allah) is the Truth. Is it not enough that the attribute of your Lord is sufficient? Is witness to all things? (7) In this verse, one way is to study the divine verse, ie, the creation of the heavens and the earth, and the rotation of the day and night. Similarly, the other way is to observe the divine verses within one's own being, which is also the path of the soul. It is said to be very profound and precise through which the identity of God can be obtained through one's existence. Below we will talk briefly about these paths.

Universal way

Many verses of the Qur'an invite man to study the mysteries of nature, the universe, the universe, the sky, the mountains, the rivers, the animals, etc., and this is a path to monotheism. This is the path that leads a wise and just man to a true and pure monotheism. Makes worshipers like God Almighty. How are illadhi a term created and spreading Six days and ear deck units, those who disbelieve after their death unless clear night (8) that: "It is He who created the heavens and the earth. He made it in six days, and His Throne was on the water, that He might try you which of you is best in conduct. And if you say to them: You will be raised after death, and then those who disbelieve will say: "It's just open magic." (9) Floating in an orbit. "(11)12

Meaning: "And He it is who made the earth a mountain above it, and blessed it, and ordained in it food for the needy in four days." (13) Meaning: "Surely in the passage of night and day, and in all that Allah has created in the heavens and the earth, are signs for those who seek to escape." (15)(16) That is: He it is Who created you from dust, then from a sperm-drop, then from a clot, then He creates you in the form of a child, then (develops you) so that you may reach your youth, That you may reach old age, and that some of you die beforehand, and that you may reach your appointed time, and that you may use your intellect. "(17) (18) Meaning: "Moses said: Our Lord is He Who created everything and then guided it." (19)20

That is, "Who made all that He created perfect and began the creation of man from dust." (21) (22) That is, "And whoever guides, then guides." (23) The difference of the universal path is that it is easier and more understandable than other paths and does not require in-depth and detailed discussions and great philosophical proofs. Being a human being and staying away from it, a brief study of this world of nature acknowledges the existence of Allah and His oneness.

In the creation of the heavens and the earth, Verily, in the creation of the heavens and the earth, and in the alternation of night and day, are Signs for men of understanding.

The depth and practical implications of this path are easier and more common than the other paths and in this path external problems are solved and the condition of the earth and the sky becomes clear. Walking on this path, verbally and mentally, we reach the Creator of the universe, ie, Wajib-ul-Wujud and the Nazim of this organized universe, but not from the heart.

Way of life

The path of the soul means to meditate on one's existence and to reach the knowledge of God through self-knowledge. This path is closer and deeper than the universal path. In this way, one becomes convinced that man himself is one of the divine verses. And this is the way to the knowledge of God and the knowledge of the world. The more a person thinks about himself and his attributes, the more he will come to the conclusion that he is just a needy person and a poor person, because no possible existence can be permanent. Therefore, she needs external factors; she needs food, clothing and rest, etc. She cannot do anything on her own, she cannot take death and life by her own will and intention.

As much as Al-Wujud thinks about himself, he will find himself in need. Based on this, a hadeeth narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him): Man alias NafsaFaqaad alias Rabbah (26). There is a clear command towards. This was a short discussion on reaching monotheism.

Level of monotheism

Monotheism is generally divided into two parts. One theologian has divided Tawheed into two parts, theoretical Tawheed and the other practical Tawheed. These two parts also have hierarchy and types. The scholars of Tawheed-e-Nazari have described the types. Attributes 3. Tawheed Functions. But we will also point to some other levels, such as Tawheed in Creation, Tawheed in Sovereignty, Tawheed in Legislation, etc. The following is a brief explanation of these levels.

1. Personal monotheism

Monotheism is taken in the personal sense in the sense that God is one in His essence. The Lord of the Worlds has no likeness, no minister, and no helper.

Personal monotheism means to know the obligatory essence of existence, that is, there is no obligatory existence as opposed to the obligatory existence, but the obligatory existence is the essence of God. All other creatures are possible beings. That is, their existence is not necessary and necessary. They are born at one time and perish at another. The Essence of God Almighty is pure from every concoction, ie, God is not made up of Lajza when we say (Lashrik Allah) "La" is the negative sex that purifies the partner sex from God and removes it if anyone exists If there is a thing, then there is possible existence, and only the obligatory existence is the pure essence of God Almighty. And He is the Eternal. While all the objects in the universe need it in their existence.

As God Almighty says in the Qur'an: (27)Meaning: "Say: He is Allah One." (28) (29)Meaning: "There is no such thing and He is the All-Hearing, the All-Seeing." (30)

Personal monotheism is that the slave does not bring any other caste before his deity, as the Qur'an makes it clear that Abraham denied polytheism and the worship of non-God in word and deed. Abraham did not bring anyone equal to God and the One and Only God and was disgusted with the worship of the stars, the sun and the moon. The source and source of all the levels of Tawheed is personal, because if there was a God other than Him, it would have an effect on all the levels of Tawheed. When there is no god but Him, it becomes clear that He is also in His actions. One is one and has no partner. Worship is also special for him. Seek help from him and know him as the Almighty and Satisfied.

2. TawheedSifati

The basis of knowledge of God Almighty is to know Him as one. Thus, the monotheism and unity of God Almighty is to deny the essence of attributes, because every wise person knows that everything that is formed from attributes and attributes is a creation. And every creature bears witness to the fact that there is a Creator. And the Creator is neither an adjective nor a description. The second thing is that it is necessary and inseparable that the concept of an adjective is not possible without the adjective, and this indicates that it happened by accident. He denies it and it shows that if the creatures of the world are likened to an accident by God, then in fact knowledge is devoid of God.

The complete definition of Tawheed-e-Sifat will be that Tawheed-e-Sifat means that the attributes are neither superfluous nor separate from each other, but God Almighty has all His power, knowledge and mercy for His eternity and eternity. As a result, it will be a compound, just as every compound needs components. Therefore, God will also need components in His existence. In that case, there will be no obligatory existence. Tawheed-e-Safati, ie, the attributes of God are inseparable from each other. Not separated from

3. Tawheed functions

Earlier it was stated that there are three types of monotheism: personal, adjective, functional, monotheistic personal and adjectives have already passed and now it is time to discuss monotheistic functions. The universe is not permanently functional.

Tawheed acts, that is, every action and every action is taking place in the universe. Its source is from the real and source of God Almighty, because He is the cause, the cause, the primary cause, and He is the One Who bestows this power. Tawheed actions means that God Almighty does not need anyone in His work. And no being or creature helps him, so he performs all the actions and functions of the universe with his infinite power.

There are three levels of monotheism:

A. Tawheed of the Hypocrites: A hypocrite is a person who confesses Tawheed only with his tongue that all things are in the hands of God but sincerely believes in outward causes.

B. The monotheism of the people: Believers who believe that God is omnipotent, but the signs of monotheism do not appear in their existence.

C. TawheedKhawas: Khawas refers to the prophets and saints. Prophets and saints are those who believe in the power of God even outwardly and Tawheed actions are also evident in their hearts. These people rely on God Almighty because they know all the reasons to be obedient and submissive to Him. God Almighty says in the Qur'an:

(31) The one who made you one of the trees of the last fire, so that you may be of those who obey him.
(31)

That is, "He it is who created for you fire out of the green tree, then you kindle therewith." (32)

Characteristics of the Divine Verb

Whenever God intends to do something, that thing exists outside. That is, Allah's will alone is enough to bring this thing into being. There are several verses in the Holy Qur'an which show the effect of divine will. God Almighty says in the Holy Quran:3333That is, when he intends something, all he has to do is say to it: "Be and it is. (34)

4. Legislation and legislation

Monotheism in legislation means that the power to legislate belongs only to God Almighty and the servants of God have no authority over the affairs of life except God Almighty because man is accustomed to living a collective life so he has a collective life. Law is needed to live and to respect each other's rights. And law-making must have two attributes.

The first is that he should be anthropologist and be aware of all the physical and psychological mysteries and needs of man. The time is to be free from all kinds of profiteering because it is possible for man to make laws for his own collective or individual benefit, but the essence of God Almighty is free from it.

The Qur'an states:That is, there is no god but Allah, and in Allah let the believers rely. (36)

5. Tawheed in Sovereignty

Monotheism in sovereignty means that the real government belongs to God Almighty who is eternal and His government has always existed and will always exist without any support. The government of the prophets is also by the permission of God. In principle, society is based on two principles. One is the law. The other is the implementation of the law. In Islam, the government is not the goal, but where the implementation of Islamic laws and achieving important and lofty goals without the government. If not, there is a need to form a government there. In the Qur'an, God says about His absolute rule:

Ma tabdun names of Mary unless smytmuha provisional and abawkmayyohal away from God except Allah Royal Hakam his immortal unless tabdua unless AiahzlkQayyim al-Din and La yalmun But most people (37)

Meaning: "The things that you worship besides Allah are only the names of you and your forefathers. Allah has not sent down any authority on them. Power belongs to Allah alone. He has commanded." That you should worship none but Him. That is the true religion but most people do not know.

6. Monotheism in creation

The Creator of this universe is God Almighty. There is no Creator other than Him. "Tawheed looks at the following verses concerning creation.³⁹ There is no god but Allah, the Creator of all things. That is, "This is Allah, your Lord. There is no deity except Him. He is the Creator of all things, so worship Him, and He is the Guardian over all things." (40) A term from the earth the Lord God Say Say Say .ii afatkztm of Mary and the saints'nfaa La Laymlkunlanfshmzra Total ystuyalaamy Hill and Hill tstuyalbsyr Umm Ummjaluaalzlmt and Noor Ullahparticipantsklquakklqhtsabhalklq cried Say 41. Meaning: "Ask them: 'Who is the Lord of the heavens and the earth?' Say: 'There is Allah.' Say: 'Then have you made guardians besides Allah who are not the masters of their own gain or loss?' Can the blind and the blind be equal? Can darkness and light be equal? Whom they have associated with Allah, have they created anything like Allah's creation, which has made them suspicious of the issue of creation? Say: Allah is the Creator of all things, and He is the One, the Irresistible. (42)

Practical monotheism

The monotheism that has been discussed so far was theoretical monotheism. Now we will discuss another type of monotheism which is called in theological terms "practical monotheism" and "practical monotheism" which means that man considers this world to be God's creation. In addition to considering it as the source of all actions, we want to be practically united in our lives. In order to reach practical monotheism, we will first mention the cases such as legislative monotheism, monotheistic sovereignty, etc.

In terms of synthesis, practical monotheism, although ranked fourth, is manifest and prominent in every color of human life.

The importance of practical monotheism

In terms of order, Tawheed-e-Amal is on the fourth place, but it is manifested in all the dimensions of man. All kinds of fundamental deviations start from this place. This is why people consider false gods as gods instead of gods, as it is stated in the Holy Qur'an that Pharaoh said:

Or Pharaoh and said, Ma al-MullaAlemeth LCM device from someone else's Latin fajalyhamnfauqd Lee Leesrhalalyatla Allah Ali Musa and Anne laznh from alkzbyn (43)

And Pharaoh said: O chiefs! I do not know of any god for you but myself. O Haman! Set fire to me with clay, then make for me a lofty palace, that I may be the God of Musa. I think Moses is a liar. " (44)

And he knew that those who were under his rule should worship him as a deity and not as an obligatory being. In the Qur'an, God Almighty has described Tawheed-e-Ibadi everywhere with great care, as he says. Worship Him sincerely meaning: "Say: I am commanded to purify my religion for it and to serve Allah." (46)

He also says: Meaning: "O MY believing servants! My land is certainly wide, so worship me alone." (48) And in many such verses, God Almighty emphasizes that we should perform our worship in a sincere manner.

Monotheism in worship

The worship of one God was the focus of the call of all the divine prophets, that is, mankind should worship one God and refrain from questioning other than God. As in the Quran, Say the word (49) Meaning: Say: O People of the Book! Come to the word that we have in common with you, that we should not worship anyone besides Allah and that we should not associate anything with Him and that besides Allah. Do not make each other your Lord, so if they do not believe, then say to them: "Bear witness that we are Muslims." (50)

Also, Surah An-Nahl says:

And certainly Allah and His Messenger (51) meaning: "And indeed We have sent a Messenger to every nation to worship Allah and to avoid the worship of idols. Then Allah guided some of them and some of them went astray. So you people of the earth." But walk again and see what the end of the deniers was. "

(52) In the above verses, the Holy Qur'an describes monotheism as the basis of all religions. That is why all the followers of Islam confess and proclaim monotheism in worship in prayer: (53)

Meaning: "We worship only you and seek help only from you." (54)

From the verses of the Qur'an it is clear that monotheism in worship is the basis of all divine religions. The superiority of this level of practical monotheism over monotheistic theory is that in this level one will say that there is no god but God, that is, there is no deity worthy of worship, that is, and there is no manifestation of God in terms of worship. But in monotheistic practice, the divine prophets in this world are manifestations of God's attributes. As it is said in the Holy Qur'an about Jesus: Ali and the Prophet of Israel from physical stature 5555

Meaning: "And (he) as a Messenger sent to the Children of Israel (will say :) I have come to you with a sign from your Lord, (that is) I am before you in the form of a bird from clay." I make a statue and blow into it, and it becomes a bird by the command of God, and by the command of God, I give birth to the blind and the leper and heal the dead, and I will tell you what you do. What do you eat and what do you hoard in your houses? Indeed in that is a sign for you, if you are believers. (56)

Similarly, in the Qur'an, the Christians who used to consider Jesus (pbuh) as their deity were strictly forbidden to do so and this was informed by the Lord of the Worlds (pbuh). As the Qur'an says: And God said, 5757 Meaning: "And (remember the time) when Allah said: O Isa son of Maryam, did you say to the people, 'Take me and my mother as gods besides Allah?' Isa said: Glory be to You! How can I say such a thing?" Can I say that of which I have no right? If I had said such a thing, you would have known it, for you know what is in my heart, but I do not know your secrets. Surely, you are the Knower of the unseen. . "(58)

II. CONCLUSION

In this article, we have described the hierarchy of Towheed through the eyes of the Qur'an. In the long history of the prophets, the purpose of the resurrection of the prophets and the most important goal is to call people to Tawheed. And the society was to be cleansed from the pollution of shirk. If we look at the Qur'anic stories, we will find that the evil that prevailed in those days was shirk and idolatry. Despite the efforts of the prophets and eating the blood and liver, many members of the society continued to suffer from this evil, ie shirk. This shows how sensitive Satan is in the matter of monotheism. He wants to see people involved in shirk somehow.

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