

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Say: What! Shall I seek a Lord other than Allah?

Imām al-Rāzī <sup>1</sup>

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« Say: What! Shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself and no bearer of burden shall bear the burden of another; then to your Lord is your return , so He will inform you of that in which you differed ».<sup>2</sup>

You should know that when Allah, exalted is He, ordered Muḥammad ﷺ to proclaim the unadulterated belief in the Oneness of God which consists of saying « **my prayer and my service of sacrifice** »<sup>3</sup> till His saying « **No associate has He** »<sup>4</sup>, He ordered him to mention what could be considered as a proof of the validity of this belief. The establishment of this [statement] has two aspects : the first is that there are four kinds of people who associated partners with Allah: idol worshipers have associated partners with Allah, planet worshipers have associated partners with Allah and those who believed in Yazdān and Ahriman whom Allah said about: « **And they make the Jinn associates with Allah** »<sup>5</sup>, have associated partners with Allah and those who said that the Messiah is the son of Allah and the angels are His daughters, have also associated partners with Allah.

These are the groups of people who associate partners with Allah and they all admit that

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<sup>1</sup> Mafatīḥ Al-Ghayb / Al-Tafsīr Al-Kabīr; Al-Razī (543-606H)

<sup>2</sup> Qur'ān 6:164

<sup>3</sup> Qur'ān 6:162

<sup>4</sup> Qur'ān 6:163

<sup>5</sup> Qur'ān 6:100

Allah is the Creator of them all. The reason of this is that the idol worshipers admit that Allah - Glory be to Him – is the Creator of the Heavens and Earth and of all that exists, He is the Creator of graven images and idols altogether. As for the planet worshipers, they also acknowledge that God is the Creator of the planets and that He made them exist. As for those who believe in Yazdān and Ahraman, they also acknowledge that the devil is created and that He [Allah] is its Creator. As for those who believe in the Messiah and the angels, they also acknowledge that Allah is the Creator of them all. What we have mentioned proves that the factions of people who associate partners with Allah congrue and agreed that Allah is the Creator of those partners.

If you knew this then Allah – Glory be to Him – said to him: « **O Muḥammad! Say: What! Shall I seek a Lord other than Allah?** »<sup>6</sup> despite the fact that those who have taken as their lord someone other than Allah have acknowledged that Allah is the Creator of all those things. Is it logical to make the lorded over a partner of the Lord , the servant a partner of God, and the created a partner of the Creator? And since this was the case, it has been proven by means of this evidence that taking a lord other than Allah is a false statement and an invalid belief.

The second aspect in establishing this statement: all that exists is either “necessary in its essence” or “contingent in its essence”. It has been proven that there could only be One “necessary in its essence” and everything else is “contingent in its essence”, and it has also been asserted that the “contingent in its essence” cannot exist without the “necessary in its essence” making it exist; and if this is the case then it has been proven that God – Exalted is He – is the Lord of everything .

If this was proven, then we say that the evident reasoning testifies that it is not permissible to make the lorded over partner of the Lord and the created a partner of the Creator. This is what is meant by His saying: « **Say: What! Shall I seek a Lord other than Allah? And He is the Lord of all things** ». Then after He – exalted is He – has proven the belief in the Oneness by means of this overpowering and conclusive proof, He has shown that no blame or punishment comes to him (i.e. the Prophet or his followers) as a result of their [i.e. the four

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<sup>6</sup> Qur’ān 6:164

groups who associate other partners with Allah] idolatry and unbelief. He said « **and no soul earns (evil) but against itself** » which means that the perpetrator's offense falls on him not on others, « **and no bearer of burden shall bear the burden of another** » which means that no sinful soul will be blamed for the sin of another. After that He – Exalted is He – showed that the return of those idolaters will be to a place where there is no ruler and no commander but Allah – Exalted is He – « **then to your Lord is your return, so He will inform you of that in which you differed** ».

