

# **CONCEPT OF GOD IN THE QUR'AN**

By  
**Dr. Muhammad Sharif Chaudhry**  
MA, LLB, PhD

**Burhan Education and Welfare Trust  
Lahore**

ISBN: 969-8487-01-9

## Open Licence

Rights of the book are reserved with the Author. However, you are allowed to reproduce, translate, print or publish this book with prior permission of the author and without any royalty or fee. The book must be published without any change in its matter or authorship. It will be highly kind of you if you post some copies of the publication to the author for record.

<b>First Edition:</b>	October, 2002
<b>Price:</b>	Rs. 100/-
<b>Printed by:</b>	Shirkat Printing Press 43-Nisbat Road, Lahore.
<b>Composed by:</b>	Online Communications
<b>Distributor &amp; Stockist:</b>	Kitab Saray Al-Hamd Market, 1 <sup>st</sup> Floor Ghazni Street, Urdu Bazar Lahore-54000, Pakistan.
<b>Published by:</b>	Burhan Education and Welfare Trust 198-N Samanabad, Lahore Pakistan
<b>URL:</b>	<a href="http://www.chsharif.com.pk">http://www.chsharif.com.pk</a>

## CONTENTS

• Acknowledgements	vi
• Dedication	vii
• Foreword	viii
<b>Chapter 1: God's Introduction</b>	<b>1</b>
1. Who is God?	1
2. Evidence of God's Existence	10
3. How is God?	17
4. Where is God?	20
5. God is One	23
6. God Has no Partner	29
7. God Neither Begets Nor was Begotten	34
8. God's Signs	38
9. Can a Mortal See God?	45
<b>Chapter 2: God's Attributes</b>	<b>49</b>
1. God's Names and Attributes	49
2. The All-Knowing (God's Knowledge)	60
3. Living, Eternal	64
4. Helper, Protector	65
5. The Merciful	67
6. The Forgiving	70
<b>Chapter 3: God's Creations</b>	<b>77</b>
1. Creator of Everything	77
2. Creation of the Heavens and the Earth	82
3. Sun, Moon, Stars And the Planets	86

4. Day and Night, Months and Years	87
5. Water, Clouds, Rain and Winds	88
6. Oceans and Rivers	90
7. Creation of Man	92
8. Creation of Animals	95
9. Plants, Crops, Gardens	96
10. Everything Created in Pairs	98
11. Everything Created of Water	98
12. Be; And it is!	99

#### **Chapter 4: God's Sovereignty 101**

1. Sovereign – Lord	101
2. Real Owner	103
3. The Supreme Law Giver	105
4. The Supreme Judge	107
5. None Can Benefit or Harm Except God	109
6. God's Will	110

#### **Chapter 5: God's Favour 117**

1. God Made Man Viceroy	117
2. He Made Everything For the Service of Man	119
3. He Provides Sustenance	120
4. Food, Fish, Honey and Milk	124
5. Other Favours	126

#### **Chapter 6: God's Guidance 132**

1. God is the Best Guide	132
2. God Sent Prophets and Revealed Books For Guidance	134
3. God Would Reward the Virtuous and Punish the Sinners	138

#### **Chapter 7: God's Master of the Judgment Day 144**

1. God Gives Life and Death	144
2. Resurrection of the Dead	145
3. Day of Judgment	149
4. Paradise	152
5. Hell	156

## **Chapter 8: God's Rights of God** **159**

1. Believe in God	160
2. Worship Him	161
3. Glorify Him	162
4. Be Thankful to Him	164
5. Obey Him	166
6. Remember Him	167
7. Pray to Him	170
8. Fear Him	173
9. Trust Him	175
10. Seek Refuge to God	178

## **Chapter 9: God's Miscellaneous** **180**

1. Whom God Loves and Whom He Does Not	180
2. God Repels One People By Another	182
3. God Tries the Man	184
4. God Does Not Task Man Beyond His Capacity	185
5. All Creatures Worship and Glorify God	186
6. God, Adam and Satan	188
7. Satan's Challenge to God	191
8. God's Covenants	193
9. God Does Not Change His Grace Unless...	195
10. God Produces, Then Reproduces	196

## **ACKNOWLEDGEMENTS**

I am grateful to Allah, the One God of Universe Who bestowed courage upon a weak and a humble human like me to pick up his pen and write about the Sovereign Lord of Whom there is no partner. I present my work to Him with the prayer of His Prophet Abraham who had said while raising the foundations of Ka'aba (the House of God) at Makkah.

"Our Lord! Accept from us (this duty). Lo! Thou, Only Thou, art the Hearer, the Knower. Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee and show us our ways of worship, and relent towards us. Lo! Thou, only Thou, art the Relenting, the Merciful."

(Al-Qur'an 2: 127 – 128)

## DEDICATION

This work is dedicated to the great Name of Almighty Allah the only Lord of the whole cosmos about Whom the Qur'an, the revealed book of Islam, says:

"Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. (The lamp is) in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guideth unto His light whom he will. And Allah speaketh to mankind in allegories, for Allah is knower of all things."

(24: An-Nur: 35)

## FOREWORD

In the Name of Allah, The Beneficent, the Merciful "O My Lord! Relieve my mind. And ease my task for me; and loose a knot from my tongue. That they may understand what I say."

The concept of God has remained a riddle, a mystery, which has racked many human minds since time immemorial. Many great philosophers and prominent thinkers have pondered over the issue through ages but have failed to solve the mystery. Who is God? How defined? What is His nature and personality? Where is He? How is He? Does He exist? Who created the world? Who created us? These are some of the many questions which are raised by inquisitive minds, but the same have remained unanswered.

Al-Qur'an, the sacred book of Islam, is the final revealed message of God to mankind through His last messenger Muhammad (Peace be upon him). It does not indulge in any metaphysical or theological arguments to prove existence of God. The Qur'an invites our attention to the world around us and urges us to meditate on the creation of the universe, the heavens and the earth, the sun and the moon, the galaxies of stars, the days and night, the oceans and rivers, the gardens and plants, the mountains and hills, the animals and birds, and even on creation of ourselves to recognize the existence of God. The Qur'an explains and elaborates the concept of God in a very vivid and clear way which even layman can comprehend by just glancing through its verses. God, according to the Qur'an, is the Almighty, All-Powerful, All-Knowing and Omnipotent Lord of the whole universe. There is no God save Him. He has no partner in His Sovereignty and Dominion and is One alone to be worshipped. He has no parents as He was not



begotten; He has no children as He begets not. He is the Alive, the Eternal, neither sleep nor slumber overtakes Him. He is Creator, Owner and Sustainer of every thing in the heavens and the earth. He gives life and death. Everything is in His knowledge and He knows the seen and unseen in the cosmos. Not a leaf falls without His leave and without His knowledge Thus the Qur'anic concept of God is that of a Universal, Living, Omnipotent, Omnipresent and Omniscient God and it widely differs from the concepts of God preached and propagated by philosophers and other religions and their holy scriptures who either do not believe in any God or believe in many deities or in a local and national God.

I have quoted verses of the Qur'an from the renowned translation of the Holy Qur'an known as "The Meaning of the Glorious Qur'an" by Marmaduke Pickthall; whereas Ahadith have been taken mostly from "Al-Hadis" an English translation of Mishkat-ul-Masabih by Maulana Fazlul Karim. I have also consulted some commentaries of Holy Qur'an written by various scholars like Muhammad Asad, Abdullah Yusuf Ali, Maulana Maududi. It would be most fair and just if I acknowledge my debt of gratitude to all of them from whose works I have benefited in producing this book. I must also place on record my thanks to Mr. Jamil Butt and his team who composed and designed the book and to the Trustees of the Burhan Education and Welfare Foundation who published the book.

I must also express my wholehearted thanks to my wife Dr. Nasreen Sharif who has relieved me of many of my household responsibilities enabling me to give my full time and attention to research and writing. Thus her contribution, though indirect, is tremendous, not less than that of mine, in producing this book which must not go unrecognized.

Before concluding I must pray to God: 'O, My Lord! Increase me in knowledge.'"

July 04, 2002

Muhammad Sharif Chaudhry  
169-A/I Township, Lahore,  
Pakistan.

## **CHAPTER 1**

# **GOD'S INTRODUCTINO**

## **1 – Who is God?**

The concept of God has remained a riddle for the human mind since time immemorial. Many a great philosophers and eminent thinkers have meditated over the issue through ages but have found no solution. Who is God? How defined? Where is He? How is He? Whether He exists or not? These are some of the questions which are raised about God by inquisitive minds, but the same have ever remained unresolved.

God cannot be defined because God cannot be limited or confined within any particular framework. We have to perceive things in order to create an image of a thing or make definitions of a particular thing. But God's nature and His existence are not limited to what is familiar to us. It is, therefore, more proper to say that the entity and nature of God are questions that relate to what lies beyond the reach of human perception. Human mind has a finite scope, but God is infinite. How can finite reach infinity? Therefore, our minds cannot truly perceive God's nature and entity. God cannot be described in human language but we can understand Him only through His attributes and His creations.

Al-Qur'an, the revealed book of Islam, presents in its verses a very vivid and beautiful description of Who is God. God, according to the Qur'an, is the Almighty, All-Powerful, All-Knowing and Omnipresent Lord of the whole universe. He is the Beneficent, the Merciful, the Forgiving God. There is no God save Him. He has no partner, no son, no children,

no parents and no consorts. He is the Alive, the Eternal, neither sleep nor slumber overtake Him. He is the creator of the universe, the heavens and the earth and everything in the heavens and the earth, and of stars, sun, moon, satellites, day and night, animals, plants, matter, oceans, winds, rivers, fire, mountains, human beings, indeed of all seen or unseen things. Whatsoever is in the heavens and in the earth belongs to Him. He gives life and death and He is the Master of the Day of Judgment. He raised the heavens without visible support and spread out the earth placing therein hills, flowing streams and fruits. He has created everything of water and in pairs, in different kinds and colours. Thus speaks the Qur'an as to who is God?

1. Praise be to Allah, Lord of the World.  
 The Beneficent, the Merciful.  
 Owner of the Day of Judgment.  
 Thee (alone) we worship; Thee (alone) we ask for help.  
 Show us the straight path;  
 The path of those whom Thou hast favoured;  
 Not (the path) of those who earn Thine anger nor of those who go astray. —1:Al-Fatihah:1-7
  
2. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth and He is never weary of preserving them. He is the Sublime, the Tremendous. —2:Al-Baqarah:255

3. Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted? He is the cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wide. And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for people who have knowledge. And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people Who have understanding. He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth thick – clustered grain: and from the date – palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! Herein verily are portents for a people who believes. —6:Al-An'am:95–99
  
4. Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord. And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and

female). He covereth the night with the day. Lo! Herein verily are portents for people who take thought. —13:Ar-Ra'd:2-3

5. Allah is He Who created the heavens and the earth and caused in water to descend from the sky, there by producing fruits as food for you, and maketh the ships to be of service unto you that may run upon the sea at His command, and hath made of service unto you the rivers. And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.

And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! Man is verily a wrong – doer, an ingrate. – 14:Ibrahim:32–34

6. He it is Who sendeth down water from the sky, whence ye have drink and whence are trees on which ye send your beasts to pasture.

Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! Herein is indeed a portent for people who reflect.

And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.

And whatsoever He hath created for you in the earth of divers hues, Lo! Therein is indeed a portent for people who take heed.

And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear.

And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks.

And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way. And landmarks (too), and by the star they find a way. —16:An-Nahl:10–16

7. He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!

And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.

And He it is Who giveth life and causeth death and His is the difference of night and day. Have ye then no sense? —23:Al-Mu'minun:78–80

8. Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge?

They will say: Unto Allah. Say: Will ye not then remember?

Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?

They will say Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto him)?

Say: In Whose hand is the dominion over all things and He protecteth, While against Him there is no protection, if ye have knowledge?

They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched? —23:Al-Mu'minun:84–89

9. And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and hath and set a bar and forbidding ban between them.

And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful. —

25:Al-Furqan:53–54

10. Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you light? Will ye not then hear? Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you night wherein ye rest? Will ye not then see?

Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful. —

—28:Al-Qasas:71–73

11. And if thou wart to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed works)? They would say: Allah, How are they turned away? Allah maketh the provision wide for whom He will of His bondmen, and straiteneth it for whom (He will). Lo! Allah is Aware of all things. And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death? They verily would say: Allah. Say: Praise be to Allah! But most of them have no sense. —29:Al-Ankabut:61–63

12. Allah it is Who created the heavens and the earth, and that which is between them, in six days. Then He mounted the throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?



He directeth the ordinance from the heavens unto the earth; then it ascendeth unto Him in a day, whereof the measure is a thousand years of that ye reckon.

Such is the Knower of the invisible and the visible, the Mighty, the Merciful.

Who made all things good which He created, and He began the creation of man from clay;

Then He made his seed from a draught of despised fluid; Then He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give ye! —32:As-Sajdah:4–9

13. He it is Who created you from dust, then from a drop (of seed), then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men—though some among you die before – and that ye reach an appointed term, that haply ye may understand.

He it is Who quickeneth and giveth death. When He ordaineth a thing. He saith unto it only: Be! And it is. —40:Al-Mumin:67–68

14. Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful; And hath made of service into you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! Herein verily are portents for people who reflect. —45:Al-Jathiyah:12–13

15. And that thy Lord, He is the goal;

And that He it is Who maketh laugh, and maketh weep,  
 And that He it is Who giveth death and giveth life;  
 And that He createth the two spouses, the male and the female.  
 From a drop (of seed) when it is poured forth;  
 And that He hath ordained the second bringing forth;  
 And that He it is Who enricheth and contenteth:  
 And that He it is Who is the Lord of Sirius; —  
 53:An-Najm:42–49

16. All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.  
 His is the Sovereignty of the heavens and the earth;  
 He quickeneth and He giveth death; and He is able to do all things.  
 He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.  
 He it is Who created the heavens and the earth in six days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.  
 His is the Sovereignty of the heavens and the earth, and unto Allah (all) things are brought back.  
 He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is Knower of all that is in the breasts. —57:Al-Hadid:1–6
17. He is Allah, than Whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful.

He is Allah, than Whom there is no other God, the Sovereign Lord, the Holy One, Peace, the keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partners (unto Him)!

He is Allah, the Creator, the Shaper of naught, the Fashioner, His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty the Wise. —59:Al-Hashr:22–24

The Qur'an in its Verse No. 258 of its chapter 2 tells us how prophet Abraham (Ibrahim) tried to explain the concept of God to king of Iraq when the latter had an argument with the Prophet. The Verse reads:

"Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said; My Lord is He who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause to come up from the West. Thus was the disbeliever abashed. And Allah guideth no wrong-doing folk". (2:258)

Prophet Abraham again explained concept of God when addressing his father and other worshipers of idols, he said:

"Lo! they (the idols) are (all) an enemy unto me, save the Lord of the worlds, Who created me, and He doth guide me. And Who feedeth me watereth me. And when I sicken, then He healeth me. And Who causeth me to die, then giveth me life (again). And Who, I ardently hope, will forgive me my sin on the Day of Judgment." (Al-Qur'an 26:77 to 82)

The Qur'an in its verses numbering from 23 to 28 of its chapter 26 tells us how Prophet Moses explained to Pharaoh of Egypt as to Who is the Lord of the Worlds. The Verses read:

Pharaoh said: And what is the Lord of the Worlds? (Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief. (Pharaoh) said unto those around him: Hear ye not? He said: Your Lord and the Lord of your fathers. (Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman! He said: Lord of the East and the West and all that is between them, if ye did but understand.

## **2 – Evidence of God's Existence**

Since times immemorial, the philosophers and the learned have been trying in vain to prove or disprove the existence of God. The existence of God, however, cannot be proved through scientific arguments as science is in a continuous process of development. It proves today what it used to deny yesterday, and it may reject tomorrow what it accepts today. Hence scientific arguments are uncertain and they cannot be taken as final in matters which relate to God.

When traveler passes through a forest and sees a cottage he immediately thinks presence of a human being who has constructed the cottage and is living therein. When a caravan passes through a desert and sees footprints of a man the members are immediately convinced of a traveler who passed from there instead of conjecturing that the footprints have grown out themselves. If you look at a beautiful building you instantly think of the architect who made the plan of that building and of the engineers, masons

and labourers who constructed it. Not even for a moment you think that the building has come into existence of its own. But how strange that we should not get convinced about the Creator when we look at the heavens, the stars, the sun and the moon, and also see the oceans, mountains, animals, plants and gardens around us. Have these things created themselves or have they been created by some great creator? Certainly they have been created by the Lord of all beings as they cannot create themselves. If a human being who is intelligent of all these things cannot create himself how come the earth, the mountains, the skies, the animals, the hills, and the plants can create themselves! If the existence of a cottage in a forest can convince of the presence of a human being, the footprints can convince of a traveler having passed through desert and the existence of building can convince of its architect, then why the existence of universe, heavens and earth, sun and moon, and above all of ourselves should not convince us of the presence of an All-Powerful Omnipresent Creator.

The Holy Qur'an proves the existence of the Almighty God from God's creation, His Attributes and His signs, and the portents and the indicators in the universes and in the nature which are scattered around us. The Qur'an draws our attention to the world around us and invites us to meditate on the creation of the universe, the heavens and the earth, the sun and the moon, the galaxies of stars, the oceans and the rivers, the mountains and the hills, the animals and the trees, and even on the creation of ourselves to recognize the existence of God Who is the Creator, the Sustainer and the Lord of all. According to the Qur'an, in the creation of the heavens and the earth, in the difference of the day and the night, in the floating of the ships upon the sea, in the flying of the birds in the air, in the revival of the earth with rain water, in the life and death, in the growth of plants and fruit – trees, in the dispersing of all kinds of animals on

earth, in the winds and clouds, in the running of stars and planets in their orbits, in the organization and order in the nature and all natural phenomenon, in the diversity of the plants and vegetation although served with one water, in the difference of languages and colours of human beings though all have common parents Adam and Eve, there are signs of God for those who reflect. God says in the Qur'an: "We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth..." (41:53). At another place the Holy Qur'an indicates the portents of Allah thus: "And in the earth are portents for those whose faith is sure, And (also) in yourselves. Can ye then not see?" (51:20-21).

Following are some of the Verses of the Holy Qur'an which invite us to look within us and around us in order to see the proofs of existence of God:

1. How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return. He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things. — 2:Al-Baqarah:28–29
2. Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's sovereignty) for people who have sense. — 2:Al-Baqarah:164

3. Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding. — 3:Al-Imran:190
  
4. Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.  
 Say: Allah delivereth you from this and from all affliction. Yet ye attribute partner unto Him!  
 Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelation so that they may understand. — 6:Al-An'am:63–65
  
5. Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil). — 10:Yunus:6
  
6. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date palms, like and unlike which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense. — 13:Ar-Ra'd:4
  
7. Have they not seen the birds obedient in mid air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe. — 16:An-Nahl:79

8. Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky where-with We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him)! Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any God beside Allah? Nay, but most of them know not! Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any God beside Allah? Little do they reflect! Is not He (best) Who guideth you in the darkness of the land and the sea, He who sendeth the winds as heralds of His mercy? Is there any God beside Allah? High exalted be Allah from all that they ascribe as partner (unto Him)! Is not He (best) Who produeth creation, then reproduceth It, and Who provideth for you from the heaven and the earth? Is there any God beside Allah? Say: Bring your proof, if ye are truthful! — 27:An-Naml:60–64
9. And of His signs is this: He created you of dust, and behold you human beings, ranging widely! And of His signs is this: He created for you helpmates from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect. And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours.



Lo! Herein indeed are portents for men of knowledge. And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed. And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand. And of His signs is this: The heavens and the earth stand fast by His command, and after ward, When He calleth you, Lo! from the earth ye will emerge. —30:Ar-Rum:20–25

10. A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof; And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein. That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks? Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not! A token unto them is night. We strip it of the day, and lo! They are in darkness. And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise. And for the moon We have appointed mansion till she return like an old shrivelled palm-leaf. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit. And a token unto them is that We bear their offspring in the laden ship. And have created for them of the like thereof whereon they ride. — 36:Ya Sin-.33-42

11. Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.  
 He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;  
 Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient. Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.  
 —41:Ha Mim As-Sajdah:9-12

12. We created you. Will ye then admit the truth? Have ye seen that which ye emit? Do you create it or are We the Creator? We mete out death among you, and We are not to be outrun, That We may transfigure you and make you what ye know not And verily ye know the first creation.' Why, then do ye not reflect? Have ye seen that which ye cultivate? Is it ye who foster it, or are We the Fosterer? If We willed, We verily could make it chaff, then would ye cease not to exclaim: Lo! we are laden with debt! Nay, but we are deprived! Have ye observed the water which ye drink? Is it ye who shed it from the raincloud, or are We the shedder? If We willed We verily could make it bitter. Why, then, give ye not thanks? Have ye observed the fire which ye strike out: Was it ye who made the tree thereof to grow, or were We the grower? We, even We, appointed it a memorial

and a comfort for the dwellers in the wilderness.  
—56 :Al-Waqi'ah:57–73

### **3 – How is God?**

We have already discussed that God is infinite whereas our minds are finite. Therefore, we cannot comprehend the nature and entity of God. All we know about Him is through His signs which are scattered in the whole of universe around us and through the Prophets and the revealed books.

According to the Qur'an, Allah is the light of the heavens and the earth and the human vision comprehends Him not. Naught is as His likeness and there is none comparable unto Him.

1. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth and He is never weary of preserving them. He is the Sublime, the Tremendous.<sup>1</sup> —2:Al-Baqarah:255

---

<sup>1</sup> This verse is called as “Aayat-ul-Kursi”. It summarizes in a very beautiful way the Qur'anic concept of God. It provides a vivid description of God's Oneness, His eternal existence, His Dominion and His knowledge. According to a tradition of Prophet Muhammad (PBUH), this is the best verse of the Holy Qur'an.

2. Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware<sup>2</sup> —6:Al-An'am:103
3. Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.<sup>3</sup> 24: An-Nur:35

---

<sup>2</sup> According to Muhammad Asad: "The term *latif* denotes something that is extremely subtle in quality, and, therefore, intangible and unfathomable. Whenever this term occurs in the Qur'an with reference to God in conjunction with the adjective *khafir* ("all-Aware"), it is invariably used to express the idea of His in-accessibility to human perception, imagination or comprehension as contrasted with His Own all-awareness".

<sup>3</sup> Muhammad Asad writes: "In the above context it alludes to the impossibility of defining God even by means of a metaphor or a parable - for, since "there is nothing like unto Him" (42:11), there is also "nothing that could be compared with Him" (112:4). Hence, the parable of "the light of God" is not meant to express His reality - which is inconceivable to any created being and, therefore, inexpressible in any human language - but only to allude to the illumination which He, who is the Ultimate Truth, bestows upon the mind and the feelings of all who are willing to be guided. Tabari, Baghawi and Ibn Kathir quote Ibn Abbas and Ibn Mas'ud as saying in this context: "It is the parable of His light in the heart of a believer".

According to Abu'l A'la Maududi: "In this parable. Allah has been likened to the Lamp and the universe to the Niche. The glass shade is the veil behind which Allah has concealed Himself from His creation. This veil is not a physical veil for concealment, but a veil caused by the intensity of Divine manifestation. The human eye is unable to see Him not because of the intervening darkness but because of the intensity of the all-pervading, all-embracing Light radiating through the transparent veil. The human vision which is limited in nature cannot comprehend it. It can only comprehend and perceive limited physical lights which vary in brightness, which disappear and reappear, and which can be perceived only by contrast to existing darkness. But the

4. The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He-multiplieth you. Naught is as His likeness: and He is the Hearer, the Seer<sup>4</sup>—  
42:Ash-Shura:11
  
5. Say: He is Allah, the One!  
Allah, the eternally Besought of all!  
He begetteth not nor was begotten.  
And there is none comparable unto Him<sup>5</sup>

---

'Absolute Light' has no confronting darkness: it does not vanish, it shines forth and pervades all around with ever-existing glory; it is beyond human perception and comprehension."

"As for the lamp which is lit with the oil of a blessed olive tree, which is neither eastern nor western", this is a metaphor to give an idea of the perfect light of the lamp and its brilliance. In antiquity the source for brilliant light were the olive lamps, and the most superior oil for the purpose was that obtained from a tree standing in an open and elevated place. The epithet of Lamp for Allah in the parable does not mean that Allah is deriving His energy from some external source. It only means that the Lamp of the parable is not an ordinary lamp but the most brilliant lamp that can be imagined. Just as a brilliant lamp illuminates the whole house, so has Allah illuminated the whole universe."

<sup>4</sup> Muhammad Asad explains it thus: "The phrase, "there is nothing like unto Him" implies that He is fundamentally – and not merely in His attributes – "different" from anything that exists or could exist, or anything that man can conceive or imagine or define; and since "there is nothing that could be compared with Him" (112: 4), even the "how" of His being "different" from everything else is beyond the categories of human thought".

<sup>5</sup> Explaining the word As-Samad, Muhammad Asad writes: "This rendering gives no more than an approximate meaning of the term assamad, which occurs in the Qur'an only once, and is applied to God alone. It comprises the concept of Primary Cause and eternal independent Being, combined with the idea that everything existing or conceivable goes back to Him as its source and is, therefore, dependent on Him for its beginning as well as for its continued existence."

While commenting on the last verse of this Surah, Mohammad Asad writes: "The fact that God is one and unique in every respect, without beginning and without end, has its logical correlate in the statement that "there is nothing that could be compared with Him" – thus precluding any possibility of describing

—112:Al-Ikhlās:1-4

## 4 – Where is God?

God is Omni-present. He is everywhere. To Allah belong the East and the West, whithersoever you turn, there is the Presence of Allah. God is with you wheresoever you may be. God is near to everyone of us, even nearer to one than one's jugular vein. There is no secret conference where Allah is not present and on the Day of Judgment He would inform everyone what he used to do. According to the Qur'an, God established Himself upon the Throne directing all things after creating the heavens and the earth in six days. But this should not lead one to understand that God is seated on or confined to only a particular place in the universe, because this would be a misconception. God is everywhere and His throne, in fact, includes the heavens and the earth.

Following Verses of the Holy Scripture of Islam, the Qur'an, persuade us to comprehend the Islamic notion of Omnipresence of All – seeing and All-knowing God Who is the Lord of the Cosmos.

1. Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is, All-Embracing, All-Knowing —2:Al-Baqarah:115

---

or defining Him. Consequently, the quality of His Being is beyond the range of human comprehension or imagination: which also explains why any attempt at “depicting” God by means of figurative representations or even abstract symbols must be qualified as a blasphemous denial of the truth”.

2. And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright<sup>6</sup>. —2:Al-Baqarah:186
  
3. Allah' There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth and He is never weary of preserving them. He is the Sublime, the Tremendous. —2:Al-Baqarah:255
  
4. And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the

---

<sup>6</sup> According to Abul A'la Maududi: "It means: "Though you cannot -see Me and feel Me with your senses, you must never imagine that I am far from you. Nay, I am so near to every servant of Mine that he can invoke Me and place his requests before Me wherever he may be. So much so that I hear and answer even those requests which are not expressed in words but are made only in the innermost heart. As to the false and impotent gods you have created in your ignorance and folly, you have to go to them, and even then they do not hear and answer you. But here am I, the Sovereign, the absolute Ruler of the boundless universe and Possessor of all the powers and authority, so near to hear and answer you that you need no recommendation or intercession for making any request anywhere and any time you like. Therefore, you should free yourselves from the folly of running from door to door after false gods, and accept My invitation and turn to Me and trust in Me and submit to Me and become My servants."

earth, naught of wet or dry but (it is noted) in a clear record. —6:Al-An'am:59

5. Lo! Your Lord is Allah Who created the heavens and the earth in six days, then He established Himself upon the Throne, directing all things<sup>7</sup>. There is no intercessor (with Him) save after His permission. That is Allah, Your Lord, so worship Him, Oh, will ye not remind? —10:Yunus:3
6. And He it is Who created the heavens and the earth in six days - and His Throne was upon the water<sup>8</sup>[8] —that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo ! Ye will be raised again after death! those who disbelieve will surely say : This is naught but mere magic. —11:Hud:7
7. We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein. —50:Qaf:16
8. ...and He is with you wheresoever ye may be. And Allah is Seer of what ye do. —57:Al-Hadid:4

---

<sup>7</sup> According to Muhammad Asad: "All. Muslim commentators, classical and modern, are unanimously of the opinion that its metaphorical use in the Qur'an is meant to express God's absolute sway over all His creation. It is noteworthy that in all the seven instances where God is spoken of In the Qur'an as "established on the throne of His almightiness" (7:54 10:3, 13:2, 20:5, 25:59, 32:4, and 57:4), this expression is connected with a declaration of His having created the universe".

<sup>8</sup> Muhammad Asad explains it thus: "The symbolic reference to "the throne of His almightiness resting upon water" would seem to point to the God-Willed evolution of all life out of water - a fact clearly brought out by the Qur'an and in modern times confirmed by biological research."



9. Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterwards, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things. —58:Al-Mujadilah:7

## **5 – God is one.**

God is one. There is no God save Him. Islam is strictly a monotheistic faith and is committed to hold that Allah is the only God of the whole of the universe and there is no God in any form or manifestation except Allah. Unity of Godhead is the fundamental teaching of the religion of Islam. The belief in the Oneness of God is the most important of the five major and fundamental articles of faith for a follower of Islam. None can embrace Islam and enter into the brotherhood of the Muslims until and unless he declares by tongue and also truly believes in his heart that there is no God but Allah.

It is rightly said that al-Qur'an, the revealed book of Islam, teaches directly or indirectly in almost every other verse the fundamental principle of Oneness of God and condemns those who hold or worship more than One God or who associate partners unto Allah. According to the Qur'an the messiah, Jesus son of Mary, was only a messenger of Allah and His word which He conveyed unto Mary, and a spirit from Him. Jesus was neither son of Allah nor he was God. Thus the Qur'an rejects Christian doctrine of Trinity or three Gods (God the Father, God the Son and

the Holy Ghost) in unambiguous terms. The Qur'an also dismisses the doctrine of two-Gods held by the Zoroastrians and idea of many gods held by polytheists like Hindus.

The Qur'an tells us in detail how the Prophets of God, right from Adam to Muhammad (May Allah's peace be upon them), have been teaching the Oneness of God and how they have been enjoining their followers to believe in and worship only One God. Thus spoke Jesus, son of Mary, from the cradle: "Lo! I am the slave of Allah. He hath given me the scripture and hath appointed me a Prophet; And hath made me blessed wherever I may be, and hath enjoined upon me prayer and alms – giving so long as I remain alive, And (hath made me) dutiful towards her who bore me, and hath not made me arrogant, unblest," (Al-Qur'an 19:30–32).

In the following verses, al-Qur'an promotes on the one hand the uncompromising principle of the absolute Oneness of God as taught by all the Prophets of God and on the other hand it rejects the belief held by some religions and philosophies that there is no god or there are many gods in the universe.

1. Your God is One God; there is no God save Him, the Beneficent, the Merciful. —2: Al-Baqarah: 163
2. Allah! There is no God save Him, the Alive, the Eternal. —3: Al-Imran: 2
3. He it is Who fashioneth you in the wombs as pleaseth Him. There is no God save Him, the Almighty, the Wise. —3: Al-Imran: 6
4. Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too

are witnesses) maintaining His creation in justice, there is no God save Him, the Almighty, the Wise. —3: Al-Imran: 18

5. Lo! This Verily is the true narrative. There is no God save Allah, and lo! Allah is the Mighty, the Wise. —3: Al-Imran: 62
6. People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" —Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender. —4: An-Nisa: 171
7. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things. —5: Al-Ma'idah: 17
8. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying, a painful doom will fall on those of them who disbelieve. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. The Messiah, son of Mary, was no other than a

messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how we make the revelations clear for them, and see how they are turned away! —5: Al-Ma'idah: 73–75

9. When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the Holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead, by My permission and how I restrained the children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic; And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee). When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers. (They said: ) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and

for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers. Allah said: Lo! I send it down for you. And Whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures. And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: take me and my mother for two gods beside Allah? He saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou art the Knower of things hidden? I spake unto them only that which Thou commandedst me, (saying): Worship Allah, My lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things. If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou art the Mighty, The Wise. —5: Al-Ma'idah: 110–118

10. Follow that which is inspired in thee from thy Lord; there is no God save Him; and turn away from the idolaters. —6: Al-An'am: 106
11. We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other God save Him. Lo! I fear for you the retribution of an Awful Day. —7: Al-A'raf: 59
12. And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other God save Him. Will ye not ward off (evil)? —7: Al-A'raf: 65

13. Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust and He is Lord of the Tremendous Throne. —9: At-Taubah: 129
14. And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, ye have no other God save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive. —11: Hud: 61
15. And unto Midian (we sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other God save Him! And give not short measure and short weight. Lo! I see you well-to-do, and Lo: I fear for you the doom of a besetting Day. —11: Hud: 84
16. my two fellow-prisoners! Are divers lords better, or Allah the One, the Almighty? Those whom ye worship besides Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not. —12: Yusuf: 39–40
17. Allah hath said: Choose not two gods. There is only One God. So of Me, Me only, be in awe. —16: An-Nahl: 51
18. Say (O Muhammad, to the disbelievers): If there were other gods alongwith Him, as they say, then had they sought a way against the Lord of the Throne. —17: Bani Isra'il: 42

19. If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him). — 21: Al-Anbiya: 22
20. And We sent no messenger before thee but We inspired him (saying): There is no God save Me (Allah), so worship Me. —21: Al-Anbiya: 25
21. Allah hath not chosen any son, nor is there any god alongwith Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege. —23: Al-Muminun: 91

## **6 – God Has No Partners**

In a preceding section, we have already discussed at length the concept of Oneness of God. The basic teaching of Islam is, as is that of previous revealed religions, that there is no God but Allah and only He should be worshipped. God has no partners, no associates. Al-Qur'an, the revealed book of Islam, condemns those, in the severest possible terms, who hold associates of God and attribute partners unto Him. Ascribing partners unto Allah is the greatest sin which would not be pardoned although God forgives every other sin whom He will. In the words of Jesus Christ, whoso ascribes partners unto God, for him God has forbidden Paradise. According to the Qur'an, neither idols, nor Jinn, nor any human being, nor rabbis, nor monks, nor priests, nor Jesus Christ are god or partners of God.

Following are some of the very pertinent Verses of the Qur'an which establish the truth of the Islamic doctrine that God is One and He has no partners or associates.

1. Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin. — 4:An-Nisa:48
2. Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray. —4:An-Nisa:116
3. They surely disbelieve who say:Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said:O children of Israel! Worship Allah, my Lord and your Lord. Lo! Whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil – doers there will be no helpers. —5:Al-Ma'idah:72
4. Say:Who delivereth you from the darkness of the land and the Sea? Ye call upon Him humbly and in secret, (saying):If we are delivered from this (fear) we truly will be of the thankful. Say:Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him! —6:Al-An'am:63-64
5. Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters, unto Him. Glorified be He and high exalted above (all) that they ascribe (unto Him):—6:Al-An'am:100



6. Attribute they as partners to Allah those who created naught, but are themselves created. And cannot give them help, nor can they help themselves! —7:Al-A'raf:191–192
7. Lo! those to whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful! Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not! —7:Al-A'raf:194–195
8. They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be he glorified from all that they ascribe as partner (unto Him)! —9:At-Taubah:31
9. Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth creation and then reproduceth it? Say: Allah produceth creation, then reproduceth it. How, then are ye misled? Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided? What aileth ye? How judge ye? —10:Yunus:34–35
10. Say: (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah! Say: Take ye then

(others) beside Him for protectors which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One the Almighty. — 13:Ar-Ra'd:16

11. Those unto whom they cry beside Allah created naught, but are themselves created. (They are) dead, not living. And they know not when they will be raised. —16:An-Nahl:20 – 21
12. Say (O Muhammad, to the disbelievers): If there were other gods alongwith Him, as they say, then had they sought a way against the Lord of the Throne. —17:Bani Isra'il:42
13. But He is Allah, my Lord and I ascribe unto my Lord no partner. —18:Al-Kahf:38
14. If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him). — 21:Al-Anbiya:22
15. Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place. —22:Al-Hajj:31

16. O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought! —22:Al-Hajj:73
17. Allah hath not chosen any son, nor is there any god alongwith Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege. Knower of the invisible and the visible! and exalted be He over all that they ascribe as partners (unto Him)! —23:Al-Mu'minun:91–92
18. We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do. —29:Al-'Ankabut:8
19. Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given them a Scripture so that they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive. —35:Al-Fatir:40
20. Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a Scripture before this (Scripture), or some vestige of knowledge (in support of what ye say), if ye are

truthful. And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer. —46:Al-Ahqaf:4-5

## **7 – God Neither Begets Nor Was Begotten**

God, the Almighty Lord of the cosmos has neither parents, nor any consort or spouse, nor any son, nor any daughter. In other words, He was not begotton nor He begets. The Qur'an condemns those, in very harsh words, who ascribe sons and daughters to the Almighty. The Qur'an has turned down straight away not only the suggestion of the pagan Arabs that God has daughters but has also rejected the claim of the Jews that Ezra is the son of Allah and the claim of the Christians that Jesus is the son of God. The revealed book of Islam gives a detailed account how Mary, the mother of Jesus, conceived, how she withdrew from the people to a far place and how the baby Jesus spoke to the Jews to reject their false allegations against the chastity of his mother.

The Qur'an has likened Jesus to Adam. Adam was born without father and mother whereas Jesus was born without father. If Almighty Allah created Adam without both parents why He could not create Jesus without father? When Almighty intends to do a thing, He says: Be, and it is! So the birth of Jesus without a biological father should neither cause Jewish allegations of unchastity against Mary nor it should lend support to Christian claim that Jesus was son of God. Both these utterances are a great coloumny and a blasphemous utterance.

In the following verses the Holy Qur'an elaborates its view point on the absolute unity of God and turns down the

allegations of those who attribute sons and daughters unto Him:

1. Lo! the likeness of Jesus with Allah .is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is, —3:Al-Imran:59
2. Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters, unto Him. Glorified be He and high exalted above (all) that they ascribe (unto Him): The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things? — 6:Al-An'am:100-101
3. And the Jews say :Ezra is the son of Allah, and the Chiristians say:The Messiah is the son of Allah, That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they! —9:At-Taubah:30
4. They say:Allah hath taken (unto Him) a son- Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not. —10:Yunus:68
5. And say:Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence. —17 :Bani Israel:111

6. And make mention 'of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East, And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man. She said: Lo! I seek refuge in the Beneficent One from thee, if thou art God-fearing. He said; I am only a messenger of thy Lord, that I may bestow on thee a faultless son. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste? He said:So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. And she conceived him, and she withdrew with him to a far place. And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten! Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee. And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee. So eat and drink and be consoled. And if thou meetest any mortal, say:Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal. Then she brought him to her own folk, carrying him. They said:O Mary! Thou hast come with an amazing thing. O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot. Then she pointed to him. They said:How can we talk to one who is in the cradle, a young boy? He spake:Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a

Prophet, And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms – giving so long as I remain alive, And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest. Peace on me the day I was born, and the day I die, and the day I shall be raised alive! Such was Jesus, son of Mary:(this is) a statement of the truth concerning which they doubt. It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path. —19:Maryam:16–35

7. And they say: The Beneficent hath taken unto Himself a son.  
Assuredly ye utter a disastrous thing.  
Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins:  
That ye ascribe unto the Beneficent a son!  
When it is not meet for (the Majesty of) the Beneficent that He should choose a son.  
There is none in the heavens and the earth but cometh unto the Beneficent as a slave9. —  
19:Maryam:88–93

---

<sup>9</sup> According to Muhammad Asad: “The idea that God might have a “son” - either in the real or in the metaphorical sense of this term - would presuppose a degree of innate likeness between “the father” and “the son”: but God is in every respect unique, so that “there is nothing like unto Him” (42:11) and “nothing that could be compared with Him” (112:4). Moreover, the concept of “progeny” implies an organic continuation of the progenitor, or of part of him, in another being and, therefore, presupposes a degree of incompleteness before the act of procreation (or incarnation, if the term “sonship” is used metaphorically): and the idea of incompleteness, in whatever sense, negates the very concept of God. But even if

8. And they say:The Beneficent hath taken unto Himself a son. Be He glorified! Nay, but (those whom they call sons) are honoured slaves.—  
21:Al-Anbiya:26
9. He unto Whom belongeth the sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the sovereignty. He hath created everything and hath meted out for it a measure. —25:Al-Furqan:2
10. Now ask them (O Muhammad):Hath thy Lord daughters whereas' they have sons?  
Or created We the angels females while they were present? Lo! it is of their falsehood that they say:  
Allah hath begotten. And lo! verily they tell a lie.  
—37:As-Saffat:149-152
11. Say:He is Allah the One!  
Allah, the eternally Besought of all!  
He begetteth not nor was begotten.  
And there is none comparable unto Him. —  
112:Al-Ikhlās:1-4

## **8 – God’s Signs**

God is invisible. None has seen Him. He is recognized by the signs which one sees around him in the universe, in

---

the idea of “sonship” is meant to express no more than one of the different “aspects” of the One Deity (as is claimed in the Christian dogma of the “Trinity”), -it is described in the Qur’an blasphemous inasmuch as it amounts to an attempt at defining Him who is “sublimely exalted above anything that men may devise by way of definition” (see last sentence of (6:100).”



the nature, in the creation of various things, in the functioning of different natural actors, and above all in himself. The Holy Book of Islam particularly presents the following as signs of God to those who have understanding: creation of the heavens and the earth; all that has been created in the heavens and the earth; placing of hills and flowing streams in the earth; difference of night and day; the rain – water which revives the dead earth and causes production of fruits, corn, gardens, plants, as food for humans and animals; winds and clouds; the ships which run upon the sea; creation of fruits, plants animals and humans in pairs; creation of the sun, the moon and the stars; how the shadows of the things created by God incline to the right and the left making prostration to Him; rain, lightening, thunder, hail; creation of human being of dust; difference of languages and colours; night made for rest and sleep, day for work and seeking of God's bounty; creation of beasts and animals; quickening of dead; etc, etc.

Following Verses of the Holy Qur'an point out some of the signs of God and invite the people to meditate and reflect:

1. Lo! in the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death ,and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth:are signs (of Allah's sovereignty) for people who have sense. —2:Al-Baqarah:164
2. Lo! In the creation of the heavens and the earth and (in) the difference of night and day are

tokens of His sovereignty for men of understanding. —3:Al-Imran:190

3. Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents verily, for folk who ward off (evil). —10:Yunus:6
4. And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.  
And in the earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And We have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense. —13:Ar-Ra'd:3-4
5. Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect. And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.  
And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.  
—16:An-Nahl:11-13
6. Have they not observed all things that Allah hath created, how their shadows incline to the right

and to the left, making prostration unto Allah, and they are lowly? And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also), and they are not proud. —16:An-Nahl:48–49

7. Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.  
Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.

—24:An-Nur:43–44

8. Hast thou not seen how thy Lord hath spread the shade – And if He willed He could have made it still-then We have made the sun its pilot;  
Then We withdraw it unto Us, a gradual withdrawal?  
And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.  
And He it is Who sendeth the winds, glad tiding heralding His mercy, and We send down purifying water from the sky.  
That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof. —25:Al-Furqan:45–49

9. Have they not seen the earth, how much of every fruitful kind We made to grow therein? Lo! herein is indeed a portent; yet most of them are not believers. —26:Ash-Shu'ara':7-8
10. And of His signs is this:He created you of dust, and behold you human beings, ranging widely! And of His signs is this:He created for you helpmates from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect.  
And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.  
And of His signs is this:He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.  
And of His signs is this:The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge. —30:Ar-Rum:20-25
11. Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling – places they do walk? Lo, therein verily are portents! Will they not then heed?  
Have they not seen how we lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see? —32:As-Sajdah:26-27

12. A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof; And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein, that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?

Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!

A token unto them is night. We strip it of the day, and lo! they are in darkness.

And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.

And for the moon We have appointed mansions till she return like an old shriveled palm-leaf.

It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit. And a token unto them is that We bear their offspring in the laden ship,

And have created for them of the like thereof whereon they ride. —36:Ya–Sin:33–42

13. And of His portents are the night and the day and the sun and the moon. Adore not the sun nor the moon; but adore Allah who created them, if it is in truth Him whom ye worship. But if they are too proud–still those who are with thy Lord glorify Him night and day, and tire not. And of His portents (is this); that thou seest the earth lowly, but when we send down water thereon it thrilleth and groweth. Lo! He who quickeneth it is verily the Quickener of the dead.

Lo! He is Able to do all things. —41:Ha Mim  
As-Sajdah:37–39

14. And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein.  
And He is Able to gather them when He will.  
whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.  
Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.  
And of His portents are the ships, like banners on the sea;  
If He will He calmeth the wind so that they keep still upon its surface—lo! herein verily are signs for every steadfast grateful (heart). —42:Ash-Shura:29–33
15. Lo! in the heavens and the earth are portents for believers. And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.  
And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after her death, and the ordering of the winds, are portents for a people who have sense.  
These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe? —45:Al-Jathiyah:3–6
16. Will they not regard the camels, how they are created?  
And the heaven, how it is raised?

And the hills, how they are set up?  
 And the earth, how it is spread? —88:Al-  
 Ghashiyah:17-20

## **9 – Can a Mortal See God?**

No mortal human being – neither ordinary one nor even the blessed one like a prophet – can see God, since human vision cannot comprehend Him. Eye-sight cannot see God as eye-sight is limited while God is unlimited. The object of sight is something in space and form but God is above such things. The Qur'an tells us that when God spoke to Prophet Moses on Mount Sinai, Moses expressed his desire to see the Almighty, but he could not. When God revealed His Glory to the mountain crashing it down, Moses fell down in a swoon. The followers of Moses also insisted that Moses should show them God, but lightening seized them and they fell lifeless. Prophet Muhammad (PBUH) saw Angel Gabriel twice or thrice in his lifetime but he never saw God, neither during his ascension (Mairaj) to heaven nor on any other occasion. Although some of the Prophet's companions claim that Prophet had seen God, but many of them and his wife Ayesha report that Muhammad (PBUH) never saw God. When Prophet himself was asked this question, he replied: God is light how can I see Him?

According to the Qur'an, vision of God for a human in this world is not possible, but in the next world God would reveal Himself before all the human beings on the Day of Judgment. The believers who enter paradise would have vision of Allah more often.

Following are the verses of the Qur'an which bring to light this fact that no mortal eye can see God.

1. And when ye said:O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lighting seized you. Then We revived you after your extinction, that ye might give thanks, —2:Al-Baqarah:3-6
2. Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware. —6:Al-An'am:103
3. And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said:My Lord! Show me (Thy self), that I may gaze upon Thee. He said:Thou wilt not see me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said:Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers.  
—7:Al-A'raf:143
4. And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise. —42:Ash-Shura:51
5. There they have all that they desire, and there is more with Us. —50:Qaf:35

Following Ahadith of Prophet Muhammad (PBUH) clearly tell us that everyone will see the face of God who enters in Paradise:



1. Sohaib reported from the holy Prophet who said:When the inmates of Paradise will enter Paradise, the Almighty Allah will say:You are wishing a thing which may increase for you. They will say:Hast Thou not made our faces shining? Hast Thou not admitted us in Paradise and saved us from the Fire? He said:Then the screen will be lifted up and they will see the face of the almighty Allah. Nothing will be more pleasing to them than the look towards their Lord. Than he recited:For those who do good, there is good (reward), and more. (Muslim)
2. Abu Razin al-Uqaili reported:I asked:O Messenger, of Allah! Will everygody of us see on the Resurrection Day his Lord in His open form? 'Yes' he replied. I asked:And what is the sign of that in His creation? He said:O Abu Razin is it not that everyone of you sees the moon in the full moon-lit night in its naked form? He said:Yes. He said:Verily it is a creation of the creations of Allah, and Allah is the Most Exalted and the Mightiest. (Abu Daud)
3. Abu Zarr reported:I asked the Apostle of Allah:Have you seen your Lord? He replied:(He is) Light. How could I have seen Him? (Muslim)
4. Shu'bi reported that Ibn Abbas met Ka'ab at Arafat and asked him about a thing. He recited takbir till the mountains were resounded with it. Ibn Abbas said:'We are the descendants of Hashim. Ka'ab said:Verily the Almighty Allah divided His sight and His talk between Muhammad and Moses. Twice and Muhammad

saw Him twice. Masruq reported:I went to Ayesha and asked:Did Muhammad see his Lord? She said:You have talked about a thing for which my hairs stand on end. I said:Talk slowly. Then I read:He has indeed seen of the greatest signs of his Lord. 53:18Q. She said:May the eye be lost to you! He was Gabriel. Who has informed you that Muhammad saw his Lord or concealed something of which he was ordered or knew the five things of which the Almighty Allah said:Verily Allah has got knowledge of the Hour and He sends down rain – 31:34Q? He has made the great. But he saw Gabriel. He did not see him in his form but twice, once near the farthest lot-tree and once in his best form with six hundred wings covering the horizon. Tirmizi narrated it. And the two Sheikhs narrated with addition and difference. And in their narration, he said:I asked Ayesha:Where is His saying – then he drew near, then he drew nearer. So he was of the measure of two bows or closer still – (53:89Q)? She said:He was Gabriel (peace be on him) who used to come to him in the form of a man, and he came to him this time in his form which is his (real) form and closed up the horizon.

## CHAPTER 2

# GOD'S ATTRIBUTES

## 1 – God's Name

The proper Name of Almighty God is Allah Who has other ninety nine attributive names which all have been mentioned in the Qur'an, the revealed book of Islam. The word Allah is the Arabic name of God and it consists of two words: "Al" and "Ilah". The first one is the definite article, while the second one means "the being who is worshipped". When these two words were joined the letter "i" at the beginning of the second word was dropped for easier pronunciation and thereby the two words became inseparable merging into one word "Allah". Thus "Allah" means "The God", i.e., "the supreme being who is worshipped by all creatures and to whom all turn and pray for fulfillment of their needs."

The Ninety-Nine Attributive Names of Allah denote Attributes of the Almighty. For example, God's Name Ar-Rahman means the most compassionate as in showing mercy God does not distinguish between pious and sinners. Al-Khaliq is another name of God which denotes the attribute of creation which basically belongs to God. Ar-Raziq means the 'Provider' and it denotes Allah's attribute of providing sustenance to all His creatures. Thus each name of the Almighty highlights each or sometimes more of His attributes. Although memorizing all these Names of God is not discouraged but the greatest merit lies in that if the attributes contained in these names are followed instead of repeating the names on a rosary like a parrot. The Prophet Muhammad (PBUH) is reported to have said: "Imbue thyself with divine attributes". God is Ar-Rahim (the most Merciful),

so a human being should also show mercy to his fellow beings. Similarly God is Ghafoor (the most forgiving) so a believer should also follow this divine attribute and forgive the faults of his fellows.

One of the Names of God is the greatest (called Ism-e-Azim) but nobody knows which it is and where to find it. There exists a great difference of opinion among the jurists and scholars about the greatest name of Allah. According to a tradition of the Prophet of Islam, the greatest name of Allah is in these two verses: verse no. 163 of the Qur'an's chapter 2 and verse no 2 of its chapter 3.

Hafiz Ibn-e-Hajr Asqalani, great Muslim scholar and commentator of the Holy Qur'an, in his book Fathul-Bari, has statedly drawn up a list of the verses wherein all the names of Allah are found. Generally following verses are identified to contain the 99 Attributive names of God.

1 (1-3); 2(115, 126, 128, 158, 163, 255, 263); 3(2, 8, 62); 4(1, 43, 45, 85, 86); 6(14, 18, 65, 74, 102, 104, 115); 11(57, 61, 73); 12(21, 39, 64); 13(9, 23); 16(70, 91); 17(44, 65, 110); 18(110); 19(47); 20(14, 82); 21(112); 22(17); 24(20, 25, 35); 25(30, 31); 27 (9, 40); 28(58); 30(52); 32(22); 34(26); 36(81); 38(65); 39(36); 40(3, 15, 20, 22); 42(19, 28); 51(58); 52(28); 54(55); 57(3); 59(22, 24); 85(14); 87(1); 96(3); 112(1-2);

Following are 99 Attributive Names of the Almighty:

**(1) AR-RAHMAN**  
The Beneficent

**(2) AR-RAHIM**  
The Merciful

**(3) AL-MALIK**  
The Sovereign  
Lord

**(4) AL-QUDDUS**  
The Holy

(5)	<b>AS-SALAM</b> The Source of Peace	(6)	<b>AL-MUMIN</b> The Guardian of Faith
(7)	<b>AL-MUMIN</b> The Guardian of Faith	(8)	<b>AL-'AZIZ</b> The Mighty
(9)	<b>AL-JABBAR</b> The Compeller	(10)	<b>AL-MUTAKABBIR</b> The Majestic
(11)	<b>AS-KHALIQ</b> The Creator	(12)	<b>AL-BARI</b> The Evolver
(13)	<b>AL-MUSAWWIR</b> The Fashioner	(14)	<b>AL-GHAFFAR</b> The Forgiver
(15)	<b>AL-QAHHAR</b> The Subduer	(16)	<b>AL-WAHHAB</b> The Bestower
(17)	<b>AR-RAZZAQ</b> The Provider	(18)	<b>AL-FATTAH</b> The Opener
(19)	<b>AL-'ALIM</b> The All-knowing	(20)	<b>AI-QABID</b> The Constrictor
(21)	<b>AL-BASIT</b> The Expander	(22)	<b>AL-KHAFID</b> The Abaser
(23)	<b>AR-RAFI'</b> The Exalter	(24)	<b>AL-MU'IZZ</b> The Honorer
(25)	<b>AL-MUZILL</b> The Dishonorer	(26)	<b>AS-SAMI</b> The All-Hearing

<b>(27)</b>	<b>AL-BASIR</b> The All-Seeing	<b>(28)</b>	<b>AL-HAKAM</b> The Judge
<b>(29)</b>	<b>AL-'ADL</b> The Just	<b>(30)</b>	<b>AL-LATIF</b> The Subtle One
<b>(31)</b>	<b>AL-KHABIR</b> The Aware	<b>(32)</b>	<b>AL-HALIM</b> The Forbearing One
<b>(33)</b>	<b>AL-'AZIM</b> The Great One	<b>(34)</b>	<b>AL-GHAFUR</b> The All-Forgiving
<b>(35)</b>	<b>ASH-SHAKUR</b> The Appreciative	<b>(36)</b>	<b>AL-'ALI</b> The Most High
<b>(37)</b>	<b>AL-KABIR</b> The Most Great	<b>(38)</b>	<b>AL-HAFIZ</b> The Preserver
<b>(39)</b>	<b>AL-MUQIT</b> The Maintainer	<b>(40)</b>	<b>AL-HASIB</b> The Reckoner
<b>(41)</b>	<b>AL-JALIL</b> The Sublime One	<b>(42)</b>	<b>AL-KARIM</b> The Generous One
<b>(43)</b>	<b>AR-RAIB</b> The Watchful	<b>(44)</b>	<b>AL-MUJIB</b> The Responsive
<b>(45)</b>	<b>AL-WASI'</b> The All-Embracing	<b>(46)</b>	<b>AL-HAKIM</b> The Wise
<b>(47)</b>	<b>AL-WADUD</b> The Loving	<b>(48)</b>	<b>AL-MAJID</b> The Most Glorious One
<b>(49)</b>	<b>AL-BA'ITH</b> The Resurrector	<b>(50)</b>	<b>ASH-SHAHID</b> The Witness

<b>(51)</b>	<b>AL-HAQQ</b> The Truth	<b>(52)</b>	<b>AL-WAKIL</b> The Trustee
<b>(53)</b>	<b>AL-QAWI</b> The Most Strong	<b>(54)</b>	<b>AL-MATIN</b> The Firm One
<b>(55)</b>	<b>AL-WALI</b> The Protecting Friend	<b>(56)</b>	<b>AL-HAMID</b> The Praiseworthy
<b>(57)</b>	<b>AL-MUHSI</b> The Reckoner	<b>(58)</b>	<b>AL-MUBDI</b> The Originator
<b>(59)</b>	<b>AL-MU'ID</b> The Restorer	<b>(60)</b>	<b>AL-MUHYI</b> The Giver of Life
<b>(61)</b>	<b>AL-MUMIT</b> The Creator of Death	<b>(62)</b>	<b>AL-HAYY</b> The Alive
<b>(63)</b>	<b>AL-QAYYUM</b> The Self-Subsisting	<b>(64)</b>	<b>AL-WAJID</b> The Finder
<b>(65)</b>	<b>AL-MAJID</b> The Noble	<b>(66)</b>	<b>AL-WAHID</b> The Unique
<b>(67)</b>	<b>AL-AHAD</b> The One	<b>(68)</b>	<b>AS-SAMAD</b> The Eternal
<b>(69)</b>	<b>AL-QADIR</b> The Able	<b>(70)</b>	<b>AL-MUQTADIR</b> The Powerful
<b>(71)</b>	<b>AL-MUQADDIM</b> The Expediter	<b>(72)</b>	<b>AL-MU'AKHKHIR</b> The Delayer
<b>(73)</b>	<b>AL-AWWAL</b>	<b>(74)</b>	<b>AL-AKHIR</b>

The First		The Last	
(75)	<b>AZ-ZAHIR</b> The Manifest	(76)	<b>AL-BATIN</b> The Hidden
(77)	<b>AL-WALI</b> The Governor	(78)	<b>AL-MUTA'ALI</b> The Most Exalted
(79)	<b>AL-BARR</b> The Source of All Goodness	(80)	<b>AT-TAWWAB</b> The Acceptor of Repentance
(81)	<b>AL-MUNTAQIM</b> The Avenger	(82)	<b>AL-'AFUW</b> The Pardoner
(83)	<b>AR-RA'UF</b> The Compassionate	(84)	<b>MALIK-UL-MULK</b> The Eternal Owner of Sovereignty
(85)	<b>DHUL-JALAL- WAL-IKRAM</b> The Lord of Majesty and Bounty	(86)	<b>AL-MUQSIT</b> The Equitable
(87)	<b>AL-JAME</b> The Gatherer	(88)	<b>AL-GHANI</b> The Self-Sufficient
(89)	<b>AL-MUGHNI</b> The Enricher	(90)	<b>AL-MANI</b> The Preventer
(91)	<b>AD-DARR</b> The Distresser	(92)	<b>AN-NAFI</b> The Propitious
(93)	<b>AN-NUR</b> The Light	(94)	<b>AL-HADI</b> The Guide



<b>(95) AL-BADI</b> The Incomparable	<b>(96) AL-BAQI</b> The Everlasting
<b>(97) AL-WARITH</b> The Supreme Inheritor	<b>(98) AR-RASHID</b> The Guide to the Right Path
<b>(99) AS-SABUR</b> The Patient	

Following are some of the Verses of the Qur'an which contain Allah's Names and also call upon the believers to invoke Allah with these names so that their prayers be accepted:

1. Praise be to Allah, Lord of the World,  
The Beneficent, the Merciful.  
Owner of the Day of Judgment, —1: AL-Fatihah: 1-3
2. He is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things. —2: Al-Baqarah: 29
3. Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's countenance. Lo! Allah is All-Embracing, All-knowing. —2: Al-Baqarah: 115
4. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is

in front of them and that which is behind them. While they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous. —2: Al-Baqarah: 255

5. Allah! There is no God save Him, the Alive, the Eternal. —3: Al-Imran: 2
6. Lo! This verily Is the true narrative. There is no God save Allah, and lo! Allah is the Mighty, the Wise. —3: Al-Imran: 62
7. He selecteth for His mercy whom He will. Allah is of infinite bounty. —3: Al-Imran: 74
8. But Allah is your protector, and He is the best of helpers. —3: Al-Imran: 150
9. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. —5: Al-Ma'idah: 74
10. He is the Omnipotent over His slaves, and He is the Wise, the Knower. —6: Al-An'am: 18
11. Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited for what they do. —7: Al-A'raf: 180
12. Announce, (O Muhammad) unto My slaves that verily I am the Forgiving, the Merciful. —15: Al-Hijr: 49
13. Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichever ye cry (it is the same).

His are the most beautiful names. And thou (Muhammad), be not loud voiced in thy worship not yet silent therein, but follow a way between. —17: Bani Isra'il: 110

14. Say: Though the sea became ink for the Words of my Lord, verily the sea would be used un before the Words of my Lord were exhausted, even though We brought the like thereof to help. —18: Al-Kahf: 109
15. Allah! There is no God save Him. His are the most beautiful names. —20: Ta Ha: 8
16. Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is knower of all things. —24: An-Nur: 35
17. And cry not unto any other god along with Allah. There is no God save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.
17. —28: Al-Qasas: 88
18. And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise. —31: Luqman: 27

19. Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing judge. —34: Saba: 26
20. O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise. —35: Al-Fatir: 15
21. The Forgiver of sin, the Acceptor of repentance, The Stern in punishment, The Bountiful. There is no God save Him. Unto Him is the journeying. —40: Al-Mu'min: 3
22. Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might. —51: Adh-Dhariyat: 2
23. Blessed be the name of thy Lord, Mighty and Glorious! —55: Ar-Rahman: 78
24. He is the First and the Last, and the Outward and the Inward; and He is Knower of all things. —57: Al-Hadid: 3
25. He is Allah, than whom there is no other God, the knower of the invisible and visible. He is the Beneficent, the Merciful. He is Allah, than whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him). He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise. —59: Al-Hashr: 22-24
26. Lo! He it is Who produceth, then reproduceth,

And He is the Forgiving, the Loving,  
 Lord of the Throne of Glory,  
 Doer of what He will. —85: Al-Buruj: 13-16

27. Say: He is Allah, the One!  
 Allah, the eternally Besought of all!  
 He Begetteth not nor was Begotten.  
 And there is none comparable unto Him. —112: Al-Ikhlâs: 1-4

Following are some of the Ahadith of Prophet Muhammad (PBUH), which call upon the believers to count Allah's Names and beseech Allah with His Names.

1. Abu Hurairah reported that the Apostle of Allah said: there are 99 names (one hundred but one) for Allah. Whoso counts them will enter Paradise. And in a narration: And He is one and loves what is single.  
 (Bukhari, Muslim)
2. Boraidah reported that the Apostle of Allah heard a man say: 'O Allah! I beseech Thee as Thou art Allah. There is no deity but Thou, the One, Free from want, One who begets not nor was begotten, and there is no equal like Him'. He said: He has beseeched Allah with His greatest name. If He is implored with it, He gives; and if He is invoked with it, He responds.  
 (Tirmizi, Abu Daud)
3. Asma'-bn-Yezid reported that the Apostle of Allah said: The greatest name of Allah is in these two verses: "And your Lord is one God; there is no deity but He; the Most Compassionate, the Most Merciful" (2:163) and in the opening of the Family of Imran – "Alif, Lam, Mim; He is Allah; there is no deity but He, the Ever-living, the Eternal" (Tirmizi, Abu Daud, Ibn Majah, Darimi)

## **2 – The All Knowing (God's Knowledge)**

God has knowledge of everything, of whatsoever is in the heavens and in the earth. He knows what you hide in your breasts or reveal it. He knows that which is in the heavens and that which is in the earth. He knows what is in front of you and that which is behind you, while you encompass nothing of His knowledge save what He will. God knows your secrets and your utterances and He knows what you earn. It is only God who knows what is in the land and in the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the night, naught of wet or dry but it is noted in a clear record. God is the Knower of the invisible and the visible and He knows which every female bears. Only He knows the secrets of the heavens and the earth and with Him are the keys of the invisible. According to the Qur'an, only God has the knowledge of the unseen. None of His creatures, no mortal nor even any messenger has knowledge of the unseen until and unless God gives him some of such knowledge. Only He knows when the doomsday would come, He knows which is in the wombs. No soul knows what it will earn and in what land it will die. He knows which goes down into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends into it. No female bears or brings forth, save with His knowledge. No secret conference of three takes place but He is their fourth, nor of five but He is their sixth, nor of less than that or more but he is with them. In short, God's knowledge of the seen and unseen, of visible and invisible, of past, present and future, of hidden and known, of everything in the earth or in the heavens, is perfect, total and absolute. Out of His grace, He makes part of His knowledge available to His servants.

Allah has granted man some knowledge ever since He intended to appoint man as vicegerent on earth. Man, however, allows himself to be dazzled by the limited knowledge which has been given to him and sometimes becomes so arrogant as to forget the existence of God who created the universe and bestowed many blessings on man.

The following verses of the Qur'an bring into focus God's knowledge:

1. Allah! There is no God save Him, the Alive, The Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His Throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.  
—2: Al-Baqarah: 255
2. Lo! nothing in the earth or in the heavens is hidden from Allah.  
—3: Al-Imran: 5
3. Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.  
—3: Al-Imran: 29
4. He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.  
—6: Al-An'am: 3

5. And with Him are the keys of the invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.  
—6: Al-An'am: 59
6. Allah Knoweth that which every female beareth and that which the wombs absorb and that which they grow.  
And everything with Him is measured.  
He is the knower of the invisible and the visible, the Great, the High Exalted.  
Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime. —13: Ar-Ra'd: 8-10
7. Say (unto them, O Muhammad): He Who knoweth the secret of the heavens and the earth hath revealed it. Lo. He ever is Forgiving, Merciful. —25: Al-Furqan: 6
8. O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo Allah is Subtile, Aware. —31: Luqman: 16
9. Lo! Allah with Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul Knoweth what it will earn tomorrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.  
—31: Luqman: 34
10. He Knoweth that which goeth down into the earth and that which cometh forth from it, and that which



descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving.

—34: Saba: 2

11. Allah created you from dust, then from a little fluid then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book. Lo! that is easy for Allah. —35: Al-Fatir: 11
12. Lo! Allah is the Knower of the Unseen of the Heavens and the earth. Lo He is Aware of the secret of (men's) breasts. —35: Al-Fatir: 38
13. Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them: Where are now My partners? They will say: We confess unto Thee, not one of us is a witness (for them). —41: Ha Mim As-Sajdah: 47
14. Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth. There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things. —58: Al-Mujadilah: 7
15. He is the Knower of the unseen, and He revealth unto none His secret, save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him. —72: Al-Jinn: 26-27

### 3 – Living, Eternal

According to the Qur'an, God is Ever-Living or Alive and Eternal. Eternal life is a life which neither starts nor ends at any point in time. Such life is absolutely above the concept of time which is always attached to the lives of creatures. Lives of creatures run for limited periods starting at one point in time and coming to end at other point in time. God is only one Who can be described as Eternal or Ever-living as no start or end in terms of time can be attributed to His life. The concept of Eternal life also refers to a self-sustaining life which is not derived from any outside source, and this concept also applies only to Allah as lives of creatures are not eternal because those are given to them by the creator. According to the Qur'an, everything will perish and pass away except the Countenance of the Almighty Allah. Thus speaks the Qur'an about this attribute of God:

1. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him.  
—2: Al-Baqarah: 255
2. Allah! There is no God save Him, the Alive, the Eternal.  
—3: Al-Imran: 2
3. And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that Day). —20: Ta-Ha: 111
4. And trust thou in the Living One Who dieth not, and Hymn His praise. He sufficeth as the Knower of His bondmen's sins.  
—25: Al-Furqan: 58

5. And cry not unto any other god along with Allah. There is no God save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back. —28: Al-Qasas: 88
6. He is the Living One. There is no God save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds! —40: Al-Mu'min: 65
7. Everyone that is thereon will pass away; There remaineth but the countenance of thy Lord of Might and Glory. —55: Ar-Rahman: 26-27

## **4 – Helper, Protector**

According to the Qur'an, Allah is the Protector and He is the best of helpers. He is Protecting Friend of those who believe and He brings them out of darkness into light. If God is your helper, none can overcome you. But if He withdraws His help, then none can help you. Indeed Allah is the best Protecting Friend, a blessed Patron and blessed Helper. The Holy Qur'an says:

1. Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owner of the Fire. They will abide therein. —2: Al-Baqarah: 257
2. But Allah is your Protector, and He is the best of helpers. —3: Al-Imran: 150

3. If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you? In Allah let believers put their trust.  
—3: Al-Imran: 160
4. Allah knoweth best (who are) your enemies. Allah is sufficient as a Friend, and Allah is sufficient as a Helper.  
—4: An-Nisa: 45
5. And if they would deceive thee, then lo! Allah is sufficient for thee. He it is Who supporteth thee with His help and with the believers. And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise. O Prophet! Allah is sufficient for thee and those who follow thee of the believers.  
—8: Al-Anfal: 62-64
6. .... So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting Friend. A blessed Patron and a blessed Helper.  
—22: Al-Hajj: 78
7. Lo! We verily do help Our messenger, and those who believe, in the life of the world and on the day when the witnesses arise,  
—40: Al-Mu'min: 51
8. Had Allah willed, He could have made them one community but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper. Or have they chosen protecting friends besides Him? But Allah, He (alone) is the protecting Friend. He quickeneth the dead, and He is Able to do all things.  
—42: Ash-Shura: 8-9

## 5 – The Merciful

The Qur'an tells us that God is the Beneficent and the Most Merciful. God is the most Merciful of all who show mercy. He has prescribed for Himself mercy. Who does evil and then repents and starts doing right, God forgives him and shows him His mercy. God is merciful to individuals as well as to nations. According to traditions of Prophet Muhammad, God has written in a record that His mercy surpasses His wrath. God has one hundred mercies out of which He kept ninety-nine with Him and distributed only one among Jinn, men and all animals. God is more affectionate to His servant than a mother is for her child.

The Holy Qur'an says:

1. Praise be to Allah, Lord of the world, the Beneficent, the Merciful. —1: Al-Fatihah: 1-2
2. Your God is One God; there is no God save Him, the Beneficent, the Merciful. —2: Al-Baqarah: 163
3. And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil and repenteth afterward thereof and doeth right, (for him) lo! Allah is Forgiving, Merciful. —6: Al-An'am: 54
4. Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk. —6: Al-An'am: 134

5. He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou are the Most Merciful of all who show mercy. —7: Al-A'raf: 151
6. Ask pardon of your Lord and then turn unto Him (repentant) Lo! My Lord is Merciful, Loving.  
—11: Hud: 90
7. And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou are Most Merciful of all who show mercy.  
Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he hadlost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers.  
—21: Al-Anbiya: 83-84
8. Lo! There was a party of My slaves who said: Our Lord! We believe, therefore forgive us and have mercy on us for Thou art best of all who show mercy;  
—23: Al-Muminun: 109
9. And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art best of all who show mercy.  
—23: Al-Muminun: 118
10. And put thy trust in the Mighty, the Merciful.  
—26: Ash-Shuraa: 217

About God's Mercy, the Traditions of Prophet Muhammad (PBUH) are:

1. Abu Hurairah reported that the Apostle of Allah said: When Allah created the creation, He wrote a record which is near Him above His Throne: Verily My mercy

surpassed My wrath (and in a narration: prevailed upon my wrath). (Bukhari, Muslim)

2. Abu Hurairah reported that the Apostle of Allah said: There are for Allah one hundred mercies of which He sent down one mercy among jinn, men, beasts, birds and insects. They are therewith at amity with one another, therewith they show kindness to one another, therewith the animals show affection to their young ones; and Allah kept in abeyance ninety nine mercies with which He will show mercy to His servants on the Resurrection Day. Agreed upon it. And in a narration of Muslim from Salman, there is a similar report, and in its last he said: When there will appear the Resurrection day, He will make it perfect with this mercy.
3. Abu Hurairah reported that the Apostle of Allah said: If a believer could know how much of the punishment is near Allah, nobody would hope for His paradise; and if a polytheist could know how much of mercy is near Allah, nobody would be despaired of His Paradise. (Bukhari, Muslim)
4. Omar-al-Khattab reported: Captives came to the Prophet among whom was a woman whose breast was oozing with milk. She was running. When she found a boy out of the captives, she took him and kept him attached to her bosom and suckled him. The Prophet said to us: Can you imagine that this woman can throw her child unto the fire? 'No' we said, 'she cannot throw him'. He said: Allah is more affectionate to His servants than this woman for her child. (Bukhari, Muslim)

5. Abdullah-b-Omar reported: We were with the Prophet in one of his holy wars. He passed by a people. He said: Who is this people? They replied: We are Muslims. A woman was kindling a fire under her pot and her son was with her. When the fire rose high, she took it to a side. Then the Apostle of Allah came (there) and she asked: Are you the Apostle of Allah? 'Yes' said he. She said: My father and mother be sacrificed to thee, is not Allah the most Merciful among the merciful? 'Yes' he replied. She asked: Is not Allah more affectionate to His servants than a mother for her child? 'Yes' said he. She said: A mother does not certainly cast her child into fire. Then the Apostle of Allah burst into tears. Afterwards he raised his head towards her and said: Allah will not punish His servants for their sins except one who is disobedient, rebellious, raising rebellion against Allah and refusing to say – There is no God but Allah.'

Ibn Majah.

## **6 – The Forgiving**

God is Forgiving, Merciful. According to the Qur'an, God may forgive every sin other than that of polytheism. He may not forgive those who are disbelievers in Him and who associate partners unto Him. Whoso commits a sin and then seeks pardon of God sincerely, God shows His clemency and pardons him so much so if a person is forced by necessity and eats a forbidden (Haram) thing like swineflesh, God forgives him. Although God is strong in punishing yet He is rich in pardon for mankind despite their wrong doing. Were God to take mankind to task for their wrong doing, He would not have left on land any living creature. Those who repent, and believe and do good works, God may change their evil deeds to good deeds instead of pardoning them only. According to traditions of Prophet Muhammad (PBUH),



when a sinner beseeches God, He forgives his sins even if they are as numerous as to reach the clouds of heaven or there are earthful of sins provided the sinner does not set up partners with God. So the believers have been advised by the Prophet to seek forgiveness of God at least hundred times a day.

Following Verses of the Qur'an highlight God's attribute of forgiveness:

1. He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.  
—2: Al-Baqarah: 173
2. But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.  
—2: Al-Baqarah: 182
3. Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.  
—2: Al-Baqarah: 225
4. Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.  
—4: An-Nisa: 48
5. Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.  
—4: An-Nisa: 110

6. But Whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful. —5: Al-Maidah: 39
7. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve.  
Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.  
—5: Al-Maidah: 98
8. Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful. —5: Al-Maidah: 39
9. But those who do ill deeds and afterward repent and believe – Lo! for them, afterward, Allah is Forgiving and Merciful. —7: Al-A'raf: 153
10. And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment. —13: Ar-Raad: 6
11. If Allah were to take mankind to task for their wrongdoing, He would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it). —16: An-Nahl: 61
12. Then lo! thy Lord – for those who do evil in ignorance and afterward repent and amend – lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.  
—16: An-Nahl: 119

13. And let not those who posses dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.  
—24: An-Nur: 22
14. Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.  
—25: Al-Furqan: 70
15. Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.  
—39: Az-Zumar: 53

Traditions of Prophet Muhammad (PBUH) about God's Attribute of forgiving sins of His servants are:

1. Abu Hurairah reported that the apostle of Allah said: By Allah, I seek pardon of Allah and return penitently to Him every day more than seventy times. (Bukhari)
2. Abu Zarr reported that the Apostle of Allah said in the matter of what he had narrated from the blessed and Almighty Allah Who said: O My servants! I have made injustice unlawful on Me and made it unlawful for you. O My servants! don't do injustice to one another. Every one of you is misguided except one whom I guide. So seek guidance from Me and I shall grant you guidance. O My servants! Everyone of you is hungry except one whom I give food. So seek food from Me and I shall give you food. O My servants! Everyone of you is naked except one whom I give cloth. So seek cloth from Me and I shall give you cloth. O My servants! You

commit sins day and night and I forgive all sins. So seek forgiveness from Me and I shall forgive you. O My servants! You will not be able to injure Me and so do Me injury; you will not be able to do Me benefit and succeed in doing benefit. O my servants! If your former and later (generations) and your men and your Jinn aspire as the one with the purest heart among you, that will not increase anything from My dominion. O My servants! If your former and later generations and your men and your Jinn were as wicked as the man with the most wicked heart among you, that will not decrease anything from My dominion. O My servants! If your former and later generation and your men and your Jinn stand in one lofty place and beseech Me and I give everyone what he asked, that will not decrease what is near Me except as a needle decreases when it is put into sea. O My servants! These are your actions which I shall count for you and thereafter compensate them for you. Let him who wishes good, praise Allah; and let him who wishes other than that blame no one but himself. (Muslim)

3. Ayesha reported that the Apostle of Allah said: When a servant recognises his sin and then repents, Allah accepts his repentance. (Bukhari, Muslim)
4. Abu Hurairah reported that the Apostle of Allah said: By one in Whose hand there is my life, if you had not committed sins, Allah would have destroyed you and brought a people who would then commit sins and would seek forgiveness from Allah and Allah would forgive them. (Muslim)
5. Abu Hurairah reported that the Apostle of Allah said: A man committed a sin and said: O Lord! I have committed a sin, so forgive it. His Lord said: Does My

servant know that he has got a Lord who forgives sins and punishes him? I have pardoned My servant. Thereafter he tarried so long as Allah wished. Afterwards he committed a sin, and so he said: O Lord I have committed a sin and so forgive it. He said: Does My servant know that he has got a Lord who can forgive sins and punish him? I have pardoned My servant. Thereafter he tarried so long as Allah wished. Afterwards he committed a sin. He said: O Lord! I have committed another sin and so forgive me therefore. He said: Does My servant know that he has got a Lord who can forgive sins and punish him? I have pardoned My servant. So Let him do what he wishes.

(Bukhari, Muslim)

6. Jundub reported that the Apostle of Allah narrated: A man said: By Allah, Allah will not forgive so and so. Then the Almighty Allah said: Who is he who swears that I shall not forgive so and so, but I have forgiven so and so and nullified your actions, (or as he said).

(Muslim)

7. Anas reported that the Apostle of Allah said: The Almighty Allah said: O son of Adam! I will forgive you as long as you implore Me and hope in Me inspite of what you have done, and I don't care. O son of Adam! If your sins are so numerous as to reach the clouds of heavens and thereafter if you seek forgiveness from Me, I would forgive you and I don't care. O son of Adam! If you were to meet Me with an earthfull of sins and then if you were to meet Me without settings up anything with Me, I would certainty come to you with an earthfull of forgiveness.

(Ahmad, Darimi, Tirmizi, (Approved, Rare))

8. Ibn Omar reported that the Apostle of Allah said: Allah accepts the repentance of a man so long as he is not at the point of death. (Tirmizi, Ibn Majah)

## CHAPTER 3

# GOD'S CREATIONS

## 1 – Creator of Everything

God is the best and the greatest creator. He is the Only One who is the Originator and the creator of the Universe, the heavens and the earth, and of everything which is visible or invisible to human eye and which is known or unknown to man. He created sun, stars, moon, planets, satellites and every other thing in the heavens and the earth. Night and day, light and darkness, air and wind, storms and clouds, rain and water, oceans and rivers, mountains and hills, flowing streams and gushing springs, glaciers and icebergs, life and death are all His creations. Plants, gardens fruits, vegetables, corn, crops, vineyards, date-palms, forests, trees, are all His handiwork. He created Angels of light, Jinn of fire and man of potter's clay of black mud altered. Animals, cattle, horses, beasts, birds, fish, milk, honey, fire, are all His creatures. He created all things in pairs and created life of water.

In the following Verses, the Qur'an highlights how everything has been created by the Lord of the Cosmos:

1. The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.  
—2: AL-Baqarah: 117
2. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one

another, and toward the wombs (that bore you). Lo! Allah hath been a Watcher over you. —4: An-Nisa: 1

3. Lo! Your Lord is Allah Who created the heavens and the earth in six days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds! —7: AL-A'raf: 54
4. And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember. —7: AL-A'raf: 57
5. Allah is it who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.  
And He it is who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.  
And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And We have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.  
—13: Ar-Ra'd: 2-4



6. Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; —14: Ibrahim: 32
  
7. Verily We created man of potter's clay of black mud altered, And the Jinn did We create aforetime of essential fire. —15: AL-Hijr: 26-27
  
8. He hath created the heavens and the earth with truth. High be He exalted above all that they associate (with Him). He hath created man from a drop of fluid, yet behold! He is an open opponent. And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat; And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture. And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity. Merciful. And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not. And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright. He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture. Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect. And he hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.

—16: An-Nahl: 3-12

9. Have not those who disbelieve know that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe?

And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.

And We have made the sky a roof withheld (from them).

Yet they turn away from its portents.

And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.

—21: AL-Anbiya: 30-33

10. And We have created above you seven paths, and We are never unmindful of creation. And We send down from the sky water in measure, and We give it lodging in the earth, and lo! We are able to withdraw it. Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat; And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.

—23: AL-Mu'minun: 17-22

11. Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.

—24: An-Nur: 45

12. Who made all things good which He created, and He began the creation of man from clay;  
Then He made his seed from a draught of despised fluid;

Then He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give ye! —32: As-Sajdah: 7-9

13. Allah is Creator of all things, and He is Guardian over all things. —39: Az-Zumar: 62

14. Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the World.

He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;

Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.

Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and we decked the nether heaven with lamps, and rendered it inviolable.

That is the measuring of the Mighty, the Knower.

—41: Ha Mim As-Sajdah: 9-12

15. We have built the heaven with might, and We it is Who make the vast extent (thereof).

And the earth have We laid out, how gracious was the Spreader (thereof)!

And all things We have created by pairs, that haply ye may reflect. —51: Adh-Dhariyat: 47-49

16. Have ye observed the fire which ye strike out; Was it ye who made the tree thereof to grow, or were We the grower?

We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.

—56 : Al-Waqiah : 71-73

17. Who hath created life and death that He may try you, which of you is best in conduct; and He is the Mighty, the Forgiving.

Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?

Then look again and yet again, the sight will return unto thee weakened and made dim.

And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.

—67: Al-Mulk: 2-5

18. Have We not made the earth an expanse,  
And the high hills bulwarks?  
And We have created you in pairs,  
And have appointed your sleep for repose,  
And have appointed the night as a cloak,  
And have appointed the day for livelihood.  
And We have built above you seven strong (heavens),  
And have appointed a dazzling lamp,  
And have sent down from the rainy clouds abundant water,  
Thereby to produce grain and plant  
And gardens of thick foliage. —78: An-Naba': 6-16

## **2 – Creation of the Heavens and the Earth**

Following verses of the Qur'an bring into light how God created the heavens and the earth:

1. Lo! in the creation of the heavens and the earth, and the difference of night and day, and the ships which

run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beast therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's sovereignty) for people who have sense.

—2: Al-Baqarah: 164

2. Lo! Your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!  
—7: Al-A'raf: 54

3. Lo! Your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?  
—10: Yunus: 3

4. Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord. And He it is who spread out the earth and placed therein firm hills and flowing streams, and of all fruits he placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.  
—13: Ar-Ra'd: 2-3

5. And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders.  
—15: Al-Hijr:16
6. And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein. And We have given unto you livelihoods therein, and unto those for whom ye provide not.  
—15: Al-Hijr: 19-20
7. And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.  
—16: An-Nahl: 19-20
19. Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe? And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way. And We have made the sky a roof withheld (from them). Yet they turn away from its portents.  
—21 :Al-Anbiya: 30-32
8. He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.  
—31: Luqman: 10
20. Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.  
—35: Al-Fatir: 41

9. Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds. He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask; Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient. Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and we decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.  
—41: Ha Mim As-Sajdah: 9-12
10. Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein? And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon, A vision and a reminder for every penitent slave. And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops. And lofty date-palms with ranged clusters. Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead. —50: Qaf: 6-11
11. Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts? Then look again and yet again, thy sight will return unto thee weakened and made dim. And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.  
—67: Al-Mulk: 3-5

### 3 – Sun, Moon, Stars and the Planets

Creation of sun, moon, stars and planets is highlighted by the following Verses of Al-Qur'an:

1. He it is who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge. —10: Yunus: 5
2. And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders. And We have guarded it from every outcast devil, Save him who stealeth the hearing, and them doth a clear flame pursue. —15: Al-Hijr: 16-18
3. And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit. —21: Al-Anbiya: 33
4. Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do? —31: Luqman: 29
5. And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise. And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit. —36: Ya Sin: 38-40



6. Lo! We have adorned the lowest heaven with an ornament, the planets; —37: As-Saffat: 6

## **4 – Day and Night, Months and Years**

1. Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding, —3: Al-Imran: 190
2. He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning That is the measuring of the Mighty, the Wise. —6: Al-An'am: 96
3. Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. —9: At-Taubah: 36
4. He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge. —10: Yunus: 5
5. He it is who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed. —10: Yunus: 67
6. And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding. —17: Bani Isra'il: 12

7. And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.  
—21: Al-Anbiya: 33
8. Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.  
—24: An-Nur: 44
9. Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you light? Will ye not then hear? Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you night wherein ye rest? Will ye not then see? Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.  
—28: Al-Qasas: 71-73
10. He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?  
—39: Az-Zumar: 5
11. And have appointed the night as a cloak, And have appointed the day for livelihood.  
—78: An-Naba': 10-11

## **5 – Water, Clouds, Rain and Winds**

The Qur'an in its following Verses tells us how God sends winds and clouds, how rain falls on earth and how water revives the dead earth and causes all types of vegetation and plants to grow:

1. Lo. In the creation of the heaven and the earth, and the difference of night and day, and ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's sovereignty) for people who have sense.  
—2: Al-Baqarah: 164
2. And He it is who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.  
—7: Al-A'raf: 57
3. He it is Who showeth you the lightening, a fear and a hope, and raiseth the heavy clouds. The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunder-bolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath  
—13: Ar-Ra'd: 12-13
4. And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof.  
—15: Al-Hijr: 22
5. And We send down from the sky water in measure, and We give it lodging in the earth, and lo! We are able to withdraw it. Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat;  
—23: Al-Mu'minun: 18-19

6. Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight. —24: An-Nur: 43
  
7. Allah is He who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain down-pouring from within them. And when He maketh it to fall on whom He will of His bondmen, lo! they rejoice; Though before that, even before it was sent down upon them, they were in despair. —30: Ar-Rum: 48-49
  
8. And Allah it is Who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection. —35: Al-Fatir: 9
  
9. And have sent down from the rainy clouds abundant water, Thereby to produce grain and plant, And gardens of thick foliage. —78: An-Naba': 14-16

## **6 – Oceans and Rivers**

In the following verses, the revealed book of Islam, Al-Qur'an, throws light how the oceans and rivers were created and how they are useful for human beings:

1. Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service-unto you, that they may run upon the

sea at His command and hath made of service unto  
you the rivers; —14: Ibrahim: 3

2. And He it is Who hath constrained the sea to be of service—that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks. And He hath cast into the earth firm hills that it quake not with you, and stream and roads that ye may find a way. —16: An-Nahl: 14-15
3. (O mankind), Your Lord is He Who driveth for you the ship upon the sea that ye may seek of his bounty. Lo! He was ever Merciful toward you. And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless. —17:Bani Isra'il: 66-67
4. As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah, Who payeth him his due; and Allah is swift at reckoning: Or as darkness on a vast, obysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light. —24:An-Nur: 39-40
5. And two seas are not alike: this, fresh, sweet, good .to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow

that ye may seek of His bounty, and that haply ye may give thanks. —35:Al-Fatir: 12

6. He hath loosed the two seas. They meet. There is a barrier between them. They encroach not (one upon the other) Which is it, of the favours of your Lord, that ye deny' There cometh forth from both of them the pearl and coralstone. Which is it, of the favours of your Lord, that ye deny? His are the ships displayed upon the sea, like banners. —55: Ar-Rahman: 19-24

## **7 – Creation of Man**

God created mankind from a single soul and that single soul (Adam) was created of potter's clay of black mud altered. From that single soul was created its mate (Eve) and from them twain (Adam and Eve) was created a multitude of men and women. This fact is brought home by the Holy Qur'an in its verses. The Qur'an, in these verses also tells us how drop of fluid in mother's womb develops into a living baby and how a baby gets its birth into this world. How an infant attains full strength and enters into youth and how he grows into old age which is the most abject time of life. Thus speaks the Qur'an:

1. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women..... —4: An-Nisa: 1
2. He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord,

saying: If Thou givest unto us aright we shall be of the thankful.  
—7: Al-A'raf: 189

3. Verily We created man of potter's clay of black mud altered,  
—15: Al-Hijr: 26
4. He hath created man from a drop of fluid, yet, behold!  
He is an open opponent.  
—16: An-Nahl: 4
5. And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.  
—16: An-Nahl: 78
6. O mankind! If ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught.  
—22: Al-Hajj: 5
7. Verily We created man from a product of wet earth;  
Then placed him as a drop (of seed) in a safe lodging;  
Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators! Then lo! after that ye surely die.  
—23: Al-Mu'minun: 12-15

8. And We have enjoined upon man concerning his parents – His mother beareth him in weakness upon weakness and his weaning is in two years-Give thanks unto Me and unto thy parents. Unto Me is the journeying. —31: Luqman: 14
9. Who made all things good which He created, and He began the creation of man from clay; Then He made his seed from a draught of despised fluid; Then He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give ye! —32: As-Sajdah: 7-9
10. Allah created you from dust then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book. Lo! that is easy for Allah. —35: Al-Fatir: 11
11. He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers creation after creation, in a threefold gloom. Such is Allah, your Lord His is the Sovereignty. There is no God save Him. How then are ye turned away? —39: Az-Zumar: 6
12. He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men though some among you die before-and that ye reach an appointed term, that haply ye may understand. —40: Al-Mu'min: 67



13. So let man consider from what he is created. He is created from a gushing fluid. That issued from between the lions and ribs. —86: At-Tariq: 5-7

## 8 – Creation of Animals

He is God who has created cattle and animals and provides them sustenance. God has made them subservient unto man who uses them as beasts of burden, rides over them and also eats their meat. The Qur'an in its following verses brings these facts into light:

1. There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered. —6: Al-An'am : 38
2. And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat; And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture. And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves, Lo! your Lord is Full of Pity, Merciful. And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not. —16:An-Nahl: 5-8
3. Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things. —24: An-Nur: 45

4. And how many animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower. —29: Al-'Ankabut: 60
5. Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners. And have subdued them unto them, so that some of them they have for riding, some for food? Benefits and (divers) drinks have they from them. Will they not then give thanks? —36: Ya Sin: 71-73
6. And in your creation, and all the beasts that He scattered in the earth, are portents for a folk whose faith is sure. —45: Al-Jathiyah: 4

## **9 – Plants, Crops, Gardens**

In the following Verses, the Qur'an tells us how God creates plants, vegetation, crops, gardens, fruits from the earth by irrigating it with rain water, springs and flowing streams:

1. Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better). —2:Al-Baqarah: 22
2. He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind: We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pome-granate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.

—6: Al-An'am: 99

3. He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.'

—6: Al-An'am: 141

4. And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits he placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And We have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.

—13: Ar-Ra'd: 3-4

5. He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture. Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.

—16: An-Nahl: 10-11

6. Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat; And a tree- that springeth forth from Mount Sinai that groweth oil and relish for the eaters.

—23 :Al-Mu'minun: 19-20

7. Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?  
—32:As-Sajdah: 27

## **10 – Everything Created in Pairs**

God has created every living being – humans, animals and plants – in pairs. This is a great scientific truth which the scientists have discovered only in recent age much after the revelation of the Holy Qur'an. The Qur'an, in the following verses highlights the fact of creation in pairs of everything living.

1. Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!  
—36: Ya Sin: 36
2. The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.  
—42: Ash-Shura: 11
3. And all things We have created by pairs, that haply ye may reflect.  
—51: Adh-Dhariyat: 49
4. Wherein is every kind of fruit in pairs.  
—55: Ar-Rahman: 52

## **11 – Everything Created of Water**

God has created life from water. Every living being – mankind, animals, plants – has been created of water. This is again a great scientific truth which modern science has

discovered only recently. It was certainly not known when the Qur'an was revealed some fourteen centuries ago. And this establishes beyond doubt that the Holy Qur'an is a divine book.

The Qur'an in its following verses brings to light this fact that everything has been created by God out of water.

1. Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe?  
—21: Al-Anbiyah: 30
2. Allah hath created every animal of water.....  
—21: Al-Anbiyah: 30
3. And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful.  
—25: Al-Furqan: 54

## **12 – Be ; And it is!**

When a person wants to make, create or build a thing, he first of all arranges raw material, then he employs workers to help him, then he needs a workshop or factory equipped with necessary machinery, and after that he is in a position to manufacture a needed thing. But this is not with Almighty God. When God intends to do a thing, He simply says unto it: Be! and it is! Following verses of the Qur'an bring home this fact:

1. The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.  
—2: Al-Baqarah: 117

2. He it is who created the heavens and the earth in truth. In that day when He saith: Be! and it is.  
—6: Al-An'am: 73
3. And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is. —16: An-Nahl: 40
4. But His command, when He intendeth a thing, is only that he saith unto it: Be! and it is. —36: Ya Sin: 82
5. He it is who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.  
—40: Al-Mu'min: 68

## CHAPTER 4

# GOD'S SOVEREIGNTY

### 1 – Sovereign – Lord

According to the Qur'an, God is the Sovereign Lord of the Universe and Absolute Ruler of the cosmos. He is the Creator of everything. He is the Sustainer, the Cherisher, and the Nourisher. He is the Regulator and the Perfector. He is the Supreme Law-Giver and the Supreme-Judge. He is the Supreme Lord and the Most Powerful. Sovereignty in all its dimensions over the heavens and the earth and everything else is for Allah only. Power of command and rule in the Universe and in the heavens and the earth belongs to God and God alone. The totality of power and authority in all aspects is prerogative of Allah and there is none who can share in this prerogative. He is able to do all things.

God is the source and fountain head of all power and honour. It is He who bestowes honour and power on man. So whosoever desires power and honour should know that all power and honour comes from God.

The Qur'an, in its following Verses, highlights the concept of God's Sovereignty and command:

1. Knowest thou not that it is Allah unto Whom belongeth the sovereignty of the heavens and earth; and ye have not, beside Allah, any friend or helper?  
—2: AL-Baqarah: 107
2. Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou

exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art to do all things. —3: Al-Imran: 26

3. Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will: Allah is Able to do all thigns. —5: AL-Ma'idah: 40
4. Lo! Allah! Unto Him belongeth the sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have instead of Allah no protecting friend nor helper. —9: At-Taubah: 116
5. And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower. —10: Yunus: 66
6. Now Allah be exalted, the true King! There is no God save Him, the Lord of the Throne of Grace. —23: Al-Mu'minun: 116
7. He unto Whom belongeth the sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the sovereignty. He hath created everything and hath meted out for it a measure. —25: Al-Furqan: 2
8. And He is Allah; there is no God save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back. —28: Al-Qasas: 70
9. Whoso desireth power (should know that) all power belongeth to Allah. —35: Al-Fatir: 10



10. Unto Allah belongeth the sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (off-spring) upon whom He will, and bestoweth male (offspring) upon whom He will;  
—42: Ash-Shura: 49
11. And He it is Who in the heaven is God, and in the earth God, He is the Wise, the Knower. And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned.  
—43: Az-Zukhruf: 84-85
12. He is Allah, than Whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him)!  
—59: Al-Hashr: 23
13. Say: I seek refuge in the Lord of mankind,  
The King of mankind,  
The God of mankind,  
From the evil of the sneaking whisperer,  
—114: An-Nas: 1-4

## **2 – Real Owner**

God's dominion or ownership is on everything as the heavens and the earth and everything in the universe belongs to God. This is the theme which has been emphasized throughout in the Holy Qur'an. God is the real owner and possessor of everything and none else can claim this right. Wherever God has given possession of things belonging to Him to any of His creatures that is in fact a trust and is only for the use of the latter. For example, God has given some rights to men (who is the best of Allah's

creations) for use of things required by the latter for his existence on earth. However, rights given to man are very limited and do not make man the real owner of such things like land, water, air, fire, minerals, metals, cattle, plants, natural sources of energy, etc. The real owner remains the God, position of man being purely and merely that of a trustee or a beneficiary.

The Qur'an stresses the fact of God's ownership of everything in the following of its verses:

1. Unto Allah belongeth whatsoever is in the heaven and whatsoever is in the earth; and unto Allah all things are returned. —3: Al-Imran: 109
2. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful. —3: Al-Imran: 129
3. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things. —4: An-Nisa: 126
4. Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower. —6: Al-An'am: 13
5. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod. —20: Ta Ha: 6
6. Unto Him belongeth whosoever is in the heavens and in the earth. All are obedient unto Him. —30: Ar-Rum: 26

7. And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that he may reward those who do evil with that which they have done, and reward those who do good with goodness.  
—53: An-Najm: 31
8. Believe in Allah and His Messenger, and spend of that whereof He hath made you trustees; and such of you as believe and spend (aright), theirs will be a great reward.  
—57: Al-Hadid: 7

### **3 – The Supreme Law Giver**

According to Islam, sovereignty in the heavens and the earth and over everything belongs to God Who is the sovereign-Lord and supreme Law-Giver. He is creator and sustainer of the universe and is Omnipotent and Omniscient.

God is Perfect and Eternal Who, unlike man, does not change His opinions. Therefore, law revealed by Him through His messengers and contained in His revealed books, which is called Divine Law, is perfect, permanent and supreme. Divine law cannot be changed, modified, altered, amended, superseded or abrogated by a human agency – may it be a powerful emperor or a sovereign parliament – or by whole of mankind put together. Since law promulgated by an authority can only be abrogated by that authority or by any superior authority, so a Divine revelation cannot be abrogated by anyone except by God Himself. No human agency or legislature has any authority to change or abrogate God-made law. Moreover, in the legislative field, the latest law abrogates all the former ones; the same is true in connection with Shariah law. Therefore, Shariah law of Islam, being last and final, abrogates all the previous Shariahs.

Where God has made law, human beings have no authority to make law. They can only interpret and apply God – made law. But where God has not framed law, people can make law but man-made law should not be inconsistent or repugnant to Divine Law. For a Muslim, the Qur'an is the supreme law and he has no authority to over rule it.

About the sanctity of God – Made Law, the Qur'an says:

1. ....These are limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrongdoers. —2: Al-Baqarah: 229
2. ....Whoso judgeth not by that which Allah hath revealed: such are disbelievers .—5: Al-Maidah: 44
3. And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind – Therein is no doubt – from the Lord of the worlds. —10: Yunus: 38
4. Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again..... —28: Al-Qasas: 85

The Prophet of Islam said about the authority of the Qur'an (which is Divine Law) as under:

1. Jabir reported that the Messenger of Allah said: As for what follows next, the best discourse is the book of Allah and the best guidance is the guidance of Muhammad ..... (Muslim)

2. Jabir reported that the Messenger of Allah said in the Farewel Pilgrimage: And I have left among you a thing which if you adhere to, you will never be misguided after his – the Book of Allah and what you get from me by questions (Hadith). (Muslim)

## **4 – The Supreme Judge**

God is the Supreme Judge. None is better in judgment than Him. In His judgment He does not wrong not even of the weight of an ant. The Qur'an advises the believers to obey Allah and if they have a dispute concerning any matter they should refer it to Allah for decision and judgment; they should not go for judgment in their disputes to false deities. God is the Best of the Deciders and decision ultimately lies with Him. God is the most conclusive of all Judges and His Judgment is final and binding. When Allah and His messenger have decided an affair for the believers, none can claim any jurisdiction in that affair neither the believers should claim any say in that. In this world God exercises His powers as supreme judge and supreme law giver through His word the Qur'an. So the followers of Islam are enjoined to refer to the Qur'an for finding out the required law and the judgement in a dispute.

On the Day of Judgment God would decide between men about which they used to differ in this world. He would also set up a just balance so that no soul is wronged in aught. The deeds of everyone would be brought, one whose deeds are good would be rewarded and the one whose deeds are bad would be punished.

The Holy Qur'an, in its following Verses, brings in focus the role of God as supreme judge:

1. Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.  
—4: An-Nisa: 40
2. O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.  
Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.  
—4: An-Nisa: 59-60
3. Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)?  
—5: Al-Maidah: 50
4. Say: I am (relying) on clear proof from my Lord, while ye deny Him, I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.  
—6: Al-An'am: 57
5. 5. Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.  
—6: Al-An'am: 62
6. And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustered seed, We bring it. And We suffice for reckoners.  
—21: Al-Anbiya: 47

7. And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say: in their affair..... —33: Al-Ahzab: 36
8. And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust and unto Whom I turn. —42: Ash-Shura: 10
9. Is not Allah the most conclusive of all Judges?  
—95: At-Tin: 8

## **5 – None Can Benefit or Harm Except God**

Benefit or harm, good or ill, ease or hardship, good fortune or misfortune, all come from God. None can benefit or harm except Him. If God intends to give you benefit, none can withhold it, if He intends you harm, none can protect you. The Qur'an says:

1. Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as witness. —4: An-Nisa: 79
2. If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things. —6: Al-An'am: 17
3. Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust! —9: At-Taubah: 51

4. If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful. —10: Yunus: 107
5. And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help. And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord. —16: An-Nahl: 53-54
6. Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead. —25: Al-Furqan: 3
7. Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah. —33: Al-Ahzab: 17
8. And verily, if thou shouldst ask them: Who created the heavens and the earth? They will say: Allah. Say: Be-think you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust. —39: Az-Zumar: 38

## **6 – God’s Will**

Allah guides whom He will unto a straight path and He sends astray whom He will. Allah bestows His sovereignty on whom He will and He withdraws sovereignty from whom He will. He gives honour to whom He will and He withdraws



honour from whom He will. Allah makes the provision wide for whom He will, and straitens it for whom He will. He gives wisdom unto whom He will. He selects for His mercy whom He will. Whomsoever it is Allah's will to guide, He expands his bosom for Islam and whomsoever it is His will to send astray, He makes his bosom close. God is Doer of what He will, He is able to do what He will. He effaces what He will and establish what He will. Had Allah willed, He could have made you one nation, but He sends astray whom He will. He bestows daughters upon whom He will and bestows sons upon whom He will or makes barren whom He will.

Now the questions arise if God does everything in man's life then why a man should act? If God provides sustenance and if He expands and straitens the sustenance of a man then why a man should work hard for earning livelihood? If God guides a man or leads him astray then why a man should be held responsible for his actions? These are the questions which in the ultimate analysis lead to one major issue and that is pre-destination versus freedom of action or God's will versus man's choice. Is man free to act and achieve his objectives or his fate has already been decreed? This is the issue which is being debated since time immemorial but has not been satisfactorily resolved till date. This issue has always been hotly discussed through ages in all the religions and divided the scholars of every religion into different groups. In the middle ages, among the Muslim scholars there emerged two extreme schools of thought on this issue the Jabariyas (The pre-destinarians) and the Qadriyas (advocates of freedom of action). The former school holds that God is the creator of man's deeds whether good or bad and that man is entirely powerless who cannot go beyond his destiny. The latter, on the other hand, hold that man has got absolute freedom of will and is consequently responsible for all of his actions. However, both these schools represent extreme views which are

contrary to the facts in life. The solution of the issue under consideration in fact lies in the middle way or in between these two extremes.

The fact of the matter is that man enjoys limited freedom of action or limited choice. Some of man's affairs like birth, life and death, his gift of intelligence, his gift of male or female children are pre-determined upon which he has got neither any choice nor any control. But in some of his affairs man has freedom of action and freedom of choice, e.g; good or bad actions, earning of wealth through lawful or unlawful means, keeping of good health by exercising restraint and avoiding injurious things, etc. Ali, the fourth righteous caliph of Islam, has explained the question of pre-determinism versus freedom of action by an interesting example. When Ali was asked this question by a companion, Ali asked him to stand up. The man stood up. Ali asked him to lift his right leg, the man lifted up his right leg. Then Ali asked him to lift his left leg also. The man expressed his inability and refused to do so saying that he would fall down on the ground. At this Ali aptly remarked: "This is the limit of your freedom of action".

In the following Verses, the Holy Qur'an highlights the question of God's will:

1. ....Allah giveth without stint to whom He will.  
—2: Al-Baqarah: 212
2. ....And Allah by His will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.  
—2: Al-Baqarah: 213
3. .... He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and

stature. Allah bestoweth His sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

—2: Al-Baqarah: 247

4. 4. He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding. —2: Al-Baqarah: 269
5. 5. He selecteth for His mercy whom He will. Allah is of infinite bounty. —3: Al-Imran: 74
6. 6. Whatever of good befalleth thee (o man) it is from Allah, and whatever of ill befalleth thee it is from thyself. —4: An-Nisa: 79
7. And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not. —6: Al-An'am: 125
8. 8. Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance. —13: Ar-Ra'd: 39
9. 9. Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do. —16: An-Nahl: 93
10. 10. Allah maketh the provision wide for whom He will of His bondmen, and straiteneth it for whom (He will) Lo! Allah is aware of all things. —29: Al-Ankabut: 62

11. ....He whom Allah sendeth astray, for him there is no guide.  
—39: Az-Zumar: 36
12. Unto Allah belongeth the sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will; Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.  
—42: Ash-Shura: 49 - 50

Ahadith (traditions) of Prophet Muhammad (PBUH) on God's will and predestination are:

1. Ibn Omar reported that the Messenger of Allah said: Everything is according to a measure, even weakness and intelligence. (Muslim)
2. Abdullah-b-Amr reported that the Messenger of Allah said: Allah had written down the measures of creations 50,000 years before He created the heavens and earths. He said that His Throne was (then) upon water. (Muslim)
3. Abu Musa reported: the Apostle of Allah stood among us with five sermons. He said: Allah does not sleep, nor it is becoming of Him to sleep; He makes provision short and raises it up; the actions of night are raised up to Him before the actions of the day, and the actions of the day before the actions of the night, and light is His screen. Had He disclosed it, the brilliances of His face would have burnt everything of His creation as far as His sight would have gone. (Muslim)
4. Abu Hurairah reported that the Messenger of Allah said: The hand of Allah is full. No expense can reduce

it. (He is) a great Bestower both day and night. Have you considered what He spent since He created the heaven and the earth? What was in His hand has never diminished, and His Throne was upon water, and in His hand there is the Balance which He lowers and raises up. Agreed upon it. And in a narration of Muslim: The right hand of Allah is full.

5. Oba'dah-b-Swa'met reported that the Apostle of Allah said: Verily the first thing which Allah created was pen. He addressed it: Write. It replied: What shall I write? He said: Write the decree. So it wrote what was created and what will be created up to eternity. (Tirmizi (Rare))
6. Abu Khezamah reported from his father who said: I asked: O Messenger of Allah! Inform me about charms which we practise, and about medicines with which we medically treat, and about amulets which we guard over. Do all these nullify anything of the decrees of Allah? He said: It is of the decree of Allah. (Ahmed, Tirmizi, Ibn Majah)
7. Abu Hurairah reported: The Messenger of Allah came out to us while we were quarrelling about pre-decree. He became angry till his face turned red. As if the seeds of pomegranates were spread on his two cheeks. He asked: Have you been ordered for this or have I been sent to you for this? Those who were before you were ruined when they contended about this affair. I took oath for you that you would not quarrel with one another about it. (Tirmizi)
8. Abu Musa reported: I heard the Messenger of Allah say: Allah created Adam from a handful (of earth) which He took from all earths. So the children of Adam

came into existence according to the condition of earth. Among them are the red and the white and the black; and in that there were soft, hard, impure and pure (earths). (Abu Daud, Ahmad, Tirmizi)

9. Abdullah-b-Amr reported: I heard the Messenger of Allah say: Allah created His creations in darkness, and then cast His light upon them. So whoso got anything from that light found guidance, and whoso missed it became misguided. For this reason I say: Pen has become dried up over the knowledge of Allah. (Ahmad, Tirmizi)
10. Matar-b-Oksm'es reported that the Messenger of Allah said: When Allah decrees for a servant that he should die in a land, He creates a necessity thereto for him. (Ahmad, Tirmizi)
11. Abu Darda'a reported that the Messenger of Allah said: Verily the Almighty and Glorious Allah finished five things for every man of His creation: his fixed term, his action, his resting place, his movement and his provision. (Ahmad)
12. Abu Darda'a reported: While we were seated near the Apostle of Allah talking about what will come to pass, the Holy Prophet said: When you hear about a mountain that it has shifted itself from its place, believe it, but when you hear about a man that he has changed his nature, don't believe it as it will return to what it was created upon. (Ahmad)

## CHAPTER 5

# GOD'S FAVOURS

### 1 – God Made Man Viceroy

God created man of the best stature and made him the best of many of His creations. When first man, Adam the father of all mankind, was created out of potter's clay of black mud altered, God bade the angels to prostrate themselves before him. So all the Angles fell prostrate save the Devil (Iblis) who was a Jin. So the devil was declared outcast. This shows how God preferred man to Angles and the Devil.

God has appointed man a viceroy, deputy or vicegerent in the earth. This office of viceroyalty or deputyship places a great responsibility on man. In fact man has been put in a great test or trial. God has made serviceable unto man whatsoever is in the heavens and whatsoever is in the earth and has loaded him with His favours both without and within. All this has been given to man with a view that God may try him by the test of that which He has given him. God thereby tests him whether the man is thankful to Him for the favours given to him and whether the man spends his wealth in God's way out of that which he has been given.

In the following verses the Holy Qur'an affirms the above mentioned facts:

1. And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

—2:Al-Baqarah: 30

2. He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and lo! He is Forgiving, Merciful. —6: Al-An'am: 165
3. And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered, so, when I have made him and have breathed into him of My spirit, do ye fall down prostrating yourselves unto him. So the angels fell prostrate, all of them together. Save Iblis. He refused to be among the prostrate. He said: O Iblis! What aileth thee that thou art not among the prostrate? He said: Why should I prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered? He said: Then go thou forth from hence, for verily thou art outcast. —15: Al-Hijr: 28-34
4. Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment. —17: Bani Isra'il: 70
5. See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a Scripture giving light.—31: Luqman: 20
6. Surely We created man of the best stature. —95: At-Tin: 4



## 2 – He Made Everything For The Service Of Man

The Holy Qur'an, in its following verses, tells us that God has made everything in the heavens and in the earth serviceable to man such as sun, moon, stars, water, rain, rivers, ships, fruit, cattle, iron, etc:

1. He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as Seven heavens. And He is Knower of all things.  
—2:Al-Baqarah: 29
2. And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge. —6: Al-An'am: 97
3. Allah is He Who created the heavens and the earth and causeth water to descend from the sky, thereby producing fruit as food for you, and maketh the ships to be of service unto you that they may run upon the sea at His command, and hath made of service unto you the rivers. And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.  
—14: Ibrahim: 32-33
4. And the cattle hath He created, whence ye have warm clothing and uses and whereof ye eat: And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture .—16: An-Nahl: 5-6
5. Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back

the heaven from falling on the earth unless His leave.  
Lo! Allah is for mankind Full of Pity, Merciful.

—22: Al-Hajj: 65

6. See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a Scripture giving light.—31: Luqman: 20
7. Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful; And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him Lo! herein verily are portents for people who reflect. —45: Al-Jathiyah: 12-13
8. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty. —57: Al-Hadid: 25
9. He it is Who hath made the earth subservient unto you, so walk in "the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead). —67: Al-Mulk: 15

### **3 – He Provides Sustenance**

Allah, the Almighty God of universe, is the sustainer and provider. Allah provides livelihood and subsistence to all

of His creatures in the universe. It is Allah who has created all means and resources through which man earns his livelihood. Allah, in fact, has committed to feed, sustain and nourish all creatures including human beings. It is Allah who expands or curtails sustenance (rizq).

The conception of God's sustenance does not, however, suggest that one should sit idle and wait for sustenance which would automatically come to him. Instead of giving up struggle, Islam rather inspires a person to do his best in order to earn his livelihood by using all lawful (Halal) and fair means. The Qur'an encourages struggle when it says: "And that man hath only that for which he maketh effort, and that his effort will be seen" – (53:39-40). The revealed book of Islam encourages its followers even on Friday (which is a day of special congregational prayers) to disperse in the land after finishing their prayer and seek of the bounty of God (62:10). Ahadith of Prophet Muhammad (PBUH) also emphasise the importance of struggle and hard work put in for earning livelihood for oneself and one's family.

In fact the concept of God's provision of sustenance only emphasizes some basic truths, namely: God provides sustenance to all His creatures by placing sufficient and infinite resources in the earth, every thing has been created by God for service of man, and man should exploit these resources and things in lawful manner to earn his subsistence without violating rights of others.

In the following verses, the Holy Qur'an highlights this fundamental truth that God provides sustenance to every creature including human being and it is God Who expands or straitens the sustenance:

1. Who hath appointed the earth a resting-place for you and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better). — 2: Al-Baqarah: 22
2. And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear record. —11: Hud: 6
3. Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will): —13: Ar-Ra'd: 26
4. And We have given unto you livelihoods therein, and unto those for whom ye provide not.  
And there is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure.  
And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof. —15: Al-Hijr: 20-22
5. And the cattle hath He created, whence ye have warm clothing and uses and whereof ye eat: —16: An-Nahl: 5
6. Lo! Thy lord enlargeth the provision for whom He will, and straiteneth it (for whom He will). Lo, He was ever Knower, Seer of His slaves.  
Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin. —17: Bani Isra'il: 30-31
7. And How many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower. —29: Al-Ankabut: 60

8. Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds. He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days. alike for (all) who ask;  
—41:Ha Mim As–Sajdah: 9-10
9. Is it they who apportion their Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (the wealth) that they amass.  
—43: Az–Zukhruf: 32
10. Have ye seen that which ye cultivate?  
Is it ye who foster it, or are We the Fosterer?  
If We willed, We verily could make it chaff, then would ye cease not to exclaim: —56: Al–Waqi'ah: 63-65

Prophet Muhammad, in his following traditions, has emphasized that God provides sustenance for everyone:

1. Omar-b-al-Khattab reported: I heard the Messenger of Allah say: If you all had relied on Allah with due reliance, He would have certainly given you provision as He supplies provision to birds who get up hungry in the morning and return with full belly at dusk.  
(Tirmizi, Ibn Majah)
2. Abu Dard'a reported that the Messenger of Allah said: Certainly provision seeks a servant just as his death seeks him.  
(Abu Nayeem)

3. Jabir-b-Abdullah reported: The Messenger of Allah (may peace be upon him) said: "O people, Fear God and cut your ambitions of livelihood, for a man will not court death unless he is provided full sustenance (decreed) for him even if he restrains himself from it. So, fear Allah and cut your ambitions in search of livelihood. Take whatever is lawful and leave whatever is unlawful." (Ibn Majah)
4. Ali (Allah be pleased with him) said: "I heard the Messenger of Allah (may peace be upon him) saying: '(on the Day of Resurrection) when there will be no shade except that of the Throne of Allah, the person who undertakes a journey to earn his livelihood and then returns with it towards his dependents, will be under the shade of Allah's Throne'." (Masnud Zaid bin Ali)
5. Ali (Allah be pleased with him) said: "A person came to the Prophet of Allah (may peace be upon him) and asked: 'O Messenger of Allah: What type of earning is best?' The Prophet (may peace be upon him) said: 'A man's work with his hand and every business transaction which is approved, for Allah loves a believer who is a craftsman. A person who suffers pain to feed his dependents is like a person who fights in the cause of Allah, the Mighty and Glorious.'" (Masnud Zaid bin Ali)

## **4 – Food, Fish, Honey and Milk**

Following Verses of the Holy scripture of Islam, the Qur'an, bring to light how God provides decent foods like fish, meat, honey, milk and other eatables to man:

1. And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth

for us of that which the earth groweth-of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. —2: Al-Baqarah: 61

2. To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered. —5: Al-Ma'idah: 96
3. And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. —16: An-Nahl: 14
4. And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers. —16: An-Nahl: 66
5. And thy Lord inspired the bee, saying: Choose thou habitation in the hills and in the trees and in that which they thatcht; Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect. —16: An-Nahl: 68-69
6. And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, and of them do ye eat; —23: Al-Mu'minun: 21

## 5 – Other Favours

Mankind is the best of God's creations and God has bestowed upon human beings many of His blessings and favours. According to the Qur'an, God has created all that is in the earth for man. God has made of service unto man sun, moon, stars, night and day, rain which produces food and fruits, ships which run upon the sea, earth a resting place and sky a canopy for man. God created man of dust and gave him life and would give him life again after his death. He gave the man hearing, sight and hearts. He created cattle for the man from which the man gets warm clothing, eats them and rides them, and they bear his loads and provide him milk. Allah created wives for men and through them gives the men sons and grandsons. God sent Prophets and revealed books for the guidance of man. Indeed God has made serviceable to man whatsoever is in the skies and in the earth.

The revealed book of Islam particularly counts the following favours of God to man:

1. How disbelieve ye in Allah when ye were dead and He gave life to you! Then he will give you death, then life again, and then unto Him ye will return.  
He it is Who created for you all that is in the earth.  
Then turned He to the heaven, and fashioned it as seven heavens. And He is Knower of all things.  
—2: Al-Baqarah: 28-29
2. Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, who is the God who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.  
—6: Al-An'am: 46



3. He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.

—6: Al-An'am: 141

4. He it is who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.

—10: Yunus: 22

5. Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.

—14: Ibrahim: 32-33

6. And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;  
And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.  
And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.

And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not. —16: An-Nahl: 5-8

7. He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.

Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit.

Lo! herein is indeed a portent for people who reflect. And he hath constrained the night and the day and the sun and the moon to be of, service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense. And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.

And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks. And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.

—16:An-Nahl: 10-15

8. And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.

And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein, is indeed a portent for people who have sense.

And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;

Then eat of all fruits, and follow the ways of thy Lord, made smooth (for Thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect. —16: An-Nahl: 66-69

9. And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve? —16: An-Nahl: 72
10. And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks. —16: An-Nahl: 78
11. And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, tent-houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while. And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him). —16: An-Nahl: 80-81
12. And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.

And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,  
That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof. —25: Al-Furqan: 47-49

13. That which Allah openeth unto mankind of mercy none can withholdeth it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise. O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky and the earth There is no God save Him. Whither then are ye turned?  
—35: Al-Fatir: 2-3

14. Unto Allah belongeth the sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;  
Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful. —42: Ash-Shura: 49-50

15. He created man of clay like the potter's,  
And the Jinn did He create of smokeless fire.  
Which is it, of the favours of your Lord, that ye deny. —55: Ar-Rahman: 14-16

16. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty. —57: Al-Hadid: 25

17. Let man consider his food:  
How We pour water in showers  
Then split the earth in clefts  
And cause the grain to grow therein  
And grapes and green fodder  
And olive-trees and palm-trees  
And garden-closes of thick foliage  
And fruits and grasses:  
Provision for you and your cattle. —80: 'Abasa: 24-32
18. We verily have created man in an atmosphere:  
Thinketh he that none hath power over him? And he  
saith: I have destroyed vast wealth: Thinketh he that  
none beholdeth him? Did We not assign unto him two  
eyes. And a tongue and two lips, And guide him to the  
parting of the mountain ways? —90: Al-Balad: 4-10

## CHAPTER 6

# GOD'S GUIDANCE

### 1 – God Is The Best Guide

The revealed book of Islam tells us that God is the best guide. None can guide except Him. Allah guides the man and everything in the right path. Allah guides whom He will and whom He guides none can misguide him. Allah leads astray whom He will and whom He leads astray none can lead him aright even a prophet. God guides only the righteous, pious, good and the believing – people. He does not guide the evil-doers, the miscreants, the disbelievers, the wicked people.

The Qur'an teaches its followers to pray to God to show them the right path, the path of those whom He has favoured, not of those who earned Allah's anger nor of those who went astray.

Al-Qur'an highlights in the following Verses that God is the best guide and none can guide except Him:

1. Show us the straight path, The path of those whom Thou hast favoured; Not (the path) of those who earn Thine anger nor of those who go astray.  
—1:Al-Fatihah : 5-7
2. Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many

thereby; and He misleadeth thereby only  
miscreants; —2:Al-Baqarah: 26

3. How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's sovereignty) had come unto them. And Allah guideth not wrongdoing folk. —3: Al-Imran: 86
4. Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road. —4: An-Nisa: 88
5. Those who deny our revelations are deaf and dumb in darkness. Whom Allah will He sendeth astray, and whom He will He placeth on a straight path. —6:Al-An'am: 39
6. He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray-they indeed are losers. —7: Al-A'raf: 178
7. Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy. —7: Al-A'raf: 186
8. Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers. —16: An-Nahl: 37
9. Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do. —16: An-Nahl: 93

10. Lo! Thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is best aware of those who walk aright. —28: Al-Qasas: 56
11. Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers. —30: Ar-Rum: 29
12. Who hear advice and follow the best thereof, Such are those whom Allah guideth, and such are men of understanding. —39: Az-Zumar: 18
13. And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn. —41: Ha Mim As-Sajdah: 17
14. And they will have no protecting friend to help them instead of Allah. He whom Allah sendeth astray, for him there is no road. —42: Ash-Shura: 46

## **2 – God Sent Prophets and Revealed Books for Guidance**

When God expelled Adam, his wife Eve and his number One enemy the Satan from Paradise, God told them that He would be sending Prophets and revealing books for the guidance of the children of Adam as the Satan and his minions would mislead them. True to His commitment (and none can be more true in promise than God), God sent hundreds of thousands of Prophets from Adam to Muhammad (Peace be upon him), the last Prophet with whom Prophethood came to an end. Practically, a Prophet was sent to each nation and each land. The famous of these Prophets, whose names have been mentioned in the Holy



Qur'an, are Noah, Hood, Salih, Ibrahim (Abraham), Ishmael, Isaac, Lot, Jacob, Shuaib, Moses, Aaron, David, Solomon, Job, Jo'nah, Zakariah, John, Jesus, and Muhammad (may Allah's peace be upon all of them).

God also revealed books which were given to the Prophets for guidance of the human beings. The famous of these books which have been mentioned in the Qur'an along with the name of the Prophet to whom given are four. The names of these books are: Torah given to Prophet Moses, Psalms (Zabur) given to Prophet David, Gospel (Injeel) given to Prophet Jesus Christ and Al-Qur'an given to Prophet Muhammad. Besides these four books, the Qur'an also mentions, without naming them, the books given to Prophet Abraham.

The above mentioned books contain the messages of God revealed to the Prophets through Angel Gabreil. The teachings of these books mainly emphasise Unity of God and enjoin the people to worship Allah alone, the Almighty One God of the universe, and not to assign any partners with Him.

The Qur'an brings in focus above mentioned facts in its following verses:

1. We said: Go Down, all of you from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve, and deny our revelations, such are rightful owners of the Fire. They will abide therein. — 2:Al-Baqarah: 38-39
2. And When We gave unto Moses the Scripture and the Criterion (of right and wrong), that ye might be led aright. —2:Al-Baqarah: 53

3. And verily We gave unto Moses the Scripture and We caused a train' of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the holy Spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay? —2:Al-Baqarah: 87
  
4. He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel. Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong). —3: Al-Imran: 3-4
  
5. Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as we imparted unto David the Psalms; And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses; Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise. —4: An-Nisa: 163-165
  
6. And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah – a guidance and an admonition unto those who ward off (evil). —5: Al-Ma'idah: 46

7. And We bestowed upon him Issac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good. And zachariah and John and Jesus and Elias. Each one (of them) was of the righteous. And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above (Our) creatures.  
—6: Al-An'am: 84-85
8. And unto Midian (We sent) their brother Shuaib. He said: O My people! Serve Allah. Ye have no other God save Him.....  
—7: Al-A'raf: 85
9. And unto (the tribe of) Aad (We sent) their brother, Hud. He said: O My people! Serve Allah! Ye have no other God save Him.  
—11: Hud: 50
10. And unto (the tribe of) Thumud (We sent) their brother Salih. He said: O my people! Serve Allah, ye have no other God save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant.....  
—11: Hud: 61
11. And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise,  
—14: Ibrahim: 4
12. We have giveth thee seven of the oft-repeated (verses) and the great Qur'an.  
—15: Al-Hijr: 87
13. And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false

gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers! —16: An-Nahl: 36

14. ....And unto David, We gave the Psalms.  
—17: Bani Is'rail: 55
15. And when the Lord called Moses, saying: Go unto the wrongdoing folk, the folk of Pharaoh. Will they not ward off (evil)?  
—26: Ash-Shura: 10-11
16. And verily We sent Noah (as our messenger) unto his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrong-doers. And We rescued him and those with him in the ship, and made of it a portent for the peoples.  
—29: Al-Ankabut: 14-15
17. Lo! We have sent thee with the Truth, a bearer of glad tidings and a Warner; and there is not a nation but a Warner hath passed among them. —35: Al-Fatir: 24
18. Lo! This is in the former scrolls, the Books of Abraham and Moses.  
—87: Al-A'ala: 18-19

### **3 – God Would Reward The Virtuous And Punish The Sinners**

Man is the best of God's creations and he has been endowed with soul, faculty of reason and power of thinking. He has been shown two ways – one is right which leads to success and reward, the others is bad which leads to failure and punishment. Therefore, man has been given conscience, freedom of choice and freedom of action. The

right or straight way is the virtue and the bad way is the sin. In religious sense, to follow guidance of God revealed through His messengers and books is virtue and to disregard it and follow some other crooked way is sin. Prophet Muhammad (PBUH) is reported to have explained the meaning of virtue and sin in remarkably precise but vivid manner. When he was asked what is virtue and what is vice, the Prophet said: Virtue is good conduct and vice is what raises doubt in your mind and what you donot like that people may know it.

Some religions believe that man is born sinful, but Islam, on the contrary, propounds the doctrine that a child is born sinless and remains in this state till he reaches the age of discretion when his parents or his environment make him adopt one religion or the other or he himself adopts right or the wrong way. The Prophet of Islam has said: "There is no child but is born upon nature (Islam). Then his parents make him a Jew, or a Christian, or a Magian. "

In the following Ahadith (traditions) Prophet Muhammad (PBUH) has enlisted some of the major sins which a believer is required to avoide:

1. Abdullah-b-Mas'ud reported that a man asked: O Messenger of Allah! What sin is greatest near Allah? He replied: Your calling up a partner for Allah while He created you. He asked: What is next? He said: Your killing of your child for fear of his taking food with you. He asked: What is next? He replied: Your committing adultery with the wife of your neighbour. The Almighty Allah revealed by way of corroborating them: And those who do not call another god with Allah and do not kill one whom Allah has made unlawful except for just cause and those who do not commit adultery – the verse.  
(Bukhari, Muslim)

2. Abdullah-b-Amr reported that the Apostle of Allah said: The great sins are to associate a partner with Allah, to disobey parents, to kill a soul and to take false oath, Bukhari narrated it. And in a narration of Anas: False evidence in place of false oath. (Bukhari, Muslim)
  
3. Abu Hurairah reported that the Messenger of Allah said: Avoid seven harmful things They asked: O Messenger of Allah! What are those? He replied: Setting up a partner with Allah, sorcery, killing a soul whom Allah has made unlawful except for just cause, devouring usury, devouring the properties of an orphan, keeping behind on the day of fight and slandering chaste, believing heedless women. (Bukhari, Muslim)
  
4. Nawas-b-Sam'an reported: I asked the Apostle of Allah about virtue and vice. He said: Virtue is good conduct and vice is what raises doubt in your mind and what you do not like that people may pry into it. (Muslim)

Those who believe in Allah, follow His Messengers, worship Allah alone, act upon the teachings of Allah's messengers and books and do virtuous deeds would be rewarded by Allah in the Hereafter and would enter in Paradise. On the other hand, those who do not believe in God and His messengers and do sinful deeds would be punished by God in the Hereafter and would enter into Hell-Fire.

The Qur'an, in its following verses enlightens us how God would reward the virtuous people and punish the sinners:

1. And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.  
—2: Al-Baqarah: 281
2. Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.  
—4: An-Nisa: 40
3. Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah over seeth all things.  
—4: An-Nisa: 85
4. It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper. And Whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter Paradise and they will not be wronged the dint in a date-stone.  
—4: An-Nisa: 123-124
5. Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud them will He punish with a painful doom.  
—4: An-Nisa: 173
6. Whoso bringeth a good deed will receive ten-fold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged.  
—6: Al-An'am: 160

7. For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein. And those who earn ill deeds, (for them) requital of each ill deed by the like thereof; and ignominy overtaketh them – they have no protector from Allah – as if their faces have been covered with a cloak of darkest night. Such are rightful owners of the fire; they will abide therein. —10: Yunus: 27-28
8. Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do-ill deeds will be requited only what they did. —28: Al-Qasas: 84
9. Whoso doeth an ill-deed, he will be repaid the like thereof, While whoso doeth right, Whether male or female, and is a believer (all) such will enter the Garden, Where they will be nourished without stint. —40: Al-Mu-min: 40
10. Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgment! —45: Al-Jathiyah: 21
11. And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness. —53: An-Najm: 31
12. Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of Hell. They are the worst of created beings. (And) lo! those who believe and do good works are the best of created



beings. Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.

—98: Al-Beyyinah: 6-8

## CHAPTER 7

# MASTER OF THE JUDGMENT DAY

## 1 – God Gives Life and Death

It is God who gives life and causes death. No human being, no animal, no living creature can come into existence of its own, neither it can die before the time fixed by God nor it can avert or delay its death when the fixed time comes. God creates and gives life to every creature and He gives death to every living one. Besides God, you have no protecting friend nor helper and unto Him you will return after your death. God created you, then sustained you, then causes you to die, then He will give life to you again. This is the cycle of life which the Holy Qur'an highlights. Death is inevitable and is inavertible. Every soul will taste of death. The Holy Qur'an says:

1. How disbelieve ye in Allah when ye were dead and He gave life to you! Then he will give you death, then life again, and then unto Him ye will return.  
—2: Al-Baqarah: 28
2. O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed; that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.  
—3: Al-Imran: 156
3. Wheresoever ye may be, death will overtake you, even though ye were in lofty towers .....—4: An-Nisa: 78

4. Lo! Allah! Unto Him belongeth the sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no protecting friend nor helper. —9: At-Taubah: 116
5. Every soul must taste of death, and We try you with evil| and with good, for ordeal. And unto Us ye will be returned. —21: Al-Anbiya: 35
6. Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again. Is there any of your (so called) partners (of Allah) that doeth aught of that? Praised and exalted be He above what they associate (with Him)! —30: Ar-Rum: 40
7. Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought. —39: Az-Zumar: 42
8. Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not. —45: Al-Jathiyah: 26

## **2 – Resurrection of the Dead**

The Holy Qur'an tells us that after our death, God would raise us and give us life again. This would be our resurrection (of body and soul) which would happen on the Day of Resurrection, also called Day of Judgment or Doomsday. Every living soul would taste death and on the Day of Resurrection it would be revived to be paid

recompense for its deeds done in this world. The non-believers, in every age, have been ridiculing the idea of resurrection raising silly questions before the prophets. Such questions were also raised before Prophet Muhammad (PBUH). The idea of resurrection, when they would be dead and reduced to bones and dust, looks to such people very strange. The Qur'an tells them that Almighty God who gave them life when they were nothing would revive them after their death as their resurrection is not more difficult for the creator of the Heavens and the Earth than their first creation. When God intends to do a thing He only says unto it: Be! and it is.

To make the non-believers understand the process of revival of the dead, the Qur'an gives example of rain again and again which revives the dead and barren land and makes it produce every kind of vegetation, plants, crops, fruits and grass to provide food to the humans and the animals. Besides, the Qur'an gives us some practical examples how the Prophets and pious persons were actually shown the process of revival of the dead. To Prophet Jesus Christ, God gave miracle that he could raise the dead with God's leave, while Prophet Abraham was shown the revival of the birds when he had killed them, and some other man (reportedly Uzair, the Prophet of Jews) was himself given death and resurrection thereafter. The Holy Qur'an in the following verses, highlights how resurrection of the dead would take place:

1. Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred

years. Just look at thy food and drink which have rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.

—2: Al-Baqarah: 259

2. And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste. And know that Allah is Mighty, Wise. —2:Al-Baqarah: 260
3. And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth but most of mankind know not. That he may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars. And our word unto a thing, when We intend it, is only that We say unto it: Be! and it is. —16: An-Nahl: 38-40
4. And they say: When we are bones and fragments, shall we, forsooth, be raised up as a new creation? Say: Be ye stones or iron. Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: it will perhaps be soon; A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while. —17: Bani Isra'il: 49-52

5. And man saith: When I am dead, shall I forsooth be brought forth alive? Doth not man remember that We created him before, when he was naught?  
—19: Maryam: 66-67
6. O mankind! If ye are in doubt concerning the Resurrection, then Lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most adject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth). That is because Allah, He is the Truth. Lo! He quickeneth the dead, and lo! He is Able to do all things; And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.  
—22: Al-Hajj: 5-7
7. And Allah it is who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection.  
—35: Al-Fatir: 9
8. And the trumpet is blown and lo? from the graves they hie unto their Lord. Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.  
—36: Ya Sin: 51-52

### 3 – Day of Judgment

Allah, the Almighty God of the Universe, is the Master of the Day of Judgment. This day is also called the Day of Resurrection or the Doomsday. None except God, not even a Prophet, has knowledge when that day would come. On the Day of Resurrection, whereof there is no doubt, God will gather all the people and will Judge between them about which they differed. Every soul on that day will find itself confronted with all that it has done of good and all that it has done of evil. No intercession will be accepted for evil-doers nor any compensation or ransom will be accepted from such people though it is earthful of gold.

The Doomsday would come all of a sudden, just as a twinkling of eye even sooner than it. The day would be heavy in the heavens and the earth. The sky will become as molten copper, the hills would become as flakes of wool, mountains would be broken into scattered dust and earth would be left as an empty plain with no curve nor ruggedness. Every nursing mother will forget her nursling and every pregnant one will be delivered of her burden.

On the Day of Judgment, Book of Records would be set up, the Prophets and the witnesses would be called, mankind would look as drunken (although actually not), the voices would be hushed and God would Judge between the men to reward the virtuous and punish the wicked.

The Holy Qur'an presents a picture of the Day of Judgment in its following verses:

1. Praise be to Allah, Lord of the worlds. The Beneficent, The Merciful. Owner of the Day of Judgment.

—1: Al-Fatihah: 1-3

2. And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped. —2: Al-Baqarah: 48
  
3. They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: knowledge thereof is with Allah only, but most of mankind know not. —7: Al-A'raf:187
  
4. And unto Allah belongeth the Unseen of the heavens and the earth and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things. —16: An-Nahl: 77
  
5. And (bethink you of) the Day when We remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind. And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you. And the book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no one. —18: Al-Kahf: 47-49
  
6. They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust. And leave it as an empty plain. Wherein thou seest neither curve nor ruggedness. On that day they follow the



summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur. On that Day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth. He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge. And faces humble them-selves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that Day). And he who hath done some good works, being a believer. he feareth not injustice nor begrudging (of his wage).

—20:Ta Ha: 105-112

7. And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners. —21: Al-Anbiya: 47
8. O mankind! Fear your Lord. Lo! the earthquak of the Hour (of Doom) is a tremendous thing. On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them). —22: Al-Hajj: 1-2
9. On the day when their tongues and their hands and their feet testify against them as to what they used to do, —24: An-Nur: 24
10. And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all

that they ascribe as partner (unto Him). And the trumpet is blown, and all who are in the heavens, and the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting! And the earth shineth with the light of her Lord, and the Book is set up, and the Prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged. And each soul is paid in full for what it did. And He is best aware of what they do. —39: Az-Zumar: 67-70

11. The day when the sky will become as molten copper, And the hills become as flakes of wool, And no familiar friend will ask a question of his friend. Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children: And his spouse and his brother. And his kin that harboured him. And all that are in the earth, if then it might deliver him.

—70: Al-Ma'arij: 8-14

## **4 – Paradise**

On the Day of Judgment the righteous people would be rewarded with Paradise wherein they will enter and abide for ever. They may live then in the company of their parents, wives and children provided they are also do-gooders and are rewarded with Paradise. They would be welcomed by Angels and would be greeted and served by beautiful females and handsome young male servants. They will wear green robes of finest silver and gold embroidery and armlets of gold. They would sit on thrones and lie in beautiful couches. They would take pure wine causing no intoxication.

Paradise, according to the Qur'an is a garden as wide as are the heavens and the earth. It has every conceivable blessing underneath which rivers flow. Foods of all types, fruits of all varieties, pure wine, water springs, canals with flowing honey and milk, beautiful virgins with modest gaze and lovely eyes as pure as if they were hidden eggs, handsome boys, finest robes, thrones and couches of golds, etc. would be there in the Paradise in plenty. Its rightful owners are only those who believe and do good works. Those who do not believe and do evil deeds would never enter in it.

In its following verses, the Qur'an paints a very beautiful and attractive picture of Paradise and the life of its inhabitants:

1. And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruits thereof they say: This is what was given us afore-time; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.  
—2: Al-Baqarah: 25
2. And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);  
—3: Al-Imran:133
3. Lo! They who deny Our revelations and scorn them, for them the gates of Heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.  
—7: Al-A'raf: 40

4. And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing. —11: Hud: 108
5. Gardens of Eden which they enter, along with all who do right of their fathers and their helpmates and their seed. The angels enter unto them from every gate. (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home. —13: Ar-Ra'd: 23-24
6. Save single-minded slaves of Allah; For them there is a known provision, Fruits. And they will be honoured. In the Gardens of delight, On couches facing one another; A cup from a gushing spring is brought round for them. White, delicious to the drinkers, Wherein there is no headache nor are they made mad thereby. And with them are those of modest gaze, with lovely eyes, (Pure) as they were hidden eggs (of the ostrich). —37: As-Saffat: 40-49
7. O My slaves! For you there is no fear this day, nor is it ye who grieve; (Ye) who believed Our revelations and were self-surrendered. Enter the Garden, ye and your wives, to be made glad. Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein. This is the Garden which ye are made to inherit because of what ye used to do. Therein for you is fruit in plenty whence to eat. —43: Az-Zukhruf: 68-73
8. Lo! Those who kept their duty will be in a place secure Amid gardens and water-springs, Attired in silk and silk embroidery, facing one another. Even so (it will be). And We shall wed them' unto fair ones with wide,

lovely eyes. They call therein for every fruit in safety. They taste not death therein, save the first death. And He hath saved them from the doom of hell, A bounty from thy Lord. That is the supreme triumph.

—44: Ad-Dukhan:51-57

9. A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord.  
—47: Muhammad: 15
10. Those are they who will be brought nigh. In gardens of delight; A multitude of those of old. And a few of those of later time. On lined couches. Reclining therein face to face. There wait on them immortal youths. With bowls and ewers and a cup 'from a pure spring. Wherefrom they get no aching of the head nor any madness. And fruit that they prefer. And flesh of fowls that they desire. And (there are) fair ones with wide, lovely eyes, Like unto hidden pearls. Reward for, what they used to do. There hear they no vain speaking nor recrimination, (Naught) but the saying: Peace, (and again) Peace.  
—56: Al-Waqi'ah:11-26
11. And hath awarded them for all that they endured, a Garden and silk atire; Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold. The shade thereof is close upon them and the clustered fruits thereof bow down. Goblets of silver are brought round for them, and beakers (as) of glass. (Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds). There are they watered with a cup whereof the mixture is of Zanjabil, The water of spring therein,

named Salsabil. There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls. When thou seest. Thou wilt see there bliss and high estate. Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink. (And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance. —76: Ad-Dahr: 12-22

## 5 – Hell

Those who disbelieve Allah, Allah's messengers and scorn Allah's revelations, those who do evil deeds and commit sins, those who transgress limits prescribed by Allah and violate Divine Laws, those who do not worship Allah alone and hold partners unto Him, those who follow the Satan and rebel against God, will be thrown into Hell after their deeds are judged on the Day of Judgment as they are the rightful owners of fire. They will dwell there for ever; their's will be a shameful doom.

Hell is full of fire and all horrible and terrible things – which human mind can imagine – to punish the wrong – doers. When their skins are consumed by fire, they will be provided fresh skins to taste the torment. Theirs will be bed of Hell, and over them coverings of Hell; sighing and wailing will be their portion and they will be abiding therein so long as the heavens and the earth endure or God wills. They will be made to drink a festering water which one can sip but can hardly swallow. Death would come to them from every side while yet they cannot die. Garments of fire will be cut out for them; boiling fluid like molten lead will be thrown on their head. Wrong – doers from the humankind and the Jinn will enter Hell. It is so spacious that it would not be filled to its full and would cry for more.

Following verses of the Qur'an draw a horrible picture of Hell and of the life of those who would be thrown into it because of their sins and evil deeds:

1. Nay, but whosoever hath done evil and his sin surroundeth him: such are rightful owners of the Fire, they will abide therein. —2:Al-Baqarah: 81
2. And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire where such will dwell for ever; his will be a shameful doom. —4: An-Nisa: 14
3. Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise. —4: An-Nisa: 56
4. He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire, He saith: For each one there is double (torment), but ye know not. And the first of them saith unto the last of them; Ye were no whit better than us, so taste the doom for what ye used to earn. —7: Al-A'raf: 38-39
5. Theirs will be bed of Hell, and over them coverings (of Hell). Thus do We requite wrong-doers. —7:Al-A'raf: 41
6. As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their

portion therein. Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will.

—11: Hud: 106-107

7. Hell is before him, and he is made to drink a festering water. Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.

—14: Ibrahim: 16-17

8. These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads. Whereby that which is in their bellies, and their skins too, will be melted; And for them are booked rods of iron. Whenever in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.

—22: Al-Hajj: 19-22

9. And those who disbelieve are driven unto Hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea verily. But the word of doom for disbelievers is fulfilled. It is said (unto them): Enter ye the gates of Hell to dwell therein. Thus hapless is the journey's end of the scorers.

—39: Az-Zumar: 71-72

10. On the day when We say unto Hell: Are thou filled? and it saith: Can there be more to come?

—50: Qaf: 30



## CHAPTER 8

# RIGHTS OF GOD

God is One and there is no God save Him. God has bestowed immense blessings and innumerable favours on man. God's mercy on man is infinite. Man is the best of God's creations and almost everything created by Him in the heavens and the earth – like sun, moon, stars, plants, gardens, corn, minerals, metals, sea, rivers, rain, mountains, animals, cattle, horses, camels, fish, birds etc. etc. – are directly or indirectly of the benefit or service of man. So for all these blessings and favours, which have already been discussed in previous chapters, man also owes to God certain duties and obligations. In other words there are certain rights of God over man which the latter should discharge faithfully and obediently.

Man's duties towards God are that man should believe in Him, worship Him alone, praise and glorify Him, be grateful to Him, obey Him, remember Him, pray to Him, fear Him, trust Him, seek refuge to Him, etc.

Prophet Muhammad (PBUH), in his following traditions, has beautifully summed up rights of God on man and man's rights on God:

1. Mu'adh said: I was riding behind the Prophet on an ass with nothing between him and me but the rear part of the saddle, when he said: "Do you know, Mu'adh, what God has a right to expect from His servants, and what His servants have a right to expect from God?" I replied, "God and His messenger know best". He said: What God has a right to expect from His servants is that they should worship Him, not associating anything with Him, and what the servants

have a right to expect from God is that He should not punish one who does not associate anything with Him..... (Bukhari, Muslim).

2. Obadah-bin-Swamet reported: I heard the Messenger of Allah say: Whoso bears witness that there is no deity but Allah and Muhammad is the Apostle of Allah, Allah will make Hell unlawful for him. (Muslim)

We shall discuss each of the duties of man towards God in separate sections as under:

## **1 – Believe in God**

According to Prophet Muhammad, Islam is founded on five pillars which are: 1) Profession of belief (Iman); 2) Prayer (Salat); 3) Zakat; 4) Fasting for the month of Ramadan, and 5) Pilgrimage to Makkah (Hajj). Thus the first and the foremost of the pillars of Islamic faith is the profession of belief. The Qur'an has prescribed for the followers of Islam to believe in Allah the Almighty God, in Prophet Muhammad and other Prophets, in God's angels, in God's books including the last book the Qur'an, and in the Hereafter. The belief in God is the foremost of all beliefs and hence the most important article of Islamic faith. The Holy Book of Islam calls upon all the mankind to believe in Allah Who is the Almighty and only one God of the universe. Belief in Allah also demands belief in His Oneness. It requires that one must not associate any partner with God nor attribute any parents, sons or daughters to Him. The Qur'an says:

1. The Messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers.....

—2: Al-Baqarah: 285

2. O ye who believe! Believe in Allah and His messengers and the scripture which He hath revealed unto His messenger, and the scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.  
—4: An-Nisa: 136
3. Lo! Those who believe, and those who are Jews, and sabaeans, and Christians – whosoever believeth in Allah and the Last Day and doth right – there shall no fear come upon them neither shall they grieve.  
—5: Al-Maidah: 69

## **2 – Worship Him**

In the following verses, the revealed book of Islam tells that all the Prophets enjoined their people to worship Allah alone except whom there is no other God. Allah created the mankind and the jinn only that they might worship Him. The Qur'an says:

1. O Mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).  
—2: Al-Baqarah: 21
2. And serve Allah. Ascribe nothing as partner unto Him.....  
—4: An-Nisa: 36
3. Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things.  
—6: Al-An'am: 102
4. We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other God save Him. Lo! I fear for you the retribution of an Awful Day.  
—7: Al-A'raf: 59

5. And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other God save Him. Will ye not ward off (evil)?  
—7: Al-A'raf: 65
6. And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, Ye have no other God save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo, my Lord is Nigh, Responsive. —11: Hud: 61
7. And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other God save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day. —11: Hud: 84
8. And Verily We raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods.....  
—16: An-Nahl: 36
9. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path. —19: Maryam: 21
10. I created the Jinn and humankind only that they might worship Me. —51: Adh-Dhariyat : 56

### **3 – Glorify Him**

Another important duty which a man owes to his Creator and Cherisher is that he should praise and glorify Him at every time, morning, evening, sleeping, walking, standing, lying. One can glorify God by using any words silently or loudly. Preferably one should glorify God silently in his heart. Words generally used are Allah-o-Akbar (God is

great), Subhan-Allah (Glory be to God), Al-Hamad-o-Lillah (All praise is due to God) and La-illah-Ilallah (There is no god but Allah).

In the following verses, the revealed book of Islam, the Qur'an, enjoins upon its followers to praise and glorify their sustainer Lord:

1. Praise be to Allah, Lord of the Worlds, the Beneficent, the Merciful. —2: Al-Baqarah: 1-2
2. But hymn the praise of thy Lord, and be of those who make prostration (unto Him). —15: Al-Hijr: 98
3. And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence. —17: Bani Isra'il: 111
4. So glory be to Allah when ye enter the night and when ye enter the morning. Unto Him be praise in the heavens and the earth!-and at the sun's decline and in the noonday. —30: Ar-Rum: 17-18
5. Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware. —34: Saba: 1
6. Therefor (O Muhammad), Praise the name of thy Lord, the Tremendous. —56: Al-Waqiah: 74

Prophet Muhammad (PBUH) has enjoined his followers to glorify Allah in the following words:

1. 1. Samorah-b-Jundub reported that the Apostle of Allah said: The most excellent words are four: Glory be to Allah, All praise is for Allah; There is no deity but Allah': and Allah is greatest. ' And in a narration: The dearest words near Allah are four: Glory be to Allah, All praise is for Allah', There is no deity but Allah, and Allah is greatest, It will not injure you with whichever of them you beg. (Bukhari, Muslim)
2. 2. Abu Hurairah reported that the Apostle of Allah said: That I should utter 'Glory be to Allah, 'All praise is for Allah, There is no deity but Allah and 'Allah is Most great' is dearer to me than everything on which the sun rises. (Muslim)
3. Abu Hurairah reported that the Apostle of Allah said: Whoso utters in a day 'Glory be to Allah, and I begin with His praise' one hundred times, his faults are forgiven though they are like the waves of the sea. (Bukhari, Muslim)

## **4 – Be Thankful to Him**

Another most important duty of man towards God is that man must express his thankfulness and gratefulness to the Almighty. The act of being thankful to God is called 'Shukr' by the Qur'an and one who is grateful is called 'Shakir'. Grateful is the person who appreciates kindness shown to him or benefits or gifts given to him. He acknowledges the favour or good done to him and expresses his thanks to the benefactor. God is the most Beneficent. He is the greatest benefactor Who has bestowed upon man many gifts, favours and blessings. So man must be very grateful to God. Gratefulness to God can be expressed by remembering Him, by glorifying Him, by worshipping Him, by obeying what He bids and by abstaining

from doing what He forbids, by fearing Him, by trusting in Him, and by so many other means taught to man. Gratefulness can be expressed by heart, by mind and by other bodily organs. God is very Gracious and He not only acknowledges the gratefulness of His creatures but also promises highest rewards to those who are thankful to Him for His favours. The Qur'an says:

1. ....Lo! Allah is the Lord of kindness to mankind, but most of mankind give not thanks. (2:243)
2. ....He who turneth back doth no hurt to Allah and Allah will reward the thankful. (3: 144)
3. And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, Lo! My punishment is dire. (14: 7)
4. So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve. (16: 14)
5. ....This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt. For Lo! My Lord is Absolute in independence, Bountiful. (27: 40)

Ahadith of Prophet Muhammad (PBUH) which enjoin gratefulness to Allah are:

1. Abu Bakarah reported that when a pleasing affair reached the Messenger of Allah (or he was pleased

with it,) he fell down in prostration out of gratefulness to the Almighty Allah.

(Abu Daud, Tirmizi (Approved, Rare)

2. Ibn Abbas reported that the Messenger of Allah said: Whoso has been gifted with four things has been given the good of this world and the hereafter; a grateful heart, a remembering tongue, a patient body over calamities, and a wife who does not seek breach of trust regarding herself and his property. (Baihaqi)
3. Abu Ja'far reported that the Messenger of Allah saw a man of the dwarfs and fell down in prostration.  
(Darqutni, (Defective))
4. Abu Hurairah reported that the Messenger of Allah said: A grateful eater is in the position of a patient fasting man. (Bukhari)

## **5 – Obey Him**

Another duty of man toward God is that the man should obey Him and His messengers. Obedience to God and His messengers means that whatever the God has revealed in His books and whatever His messengers teach the man that should be followed and acted upon in letter and spirit. The people should obey the Divine Laws and should lead their lives in accordance with the injunctions revealed in the books and in accordance with the teachings and precepts of the Prophet of Allah. The Qur'an enjoins obedience to God in its following verses:

1. Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).  
–3: Al-Imran: 32



2. And obey Allah and the messenger, that ye may find mercy.  
—3: Al-Imran: 132
3. These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success. And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where such will dwell for ever; his will be a shameful doom.  
—4: An-Nisa: 13-14
4. Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!  
—4: An-Nisa: 69
5. He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.  
—24: An-Nur: 52
6. O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.  
—47: Muhammad: 33

## **6 – Remember Him**

Yet another duty of man towards Allah is that man should remember Allah at every time. He should not forget Allah and Allah's gifts. The Qur'an says:

1. Therefore, remember Me, I will remember you. Give thanks to Me, and reject not Me.  
—2: Al-Baqarah: 152

2. And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful.  
—7: Al-A'raf: 205
3. Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!  
—13: Ar-Ra'd: 28
4. Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.  
—18: Al-Kahf: 28
5. Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! worship preserveth from lewdness and iniquity, and verily remembrance of Allah is more important. And Allah knoweth what ye do.  
—29: Al-'Ankabut: 45
6. O ye who believe! Remember Allah with much remembrance. And glorify Him early and late.  
—33: Al-Ahzab: 41-42
7. And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.  
—62: Al-Jumu'ah: 10
8. O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.  
—63: Al-Munafiqun: 9

9. Remember the name of thy Lord at morn and evening.  
—76: Ad-Dahr: 25
10. He is successful who groweth,  
And remembreth the name of his Lord, so prayeth.  
—87: Al-A'la: 14-15

Prophet Muhammad (PBUH) has stressed remembrance of Allah in his following traditions:

1. Abu Hurairah and Abu Sayeed reported that the Apostle of Allah said: If a people keep sitting and remember Allah, the angels surround them, blessing encompasses them, peace descends on them and Allah speaks of them to those near Him. (Muslim)
2. Abu Musa reported that the Apostle of Allah said: The parable of one who remembers his Lord and one who does not remember, is as the parable of the living and the dead. (Bukhari, Muslim)
3. Abu Hurairah reported that the Apostle of Allah said: The Almighty Allah says: I am near My servant when he thinks of Me and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself; and if he remembers me in an assembly, I remember him in an assembly better than theirs. (Bukhari, Muslim)
4. Abu Zarr reported that the Apostle of Allah said: The Almighty Allah says: Whoso does a good, will have ten times like it and I add more; and whoso does an evil, the punishment of an evil is an evil like it or I forgive; and whoso makes approach to Me of one span, I make approach to him of one cubit; and whoso makes approach to Me of one cubit, I make approach to him

of one fathom, and whoso comes to Me walking, I come to him running; and whoso meets Me with an earthfull of sins without setting up anything with Me, I come to him with forgiveness like that. (Muslim)

5. Abu Darda'a reported that the Apostle of All said: Shall I not inform you about the best of your actions, and the purest of them near your Master and the highest of them in your ranks and the more efficacious for you than the expense of gold and silver and better for you than your meeting with your enemies whose necks you smite and who smite your necks. They said: Yes He said: Remembrance of Allah.

(Malik, Ahmad, Tirmizi, Ibn Majah)

## **7 – Pray to Him**

Another obligation of man is that he should call only God for help and should pray to Him only for a favour or blessing when he needs one. Man should not spread his hands before anyone and should not beg anyone for any of his needs. It is God alone who should be begged and prayed in case of need. And when God fulfills man's needs only He should be thanked. No one else should be made partner with God in asking for favour and in expressing thankfulness. The Qur'an says:

1. And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright. —2: Al-Baqarah: 186
2. Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou

withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt, In Thy hand is the good. Lo! Thou art able to do all things, —3: Al-Imran: 26

3. And covet not the thing in which Allah hath made some of you excel other. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things. —4: An-Nisa: 32
4. (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors. Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! The mercy of Allah is nigh unto the good. —7: Al-A'raf: 55-56
5. Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any God beside Allah? Little do they reflect. —27: An-Naml: 62
6. Therefore (O believers) pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse. —40: Al-Mu'min: 14
7. All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power. Which is it, of the favours of your Lord, that ye deny? —55: Ar-Rahman: 29 - 30

Prophet Muhammad (PBUH) has stressed the need of praying to Allah in his following traditions:

1. Abu Hurairah reported that the Apostle of Allah said: Invoke Allah being certain of response and know that Allah does not respond to the invocation of a careless and absent mind. (Tirmizi, Rare)
2. Malek-b-Yasar reported that the Apostle of Allah said: When you beseech Allah, do so with the palms of your hands and don't beseech Him with their backs upwards. And in a narration reported by Ibn Abbas: He said: Invoke Allah with the surfaces of your palms and invoke not with their backs; when you finish, wipe your faces therewith. (Abu Daud)
3. Salman reported that the Apostle of Allah said: your Lord is the Ever-living, the Generous. He is ashamed to turn away empty the hands of His servant when he raises them up before Him. (Tirmizi, Abu Daud, Baihaqi)
4. Abu Hurairah reported that the Apostle of Allah said: As for three person, their supplications are not refused: a fasting man at the time of Iftar, a just ruler and the supplication of an oppressed man. Allah takes them (invocation) up above the clouds and the doors of heaven are opened up for them. And the Lord says: By my honour, I must give you help though after a while. (Tirmizi)
5. Abu Hurairah reported that the Apostle of Allah said: Three invocations are granted without any doubt therein: the invocation of a father and the invocation of a traveler and the invocation of an oppressed person. (Tirmizi, Abu Daud, Ibn Majah)

6. Salman al-Faresi reported that the Apostle of Allah said: Nothing but invocation averts a decree, and nothing but righteousness increases life. (Tirmizi)
7. Jaber reported: There is none who invokes for anything but Allah gives him what he beseeches or withholds from him a harm like it, till he does not invoke to commit a sin or to sever a blood tie. (Tirmizi, (Rare))
8. Abu Hurairah reported that the Apostle of Allah said: Allah becomes displeased with one who does not invoke him. (Tirmizi)

## **8 – Fear Him**

It is the onerous duty of a man that he should fear God and restrain himself from evil. The word used by the Qur'an for the fear of God is "Taqwa" which stands for saving or guarding oneself properly. Those who fear God have been called "Muttaqeen", the righteous, the God-fearing.

Taqwa and the verbs and nouns connected with the root, according to Allama Abdullah Yusuf Ali, signify: (1) fear of God which is the beginning of wisdom; (2) restraint, or guarding one's tongue, hand and heart from evil. Muttaqi, according to Allama Muhammad Asad, is God-conscious who has awareness of God's all-presence and has desire to mould his existence in the light of this awareness.

There are dozens of verses in the Holy Qur'an which ask the believers to fear God and which count the innumerable rewards for those who are God-fearing. Some of these verses are: (Translation by Abdullah Yusuf Ali)

1. Eat of the things which Allah has provided for you, lawful and good but fear Allah, in whom ye believe.  
—5: Al-Maidah: 91
2. O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict you), and forgive you; for Allah is the Lord of grace unbounded.  
—8: Al-Anfal: 29
3. But (now) enjoy what you took in war, lawful and good: but fear Allah: for Allah is Oft-Forgiving, Most Merciful.  
—8: Al-Anfal: 69
4. O ye who believe! Fear Allah and be with those who are true(in word and deed). —9: At-Taubah: 119
5. O ye who believe! Fear Allah and (always) say a word directed to the Right: That He may make your conduct whole and sound and forgive you your sins.....  
—33: Al-Ahzab: 70-71
6. So fear Allah as much as you can; listen and obey; and spend in charity for the benefit of your own souls.  
—64: At-Taghabun: 16

Muhammad (PBUH), the Prophet of Islam, in his following traditions has enjoined upon his follower to fear Allah in secret and in public as it contains many merits.

1. Abu Omamah reported that the Prophet said: nothing is dearer to Allah than two drops...: One drop of tears out of fear of Allah, and drop of blood shed in the way of Allah.....  
(Tirmizi)



2. Ibn Abbas reported that the Messenger of Allah said: Two eyes the fire shall not touch them; one eye which wept out of fear of Allah, and one which passed night as a guard in the way of Allah. (Tirmizi)
3. Abu Dharr said: I asked God's Messenger to give me some instructions and he replied: I enjoin you to fear God, for that will be the best adornment for everything that concerns you..... (Mishkat-ul-Masabih)
4. Abu Zarr reported: The Messenger of Allah said to me: Fear Allah wherever you are, and make evil (action) to be followed by good which will efface it; and behave the people with good manners. (Ahmad, Tirmizi)
5. Abu Hurairah (Allah be pleased with him) has reported that the Messenger of Allah (peace and blessings of Allah be upon him) was asked: What is that pursuit which will stand foremost to lead a man to Paradise? He replied: Fear of Allah and good conduct. Then he was asked: What is that indulgence which will admit a man to Hell (Fire)? He answered: The mouth and sexual organ. (Tirmizi)

## **9 – Trust Him**

God is the Most Trustworthy and none of His creatures can be as much trustworthy as He is. Therefore, the Qur'an urges its believers again and again to rely on God and to put their trust in God Who is the Lord of the Worlds. For trust in God the Qur'an uses the word "Tawwakkal" which means to trust and for those who trust in God the word "Mutawwakkaleen" is used which means those who trust. A true Muslim is he who absolutely submits himself to Allah and entrusts all his affairs to the will of God.

But reliance on Allah does not mean that one should not take any action, do any work and sit idle entrusting all affairs to Allah believing that He would provide him everything without any action or effort on his part. This is rather sluggishness and not trust in God. At least Islam does not support this passive attitude to life. True reliance on God means that a man toils hard and leaves no stone unturned to achieve a goal and then he entrusts the results of his efforts to God with the belief that God would bless him with success. According a well-reported tradition, a companion asked the Prophet of Islam: "Should I not leave my camel free and rely on God for its safety?" "No", said the Prophet, "You must tie the camel and then trust in God. " The Qur'an, the revealed book of Islam, says" "There is nothing for man but what he strives for" (53 : 39).

Therefore, one is not supposed to resign himself to idle life and expect from God that He would do everything for him. Man's duty is to set himself wholeheartedly to action and then rely on God Who would reward him.

The Qur'an not only enjoins its followers to put trust in God but also quotes the examples of the Prophets who relied on God and who were rewarded for their trust. It says:

1. ....And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).  
—3: Al-Imran: 159
2. If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you? In Allah let believers put their trust.  
—3: Al-Imran: 160

3. They only are the (true) believers whose hearts feel fear when Allah is mentioned and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord; —8: Al-Anfal: 2
4. And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower. —8: Al-Anfal: 61
5. Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust! —9: At-Taubah: 51
6. Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust and he is Lord of the Tremendous Throne. —9: At-Taubah: 129
7. How should we not put our trust in Allah when He hath shown us our ways? We surely will endure the hurt ye do us. In Allah let the trusting put their trust! —14: Ibrahim: 12
8. And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins: —25: Al-Furqan: 58

Prophet Muhammad (PBUH) has emphasized the merits of trust in Allah in his following traditions:

1. Ibn Abbas reported that the Messenger of Allah said: 70,000 of my followers shall enter Paradise without account. They are those who do not seek charms, nor consider bad omens; but on their Lord, do they rely. (Bukhari, Muslim)

2. Omar-b-Al-Khattab reported: I heard the Messenger of Allah say: If you all had relied on Allah with due reliance, He would have certainly given you provision as He supplies provision to birds who get up hungry in the morning and return with full belly at dusk.

(Tirmizi, Ibn Majah)

## **10 – Seek Refuge to God**

Satan (the Devil) is number one enemy of man since the day God created Adam and bade all the angles and the Satan to prostrate before him. The angels prostrated but the Satan refused. From that day the Satan became a sworn enemy of man and he tries to harm man at every opportunity and in every way. So the Qur'an teaches the man to seek refuge of Allah against the Satan, against Satan's minions and against every harmful and dangerous thing. It says:

1. And when thou recitest the Qur'an seek refuge in Allah from Satan the outcast. Lo! He hath no power on those who believe and put trust in their Lord.  
—16: An-Nahl: 98-99
2. Say: I seek refuge in the Lord of Daybreak. From the evil of that which He created; from the evil of the darkness when it is intense, and from the evil of malignant witchcraft, and from the evil of the envier when he envieth.  
—113: Al-Falaq: 1-5
3. Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispereth in hearts of mankind, of the Jinn and of

mankind.

—114: An-Nas: 1-6

Ahadith (Traditions) of Prophet Muhammad which enjoin seeking refuge of God are:

1. Abu Hurairah reported that the Apostle of Allah said: Seek protection from Allah from the turmoils of calamities, attacks of misfortunes, the evils of decree and the joys of the enemies. (Bukhari, Muslim)
2. Anas reported that the Prophet used to say: O Allah, I seek refuge to Thee from cares, anxieties, weakness, indolence, cowardice, miserliness, burden of debt and attack of men. (Bukhari, Muslim)
3. Ayesha reported that the Prophet used to say: O Allah! I seek refuge to Thee from idleness, infirmity, and debts and sins. O Allah! I seek refuge to Thee from chastisement of the Fire, the trials of the Fire, the trials of the grave, the punishment of the grave, the evils of the trials of riches, the evils of the trials of poverty and the evils of the trials of one-eyed Dajjal. O Allah! Wash of my sins with the water of ice and cold and cleanse my heart as the white cloth is cleansed of its impurities, and keep a distance between me and my sins as Thou hast kept the distance between the East and the West. (Bukhari, Muslim)

## CHAPTER 9

# MISCELLANEOUS

### 1 – Whom God Loves And Whom He Does Not

The Qur'an tells us that Almighty God loves those who are the beneficent, who care for cleanliness, who are steadfast in His way, who put their trust in Him, who are just and equitable, who fear Him and keep their duty.

1. Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent. —2: Al-Baqarah: 195
2. ..... And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness. —2: Al-Baqarah: 222
3. And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast. —3: Al-Imran: 146
4. .....Allah loveth those who put their trust (in Him). —3: Al-Imran: 159
5. But if thou judgest, judge between them with justice and with equity. Lo! Allah loveth the equitable. —5: Al-Ma'idah: 42

6. How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty. —9: At-Taubah: 7
7. Never stand (to pray) there. A place of worship which was founded upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.  
—9: At-Taubah: 108

In the following Verses the Qur'an tells of those persons whom Allah does not love. They are those who are aggressors, who are disbelievers, who are wrong-doers, who are proud and boastful, who are treacherous and sinful, who are transgressors of Divine Law, who are prodigal, who are corrupt. The Qur'an Says:

1. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.  
—2: Al-Baqarah: 190
2. Say: Obey Allah and the messenger. But if they turn away lo! Allah loveth not the disbelievers (in His guidance).  
—3: Al-Imran: 32
3. And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.  
—3: Al-Imran: 57
4. Lo! Allah loveth not such as are proud and boastful:  
—4: An-Nisa: 36

5. And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful. —4:An-Nisa: 107
6. O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah loveth not transgressors. —5:Al-Ma'idah: 87
7. ....Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals. —6:Al-An'am: 141
8. And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous. —8: Al-Anfal: 58
9. ....When his own folk said unto him: Exult not; lo! Allah loveth not the exultant; —28: Al-Qasas: 76
10. ....and seek not corruption in the earth; lo! Allah loveth not corrupters. —28: Al-Qasas: 77

## **2 – God Repels One People By Another**

It is general practice (Sunnah) or universal principle of God that He does not let one people or one group hold power permanently in His earth. Power corrupts and absolute power corrupts absolutely. Had power been vested permanently in one nation or one class of persons the earth would have been filled with corruption, chaos and oppression. The powerful people would have let loose reign of terror on the weak, subjugating them physically, occupying their lands and resources and destroying their places of worship and basic human rights. Therefore, God repels one people by another and replaces one civilization



by another. According to working of this principle of God, the group in power falls on account of its corruption, its luxurious living, oppression and other excesses and it is replaced by another group more vigorous, more enterprising and generally better in conduct. This universal principle set by God, which the secular people call Law of Nature, is functioning from the very beginning of this cosmos and would continue till Doomsday. The rise and fall of civilizations can be explained by this principle. The Holy Qur'an says:

1. So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures. —2: Al-Baqarah: 251
2. So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed. Then We gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery. (Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting. —17: Bani Isra'il: 5-7
3. Those who have been driven from their homes unjustly only because they said: Our Lord is Allah- For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories

and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty. —22:Al-Hajj: 40

### **3 – God Tries the Man**

It is another principle of God that He tries and tests the man sometimes with good fortune and prosperity and sometime with hardship and affliction. He who remains grateful to God in prosperity and generously spends out of that which God has given him is successful in the trial. Similarly he who remains patient and steadfast in hardship and adversity and does not feel jealous of those who are above him in rank, is also successful. Such successful persons qualify Allah's test and would enter paradise. The Qur'an says:

1. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast. Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning. —2:Al-Baqarah :155-156
2. Or think ye that ye will enter Paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh. —2: Al-Baqarah: 214
3. Or deemed ye that ye' would enter Paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast? —3: Al-Imran: 142

4. He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! thy Lord is swift in prosecution, and lo! He is Forgiving, Merciful. —6: Al-An'am: 165
5. And know that your possessions and your children are a test, and that with Allah is immense reward.  
—8: Al-Anfal: 28
6. Every soul must taste of death, and We try you with evil? and with good, for ordeal. And, unto Us ye will be returned.  
—21: Al-Anbiya: 35
7. Who hath created life and death that He may try you, which of you is best in conduct; and He is the Mighty, the Forgiving:  
—67: Al-Mulk: 2

## **4 – God Does Not Task Man Beyond His Capacity**

God does not task man beyond his capacity. It means God does not lay greater burden of responsibility on man beyond man's capacity to bear. In financial matters (for example payment of Zakat and Charity), in physical matters (for example fighting in the path of God) and in religious matters (for example fasting and offering of prayers) man is not loaded with heavier burden than he can bear. Who knows better about man's capacity to bear than God who is the creator of man. Since the man does not know his capacity and furthermore he is hasty, impatient and short-sighted, so he sometimes grumbles and complains that God despises him. But it is not true. God in fact tries him but does not task him beyond his capacity. The Qur'an says:

1. Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk!  
—2: Al-Baqarah: 286
2. But (as for) those who believe and do good works – We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein.  
—7: Al-A'raf: 42
3. And We task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged.  
—23: Al-Mu'minun: 62
4. As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me. But whenever He trieth him by straightening his means of life, he saith: My Lord despiseth me.  
—89: Al-Fajr: 15-16

## **5 – All Creatures Worship And Glorify God**

All worship, praise and glory is for God Alone. No worship or praise from anyone is due to anybody except God. The Holy Qur'an tells us that all creatures of God worship and glorify Him and hymn His praise. Unto God makes prostration whatsoever is in the heavens and whatsoever is in the earth of the living creatures and the Angels. The thunder hymns His praise and so do the birds

in their flight. The shadows of various things incline to the right and the left, making prostration to Allah. The seven heavens and the earth and all that is therein praise God and there is not a thing but hymns His praise. Indeed whosoever is in the heavens and in the earth, and the sun and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, pay adoration to Allah. Each knows how to glorify and worship Allah and each practically does it in its own way. The Qur'an says:

1. The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunder-bolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath. —13: Ar-Ra'd: 13
2. And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours. —13: Ar-Ra'd: 15
3. Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly? And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also), and they are not proud. They fear their Lord above them, and do what they are bidden. —16: An-Nahl: 48-50
4. The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth his praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving. —17: Bani-Isra'il: 44

5. Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.  
—22: Al-Hajj: 18
6. Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.  
—24: An-Nur: 41
7. Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe.....  
—40: Al-Mu'min: 7
8. All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.  
—62: Al-Jum'ah: 1
9. All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth sovereignty and unto Him belongeth praise, and He is Able to do all things.  
—64: At-Taghabun: 1

## **6 – God, Adam And Satan**

In the following Verses, the Holy Qur'an tells us the story of Adam and Satan in an interesting manner – how God intended to make Adam viceroy in the earth, how Angels objected to that, how God established superiority of Adam by teaching him names, how God asked Angels to

prostrate before Adam, how all did prostrate save Iblis, how Iblis was declared outcast, how Iblis misguided Adam and Eve to eat fruit of forbidden tree and thus got them expelled from Paradise, and so on. Thus speaks the Holy Qur'an:

1. And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not. 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. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. 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. And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever. And We said: O Adam! Dwell thou and thy wife in the Garden and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrongdoers. But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful. We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followed My guidance, there, shall no fear

come upon them neither shall they grieve. But they who disbelieve, and deny Our revelations, such are rightful owners of the Fire. They will abide therein.

—2:Al-Baqarah: 30-39

2. And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers. Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals. And he swore unto them (saying): Lo! I am a sincere adviser unto you. Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them (saying): Did I not forbid you from that tree and tell you: Lo: Satan is an open enemy to you? They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost! —7:Al-A'raf: 19-23
  
3. And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis, he refused. Therefore, We said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil. It is (vouchsafed) unto thee that thou hungerest not therein nor art naked. And thou thirstest not therein nor art exposed to the sun's heat. But the Devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away? Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves



of the Garden. And Adam disobeyed his Lord, so went astray. Then his Lord chose him, and relented toward him, and guided him. He said: Go down hence, both of you, one of you a foe unto the other. But if there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.  
—20:Ta Ha: 116-123

4. And when I have fashioned him and breathed into him of My spirit, then fall down before him prostrate, The angels fell down prostrate, every one. Saving Iblis; he was scornful and became one of the disbelievers. He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted? He said; I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay. He said: Go forth from hence, for lo! thou art outcast, And lo! My curse is on thee till the Day of Judgment. He said! My Lord! Reprieve me till the day when they are raised. He said: Lo! thou art of those reprieved. Until the day of the time appointed. He said! Then, by Thy might, I surely will beguile them every one, Save Thy single-minded slaves among them. He said: The Truth is, and the Truth I speak, That I shall fill hell with thee and with such of them as follow thee, together.

—38: Sad: 72-85

## **7 – Satan’s Challenge To God**

The Qur’an, the revealed book of Islam, tells us that when Satan refused to prostrate before Adam at God’s orders, God declared him outcast and expelled him from heaven. Satan then asked reprieve from God and challenged that he would beguile mankind from God’s right path. God accepted the challenge and gave him reprieve till the Day of

Resurrection. From here starts the war between good and evil. God guides the mankind to right path and to Paradise through his Prophets; while Satan lures the mankind to evil path and Hell. Thus says the Qur'an.

1. He said: Reprieve me till the day when they are raised (from the dead). He said: Lo! thou art of those reprieved. He said- Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path. Then I shall come upon them from before them and from behind them and from their right hand and from their left hand, and Thou wilt not find most of them beholden (unto Thee). He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill Hell with all of you.

—7: Al A'raf: 14-18

2. He said: O Iblis! What aileth thee that thou art not among the prostrate? He said: Why should I prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered? He said: Then go thou forth from hence, for verily thou art outcast. And lo! the curse shall be upon thee till the Day of Judgment. He said: My Lord! Reprieve me till the day when they are raised. He said: Then lo! thou art of those reprieved. Till an appointed Time, He said; My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth and shall mislead them every one; Save such of them as are Thy perfectly devoted slaves. He said: This is a right course incumbent upon Me: Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee. And lo! for all such, Hell will be the promised place.

—15: Al-Hijr: 32-43

3. And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay? He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few. He said: Go, and whosoever of them followeth thee - lo! Hell will be your payment, ample payment. And excite any, of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner, in their wealth and children, and promise them. Satan promiseth them only to deceive. Lo! my (faithful) bondmen – over them thou hast no power, and thy Lord sufficeth as (their) guardian. —17: Bani Isra'il: 61-65

## **8 – God's Covenants**

In the following verses, the Qur'an highlights the covenants which the Almighty Allah has made with mankind, with the Prophets, with the children of Israel and with the followers of Jesus. These covenants bind the parties to fulfill their terms – the latter to worship God alone and obey His teachings, while the former to forgive His slaves and reward them with Paradise.

1. And (remember) when We made a covenant with the Children of Israel, (saying); Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor due. Then, after that, ye slid back, save a few of you, being averse. And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then

ye ratified (Our covenant) and ye were witnesses (there-to). —2: Al-Baqarah: 83-84

2. When Allah made (His) covenant with the Prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you. Then whosoever after this shall turn away: they will be miscreants.

—3: Al-Imran: 81-82

3. And with those who say: "Lo! we are Christians," We made a covenant. But they forgot a part of that whereof they were admonished. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.

—5: Al – Ma'idah: 14

4. And (remember) when thy Lord brought forth from the children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware; Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did?

—7: Al-A'raf: 172-173

5. And when We exacted a covenant from the Prophets, and from thee, (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took

from them a solemn covenant; That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful. —33: Al-Ahzab: 7-8

## **9 – God Does Not Change His Grace Unless**

In the following verses, the Holy Qur'an throws light on another basic principle or tradition of God which He generally follows in dealing with the mankind. God does not change His grace with which He has blessed a people and deprive them of His favours unless they change their hearts and act against His commands. Similarly God does not change the destiny of a people towards better position unless they work hard to change it themselves.

1. That is because Allah never changes the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower. —8: Al-Anfal: 53
2. For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him. —13: Al-Ra'd: 11

According to Muhammad Asad: "In this wider sense, this is an illustration of the divine law of cause and effect (sunnat Allah) which dominates the lives of both individuals and communities, and makes the rise and fall of civilizations dependent on people's moral qualities and the changes in "their inner selves".

## 10 – God Produces, Then Reproduces

The Qur'an tells us in the following verses that God produces creation and then reproduces it. None can do this thing except Him.

1. Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved. |—10: Yunus: 4
2. Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth creation and then reproduceth it? Say Allah produceth creation, then reproduceth it. How then, are ye misled! —10: Yunus: 34
3. Is not He (best) who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth? Is there any God beside Allah? Say: Bring your proof, if ye are truthful! —27: An-Naml: 64
4. See they not how Allah produceth creation, then reproduceth it? Lo! for Allah that is easy. Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah is able to do all things. —29: Al-'Ankabut: 19-20