

Declare His Glory! September 24, 2026

Tusebbihu lahus samawatus sab'u waalardu waman fihinn. Wain min shayin illa yusabbihu bihamdihi walakin la tafqahoone tasbihahum. Innahu kaana haliman ghafoora. Sadaqallahul azim (Surah al-Israh 17:44)

The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbearing, Most Forgiving!

The word that is used for glorification in this verse is *tusebbih*. It means to proclaim that Allah is free of all faults. Tusabbih or tasbih is absolving Him from any shortcomings or imperfections. The word *subhane* also comes from the same root, meaning distance, remoteness. Connecting subhane with Ismi Jalal and saying *Subhanallah* is the glorification of the tongue, confirming His perfection and meaning that Allah is forever far away and eternally high above every wrongdoing. In this verse, Allah-u Ta'ala proclaims that all living and non-living creation glorifies Him. In many other verses, He reveals that the universe and what it contains, from rocks to stars, from crawling ants to flying birds, from plants to animals, and even the sound of thunder— all glorify their creator. Every atom, every vibration, every cell, speaks of the glory of God. The whole creation is continuously glorifying Him with all forms of tasbih but we often fail to perceive, observe or understand this continuous glorification. Regardless, at the end of the verse Allah-u Ta'ala embraces us with his beautiful attributes of Halim and Ghafoor. With His beautiful name Ghafoor, He forgives our heedlessness and hides our imperfections. With His beautiful name Halim, He gives us a chance to open the eyes of our hearts, to become His loving witnesses, revealing His perfection once again.

How do living and non-living things, minerals, vegetation, and animals that are not conscious of themselves and their surroundings, glorify God? The answer is simple. Every artwork glorifies its artist. When we admire an artwork, we do not praise the artwork, but the artist. Likewise, each creation glorifies its creator, just as every color, every pixel, every brush stroke in an artwork glorifies the artist, and just as every equation, every hypothesis, every proof glorifies the work of a scientist. The artist's wisdom is manifested in the painting. The scientist's wisdom is manifested in every discovery. In the kingdom of Allah-u Ta'ala, everything

obeys Allah-u Ta'ala, even the smallest atoms, and contributes to Divine harmony. That is their tasbih, their glorification.

Allah-u Ta'ala set limits for all creation. Everything must abide by the rules that are set for them. Their existence depends on how precisely they follow the rules and support Divine harmony. Imagine if an electron could refuse its place in the atom. It would lose its purpose and cease to exist. Imagine if a planet decided to leave its orbit around the sun. It would lose its path and drift off into the emptiness of space. All of creation follows the Divine laws without stepping outside of them, and even the existence of angels stops when they stop glorifying their Lord.

When Allah ﷻ said *Kun!* (Be!), everything came into existence, and nothing could refuse that command. Every created thing follows the nature it was given. An apple tree doesn't try to grow oranges. A rose doesn't try to smell like garlic. A dog doesn't try to behave like a cat. Each one simply does what it was made to do, without thinking about it and without choosing it. Because they have no choice, they can never disturb the perfection of creation.

Think about it: we did not choose to exist, and we cannot keep our own heart beating for even a second. Everything that exists moves only because Allah is sustaining it and holding it in being, right now, moment by moment.

Allah ﷻ also has a second kind of command. It comes as an invitation, a form of guidance, and it is called *teklif*. These are the commands that, when we follow them, we earn Allah's pleasure. Unlike the command of creation, these can be disobeyed, and these can only be disobeyed by human beings, because we are the ones who were given free will.

Our physical existence never stops praising Allah, not even for a moment. But our ego often goes astray and turns away from that guidance, rejecting the *teklif*. So you might ask: if the ego is imperfect, given the will to reject guidance, how can it be part of a perfect universe? The answer is that the ego doesn't belong to universal perfection by being perfect itself. It belongs to perfection by making possible something nothing else in creation can do: it may return to Allah by choice.

The ego's basic mistake is that it claims ownership of life, of power, and of will, as if any of these were its own. In truth, the ego is only a mirror. When it finally understands what it is, it becomes the very place where Allah is known.

We usually think of perfection as something fixed and spotless, flawless. But the Qur'an paints a different picture: perfection is something that unfolds. The

ego's resistance is exactly what makes the spiritual journey possible. Without something to struggle against, there would be no striving, and our Prophet (saws) called that inner struggle the greater jihad.

Ibn Ataillah (ks) has a wonderful saying. He says: "a sin that leaves you humble and in need of Allah is better than an act of worship that leaves you proud." That doesn't mean the sin is good. It is not. On its own, it has no value at all. What matters is what it does to our heart: whether or not it breaks us open and sends us back to God. So the truth is: when the ego makes a mistake, that can become a doorway for God's mercy to shine through, but only if it brings us back to Him. The beauty isn't in the fall. It is in the returning home.

Thus, there is no perfection if there is no coming home willingly and lovingly. That is how the ego contributes to universal perfection by not being perfect itself.

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