

He Is
Allah
The God

Third Edition

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Preface

In the name of Allah, the Beneficent, the Merciful.
Praise be to Allah Lord of the Worlds.

Some people claim that Muslims worship one of the pagan gods of the Arabs. Allah, according to these people, is only the name of that idol chosen by Muhammad as his God out of 360 idols worshiped by pre-Islamic Arabs.

The best answer to these claims comes from the Holy Quran, the final word of God Almighty. According to the Quran, Muslims worship the same Almighty God of Abraham, Ishmael, Isaac, Moses, Jesus and Muhammad. They submit to the Divine Being, the Creator of the universe.

Allah is the proper name of God in Arabic. It simply means the One and Only God. This name is identical to Elohim, Yahweh, Yahwe or Yahveh in Hebrew and Jehovah which mean God the Lord or my Lord.(1) Thus in these quotations from the Quran God will be referred to as Allah - His proper name.

Here is how the Quran introduces God, Allah. It refers to the One and Only God the Almighty, the Lord of all creation. These are the words of the Quran about God put in plain English for all to read and accept. May Allah open the hearts and minds of people to return to Him alone. Only then can they succeed.

The Editor

Preface to the Third Edition

Here we are, by the grace of Allah, issuing the Third Edition of this well-received book. Being the book that introduces the most important theme namely Allah, the One God, it is not strange it should be well-received.

Once people know Allah and believe in Him and once they distinguish Him from all other claimants, then they will readily look forward to listen to His message to humanity as it is revealed in the Holy Quran.

The Holy Quran presents all the conclusive and the most convincing proofs that Allah - the One God, is our creator; Him alone we should worship, for unto Him we will all return. For more details the reader is invited to read this book about Allah - the One God.

The Editor
August 1998

One God not several:

To begin with, Allah is best introduced in the following short but important chapter of the Quran.

In the name of Allah, the Beneficent, the Merciful. Say: He is Allah, the One and Only! Allah, the eternally besought of all, He begets not, nor was He begotten And there is none equal to Him. (112:1-4)

Confirming the absolute unity of Allah the Quran says:

Allah! There is no god save Him, the Alive, the Eternal; neither slumber nor sleep overtakes Him. Unto Him belongs all that is in heavens and what is in the earth. Who is he that intercedes with Him except by His leave? He knows that which is before them and that which is behind them; while they encompass nothing of His knowledge save according to His will. His chair contains the heavens and the earth; and He is never weary of preserving them. And He is the Sublime, the Tremendous. (2:255)

The above is the greatest verse in the Holy Quran. It mentions Allah not less than sixteen times, both in name and through different pronouns referring to Him.

The opening chapter of the Quran gives more light concerning Allah. This chapter is called the mother of the Book. Although it is a short chapter as it is composed of seven short verses, it is however, the most precious gem in the Quran. Here is a translation of it:

- 1- In the name of Allah, the Beneficent, the Merciful**
- 2- All praise is due to Allah, Lord of the worlds,**
- 3- The Beneficent, the Merciful;**
- 4- Owner of the Day of Judgement**
- 5- You alone we worship, You alone we ask for help;**

- 6- Guide us to the Straight Path;**
7- The Path of those whom You have favoured; not those upon whom is anger, nor those led astray. (chapter 1=1-7)

In one sacred Hadith whose words are the Prophet's but whose meaning is a Divine inspiration Allah says: " I have divided prayer between Me and My slave, and unto My slave will be granted what he asks for ".(2) (Reported by Muslim & Ahmad)

One God:

One more verse confirming the Oneness of Allah is:

And your God is One God; there is no god except He, the Beneficent, the Merciful. (2:163)

The Quran's approach to prove the oneness of Allah is not forced upon Muslims but it is through drawing our attention to His creation: One example is the following:

In the creation of the heavens and the earth, and the difference of night and day, and the ships that run upon the sea with what is useful to mankind, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and spreading all kinds of beasts therein and the dispensation of winds and the subservient clouds between heaven and earth are miracles for those who have sense. (2:164)

Another similar verse occurs in chapter 3:190 where Allah says:

In the creation of the heavens and the earth and the difference of night and day are miracles for those who have sense; those who remember Allah standing, sitting and reclining on their sides. They contemplate the creation of heavens and earth

(and say): Our Lord! You have not created this in vain! Glory be to You. So Protect us from the doom of Fire.

The following verse states clearly the purpose of creation and mentions the fate of people who deviate:

**Our Lord! He whom You cause to enter the Fire, him indeed You have scandalized. And for wrong doers there will be no helpers. Our Lord! We have heard a caller unto Faith: Believe in your Lord! So we believed. Therefore Our Lord! Forgive us our sins and remit from us our evil deeds and make us die along with the righteous. Our Lord! And grant us that which You have promised us through Your apostles and disgrace us not on the Day of Judgement. You never break the promise.
(3:190-194)**

The Quran says that these people's prayer was not lost in a wilderness. It was accepted by Allah:

**So their Lord responded to them: I suffer not the work of any worker among you, male or female, to be lost; for you proceed one from another. Thus those who emigrated and were expelled from their homes, and were hurt for My cause, and fought and were slain, I shall remit their evil deeds from them and I shall welcome them into Gardens underneath which rivers flow, a reward from Allah - and with Allah is the fairest of rewards.
(3:195)**

Proofs of God's existence:

The Quran does not impose faith as an unquestionable dogma; it does not force people to believe without questions. On the contrary, if the slogan in other faiths may be believe and don't think, or if you think you will disbelieve, in the Quran the slogan is: You only believe if you think. So to convince us that Allah is our creator the Quran says:

We created you. Will you not then believe? Have you seen that which you emit? Is it you who create it or are We the Creator? We destined death among you, and We are not to be outrun, that We may transfigure you and make you what you know not. And you already knew the first creation. Why then don't you reflect? Have you seen that which you plough? Is it you who foster it or are We the Fosterer? If We so will, We could make it chaff, then would you continue to exclaim: we are laden with debt! Nay we are deprived! Have you observed water that you drink? Is it you who shed it from the rain-cloud or are We the Shedder? If We so will We could make it bitter, why then don't you give thanks? Have you observed fire which you strike out? Was it you who created its tree, or were We the Originator? We appointed it as a reminder and an enjoyment for dwellers of the wilderness. Therefore, glorify the name of your Lord the Tremendous. (56:57-74)

The Quran then compares between Allah and false gods in the following words:

Say: Praise be to Allah, and peace be upon His slaves whom He has chosen. Is Allah best, or all that they ascribe as partners (unto Him)? Is not He best Who created heavens and earth and sends down for you water from the sky wherewith We cause to grow joyous gardens, whose trees you can never cause to grow. Is there any god beside Allah? Nay, but they are people who ascribe equals (to Allah). Is not He (best) Who made the earth an established abode, and placed rivers across its folds, and made firm mountains for it and has 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 answers the oppressed one when he cries unto Him, and removes evil and makes you viceroys of the earth? Is there any god beside Allah? Little do they reflect. Is not He (best) who guides you in the darkness of land and sea and Who sends winds as heralds of His mercy? Is there any god beside Allah? Exalted be Allah above all they ascribe (unto Him). Is not He (best) Who starts creation, then reproduces it and Who provides for you from heaven and earth? Is there any god beside Allah? Bring your proof if you

are truthful. Say: None in heavens and earth knows the unseen except Allah; and they know not when they will be resurrected. (27:59-66)

The Quran then uses another method of reasoning to prove that Allah is the creator:

Verily We created man from a produce of wet earth; then We made him a drop of seed in a safe lodging; We then fashioned the drop a clot, then We fashioned the clot a chewed lump; then We fashioned the chewed lump into bones; then We clothed the bones with flesh; then We made it as another creation. So blessed be Allah the best of creators! (23:12-14)

Once the Quran establishes this basic fact of faith namely that Allah is the creator of all things, it moves one step further and proves that it is Allah who causes the death of his creation and it is He who will bring them back to life. In the words of the Quran we read:

Then after that you will surely die. Then on the Day of Judgement you will be resurrected. (23:15-16)

Allah's Style

But because the issue of life after death is a categorical issue, the Quran also establishes belief in it through the same method of acceptable persuasion; look how gently Allah tackles this issue in the Quran:

O mankind! If you are in doubt concerning Resurrection then lo! We have created you from dust; then from a drop of seed, then from a clot, then from a lump of flesh shaped and shapeless; that We may make it clear for you. And We cause what We will to remain in the wombs for an appointed term; and afterward We bring you forth as infants, then (We give you growth) so that you attain your full strength. And among you is he who dies, and among you is he who is brought back to the most abject time of life, so that after knowledge, he will know nothing. And you see the earth barren, but when We send

down water on it, it shakes and swells and produces every lovely pair. All that is because Allah is the Truth, and that He quickens the dead; and that He is Capable to do all things. And because the Hour will come, there is no doubt about it; and because Allah will resurrect those who are in the graves. (22:5-7)

Here is another quotation from the Quran. As a matter of fact, in order to understand the logic adopted by the Quran in introducing Allah we have to listen to sufficient verses from the Holy Book. This is a translation of parts of chapters 13 and 14:

In the name of Allah, the Beneficent, the Merciful. Alif Lam Mim Ra. These are verses of the Book. That which is revealed to you from your Lord is the Truth, but most of mankind believe not. Allah it is who raised up the heavens without visible supports, then prevailed on the throne, and made the sun and the moon subservient, each runs for an appointed term; He fulfills the command (the affairs); He details the revelations, that perhaps you may be certain of the meeting with your Lord. And He it is who spread out the earth and placed therein firm mountains and flowing rivers, and of all fruits He placed therein two pairs. He covers night with day. Herein verily are tokens for people who reflect. And in the earth are neighbouring tracts, vineyards and ploughed lands, and datepalms, like and unlike, which are watered with one water, but We have made some of them better than others in fruit (for eating). Herein are portents for people who have sense. (13:1-4)

Then again in the same chapter:

Allah knows that which every female bears and that which wombs absorb and that which they grow. And everything with Him is according to a certain measure. He is the Knower of the Unseen and the Visible, the Great, the Highly Exalted. (13:8)

He it is Who shows you lightning, a source of fear and hope; and raises the heavy clouds. Thunder hymns his glory and praise and so do angels for awe of Him. He sends thunder-bolts and smites

with them whom He will while they dispute (in doubt) concerning Allah and He is Mighty in wrath. (13:12-13)

Say: Who is the Lord of heavens and earth? Say: Allah. Say: Take you 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 do they assign unto Allah partners that created like His creation so that creation seemed alike to them. Say: Allah is the Creator of all things. And He is the One, the Irresistible. (13:16)

He sends down water from the sky, so that valleys flow according to their measure, and the flood bears swelling foam and from that upon which they start the fire seeking ornaments or tools also rises foam just like it. Thus does Allah coin the similitude of Truth and Falsehood. As for the foam it passes away as scum, while, as for that which is useful to mankind, it remains in the earth. Thus does Allah coin the similitudes. (13:17)

Here are some more quotations from another chapter of the Quran introducing Allah Almighty:

Alif-Lam, Ra. A book which We have revealed unto you (Muhammad) so that thereby you may bring forth mankind from darkness into light, by the permission of their Lord, to the path of the Mighty, the Full of Praise. Allah unto whom belongs what is in the heavens and what is in the earth; and woe unto disbelievers from an awful doom. (14:1-2)

Allah is He Who created heavens and earth, and caused water to descend from the sky, thereby producing fruits as food for you, and made ships subservient to you, so that they may run upon the sea at His command, and has made subservient to you rivers; and He made subservient to you also the sun and the moon which are constant in their course, and made of service to you the night and the day. And He gave you of all you ask of Him. And if you would count the bliss of Allah you cannot reckon it. But man is indeed a wrong-doer, an ingrate. (14:32-34)

Abraham's Search For Allah:

The Quran, however, does not restrict itself to theoretical proofs, but makes God's chosen slaves the prophets discover Allah. A salient example is how Abraham, called Ibrahim in the Quran but we will refer to him as Abraham, father of prophets discovered Allah. As a matter of fact, the Quran tells us that Abraham passed through two stages in his search of the Lord Allah. Here is how it describes the first stage:

Remember when Abraham said to his father Azar: Do you take idols for gods? I see you and your people in manifest error. (6:74)

As a reward for his sincerity and straight forwardness Allah helped Abraham discover his real Lord:

Thus did We show Abraham the kingdom of heavens and earth so that he might be of those who are certain (in faith). When night grew dark upon him, he saw a planet. He said: This is my Lord; but when it set, he said: I don't love them that set. Then when he saw the moon uprising, he exclaimed: This is my Lord. But when it set he said: I shall become one of the people who are astray unless my Lord guides me! Then when he saw the sun uprising he cried: This is my Lord. This is greater. And when it also set he exclaimed: O my people! I am free from all that you associate (with God). I have directed my face to Him Who created heavens and earth, according to the upright nature, and I am not of the idolaters. (6:75-80)

When Abraham announced his faith in Allah the Creator, his people challenged him and started to argue with him. The Quran portrays this in the following words:

His people argued with him. He said: Do you dispute with me about Allah when He has guided me? I fear not all that which you set up beside Him unless my Lord wills something. My Lord encompasses all things in knowledge. Will you not then remember? How should I fear that which you set up beside Him, while you fear not to associate with Allah that for which He has not revealed unto you any warrant? Which of the two

**factions has more right to safety if you really know?
(6:81-82)**

To honour Abraham, Allah answered his question as follows:

Those who believe and obscure not their belief by any polytheism, theirs is safety and they are rightly guided. That is our argument. We gave it unto Abraham against his people. We raise to degrees of wisdom whom We will. Your Lord is Wise, Aware. (6:83-84)

This was the first stage in the growth of Abraham's faith in Allah. He, however, made another effort to confirm his creed. Thus in the words of the Quran:

When Abraham said: My Lord! Show me how You quicken the dead? He said: Do you not believe? he (Abraham) said: No. I do, but so that my heart may be at ease. (His Lord) said: Take four birds, incline them to you, contemplate them well in order to know their shapes after revival then cut them to pieces and place a part of them on each mountain, then call them, they will come to you running in haste. And know that Allah is Mighty Wise. (2:260)

Hearing this, Abraham fulfilled what he was commanded to do and the four piles of cut birds came to him running in haste. Once his faith became firm in Allah, Abraham started to call his father to the True God. The Quran tells the story as follows:

And mention in the Book Abraham; he was a saint, a prophet. When he said unto his father: O my father! Why do you worship that which hears not nor sees, nor can in anything avail you? My father! There has come unto me of knowledge that which came not unto you. So follow me, and I will guide you to a right path. My father! Worship not the devil. For the devil is a rebel unto the Beneficent. My father! I fear lest a punishment from the Beneficent should touch you so that you become a comrade of the devil. (9:41-45)

When Abraham's father heard this from him, instead of

accepting the True God Allah, he insisted on idol worship and said:

Will you reject my Gods, O Abraham! If you cease not, I shall surely stone you. Depart from me forever! He (Abraham) said: Peace be unto you! I shall ask for you forgiveness of my Lord. He was ever gracious unto me. And I withdraw from you and what you worship beside Allah and I pray unto my Lord; I plead that in prayer to my Lord I shall not be unblessed. (19:46-48)

After his father disowned him due to his belief, and with this strong faith in Allah, Abraham made two challenges against his contemporaries. The first challenge was against the tyrant king of his time. The Quran narrates this as follows:

Have you observed him who had an argument with Abraham concerning his Lord although Allah had granted him the kingdom; how, when Abraham said: My Lord is He who gives life and causes death, he answered: I too give life and cause death. Abraham then said: Allah makes the sun rise from the east, make it rise from the west. Thus the disbeliever was confounded. And Allah guides not wrong-doing people. (2:258)

The major argument or confrontation rather Abraham had was with the chiefs of his people. This is reflected in the Quran in more than one place. In the chapter called the Poets Allah says:

And recite unto them the news of Abraham when he said to his father and his people: What worship you? They said: We worship idols and are ever devoted to them. He said: Do they hear you when you call; or do they benefit or harm you? They said: No, but we found our fathers acting on this wise. He said: Do you see what you worship you and your forefathers. They are (all) an enemy to me except the Lord of the worlds; who created me and so He guides me; who feeds me and grants me drink; and when I am sick, He heals me; and who causes me to die, then He gives me life (again); and Who I ardently hope will forgive me my sins on the Day of Judgement. (26:69-82)

That was the declaration of Abraham's separation from his people. Then follows the actual confrontation in chapter 21:51-70:

And before that We gave Abraham his wise behaviour and We were Aware of him. When he said unto his father and his people: What are these idols unto which you pay devotion? They said: We found our fathers worshippers of them. He said: Verily. You and your fathers were in plain error. They said: Do you bring us the truth or are you some jester? He said: No. But your Lord is the Lord of heavens and earth Who created them; and I am of those who testify unto this. (21:51-56)

Abraham then declared war on idol worship. He said:

And by Allah I shall circumvent your idols after you have gone away and turned your backs. Then he reduced them to fragments all except the chief of them, so that perhaps they might return to it. They said: Who did this to our gods? Surely it must be some evil-doer. They said: We heard a youth mention them who is called Abraham. They said: Then bring him before people's eyes so that they may testify. They said: Was it you who has done this to our gods O Abraham? He said: No. But this their big one has done it. So question them if they can utter. Then they returned to themselves and said: you yourselves are the wrong doers. But then they were confounded headlong and they said: You know well that these speak not. He said: Worship you instead of Allah that which cannot profit nor harm you? Fie on you and all that you worship instead of Allah. Have you no sense? They cried: Burn him up and support your gods, if you will be doing. We said: O Fire! Be coolness and peace for Abraham. And they wished to hatch a plot against him, but We made them the greatest losers. and We rescued him and Lot to the land which We have blessed for all the worlds. (21:57-71)

Now that Abraham emigrated for the cause of Allah, he went to Makkah in response to Allah's guidance and prayed to his Lord:

And when Abraham said my Lord! Make this country safe and protect me and my children from worshipping idols. My Lord! They have led many of mankind astray; but whoever follows me, he is of me; and whoever disobeys me, still you are Forgiving, Merciful. Our Lord! I have settled part of my offspring in an uncultivable valley near Your Sacred House; Our Lord! That they may establish prayer. So incline some hearts of men that they may yearn towards them; and provide them with fruits in order that they may be thankful. Our Lord! You know that which we hide and that which we proclaim and nothing on earth or in heaven is hidden from Allah. So praise be to Allah who has granted me despite my old age, Ishmael and Isaac. My Lord is indeed the Hearer of prayer. My Lord! Make me establish prayer and (at least) part of my posterity. Our Lord! Accept my prayer. Our Lord! Forgive me and my parents and the believers on the day when the reckoning takes place. (14:35-41)

That is why Allah considers Abraham to be equivalent to a whole nation:

Abraham was a nation obedient to Allah, by nature upright; and he was not of the polytheists. Thankful for His bounties. He chose him and guided him to a straight path. (16:120-121)

God of All Prophets:

Then the Quran confirms that Allah is the God of Abraham, Moses, Jesus and all other prophets:

And who forsakes the religion of Abraham except he who befools himself. Verily We chose him in the world and in the Hereafter he is among the righteous. When his Lord said unto him: Surrender! He said: I have surrendered to the Lord of the worlds. The same did Abraham enjoin upon his sons and Jacob as well saying: O my sons! Allah has chosen for you the (true) religion; therefore die not except as Muslims. Or were you present when death approached Jacob, when he said to his

children: What will you worship after me? They said: We shall worship your God the God of your fathers Abraham, and Ishmael and Isaac One God and unto Him we have surrendered. (2:130-133)

And as if the Quran knows before hand the attitude of Jews and Christians, so it answers their claims as follows:

And they say: Be Jews or Christians then you will be rightly guided. Say: No, but the religion of Abraham, the upright and he was not of the idolaters. Say: We believe in Allah and that which has been revealed to us and that which was revealed to Abraham, and Ishmael, and Isaac and Jacob and the tribes and that which was given to Moses and Jesus, and that which was granted to the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered. So if they believe in the like of that which you believe in, then they are rightly guided; but if they turn away, then they are in schism, and Allah will suffice you (for defense) against them. He is the Hearer, the Knower. (2:135-137)

Who is Allah?

Having clarified all this we proceed with the Quran in identifying Allah, Chapter three starts as follows:

ALM, Allah, there is no God save Him, the Alive, the Eternal. He has revealed unto you (Muhammad) the Book with truth; confirming that which was revealed before it even as He revealed the Torah and the Gospel before that as a guidance to mankind and has revealed the Criterion (the Quran). Those who disbelieve in the revelations of Allah theirs will be a severe doom. For Allah is Mighty, and Able to requite. (3:1-4)

Telling us more about Allah, the Quran says:

Nothing in the earth and the heavens is hidden from Allah. He it is who fashions you in the wombs as He pleases. There is no

god save Him, the Almighty, the Wise. (3:5-6)

Allah Himself testifies to this categorical truth, the truth of all truths:

Allah is witness that there is no god save Him, and the angels, and those having knowledge. Maintaining His creation in justice; there is no god except He, the Almighty, the Wise. (3:18)

The Quran then reveals more about Allah when it says:

It is Allah who splits grains and date stones. He brings forth the living from the dead, and is the bringer of the dead from the living. That is Allah. How then are you perverted? He is the cleaver of day break, and He has appointed night for stillness and habitation and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise. (6:96-97)

All the blessings of life emanate from Allah:

And He it is who has set for you the stars so that you may be guided by them amid darkneses of land and sea. Thus We have detailed the revelations to people who have knowledge. And it is He Who has produced you from a single being, then part of it is a habitation and part is a repository. We have detailed the signs for people who understand. And He it is Who sends down water from the sky, and therewith We bring forth buds of every kind...etc. (6:98-100)

The Originator of heavens and earth. How can He have a son; and He has no consort; but He created all things and is Aware of all things. Such is Allah, your Lord. There is no god except He, the Creator of all things so worship Him and He is the Care-taker of all things. Vision comprehends Him not; but He comprehends all vision; He is the Subtile, the Aware. (6:102-103)

It is He who produces gardens with and without trellises, and dates and tilth with produce of all kinds, and olives and pomegranates, similar and dissimilar; eat of their fruit in their season, but render the dues that are proper on the day the harvest is gathered; but waste not by excess; for He loves not the spend-thrift. (6:141)

Say: Shall I seek for Lord other than Allah, when He is the Cherisher of all things? Every soul earns only on its own account, nor does any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein you differed. He it is Who has placed you as viceroys of the earth and has exalted some of you in rank above others that He may try you by (the test of) that which He has given you. Lo! Your Lord is Swift in prosecution, and Lo! He is Forgiving, Merciful. (6:164-165)

The commandment of Allah will come to pass, so seek not you to hasten it. Glorified and Exalted be He above all that they associate (with Him). He sends down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no god save Me, so keep your duty unto Me. He has created the heavens and the earth with truth. High be He exalted above all that they associate (with Him). He has created man from a drop of fluid, yet behold! he is an open opponent. And the cattle has He created, whence you have warm clothing and uses, and whereof you eat. And wherein is beauty for you, when you bring them home, and when you take them out to pasture. And they bear your loads for you unto a land you could not reach save with great trouble to yourselves. Lo! Your Lord is Full of Pity, Merciful. And horses and mules and asses (has He created) that you may ride them, and for ornament. And He creates that which you 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 sends down water from the sky, whence you have drink, and whence are trees on which you send your beasts to pasture. Therewith He causes 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 has 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 has 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 has constrained the sea to be of service that you eat fresh meat from thence, and bring forth from thence ornaments which you wear. And you see the ships plowing it that you (mankind) may seek of His bounty, and that you may give thanks. And He has cast into the earth firm hills that it quake not with you, and rivers and roads that you may find a way. And landmarks (too), and by the stars they find a way. Is He then Who creates as him who creates not? Will you not then remember? And if you would count the favor of Allah you cannot reckon it. Lo! Allah is indeed Forgiving, Merciful. And Allah knows that which you keep hidden and that which you proclaim. Those unto whom they cry beside Allah created nothing, but are themselves created. (They are) dead, not living. And they know not when they will be raised. Your God is One God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are arrogant. Assuredly Allah Knows that which they keep hidden and that which they proclaim. Lo! He loves not the arrogant.
(16:1-23)

Allah sends down water from the sky and therewith revives the earth after her death! Lo! Herein is indeed a portent for a folk who hear. (16:65)

And Allah creates you, then causes you to die, and among you is he who is brought back to the most abject stage of life, so that he knows nothing after (having had) knowledge. Lo! Allah is Knower, Powerful. And Allah has favored some of you above others in provision. Now those who are more favored will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny? And Allah has given you wives of your own kind, and has given you, from your wives, sons and grandsons, and has made provision of good things for you. Is it then in vanity that they believe and in

the grace of Allah that they disbelieve? (16:70-72)

And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply you might give thanks. (16:78)

And Allah has given you in your houses an abode, and has given you (also), of the hides of cattle, houses which you 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, furniture and articles of convenience for a while. And Allah has given you, of that which He has created, shelter from the sun; and has given you places of refuge in the mountains, and has given you coats to ward off the heat from you, and coats (of armor) to save you from your own mutual violence. Thus does He perfect His favor unto you, in order that you may surrender (unto Him). (16:80-81)

Here is a final quotation from the Quran that introduces Allah:

Your God is One God; there is no God save Him, the Beneficent, the Merciful. 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 sends 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: 163-164)

All Prophets:

All the prophets of Allah invited their people to worship Him. We have already seen how Abraham, Ishmael, Isaac, Jacob and the tribes called to the worship of Allah. This of course includes Moses and Jesus.

And Moses said: O Pharaoh! I am the messenger of the Lord of the worlds. Surely I speak nothing concerning Allah but the truth. (7:104)

And when Jesus son of Mary said: O children of Israel. I am the Messenger of Allah unto you. (61:6)

This applies to all prophets of Allah who brought the same message from God Almighty. Most of their people, however, rejected them. When this happened the response from the prophets was as follows:

If they turn away say: Allah suffices me. There is no god save Him. In Him I have put my trust and He is the Lord of the Tremendous Throne. (9:129)

People's Response:

The nature of people is, however, that when they face danger and are in trouble they return to Allah.

And when they mount upon the ships they pray to Allah, making their faith pure for Him only, but when He brings them safe to land, behold! they ascribe partners (unto Him). (29:65)

And again:

He it is Who makes you to go on the land and the sea till, when you are in the ships and they sail with them with a fair breeze and they are glad therein, a stormy wind struck them, and waves came unto them from all sides and they deemed that they are encompassed (with destruction); then they cried unto Allah, making their faith pure for Him only; if you deliver us from this, we truly will be of the thankful. Yet when He has delivered them they rebelled in the earth wrongfully. (10:23-24)

Even Pharaoh who used to say to his people:

I know not that you have a god other than me. (28:38)

When he was about to drown what happened? He exclaimed:

I believe that there is no god except He in whom the Children of Israel believe and I am one of the Muslims. (10:90)

That is human nature which knows its real Lord by instinct. It acknowledges Him when it faces real danger. It is only when it rebels that it rejects Him. But who needs the other: we or Allah? The Quran answers this question:

O mankind! You are the poor in relation to Allah. And Allah! He is the Absolute, the Owner of all praise. If He will, He can get rid of you and can bring some new creation. This is not a hard thing for Allah. (35:15-17)

Reason leads to Allah:

Not only human nature leads to Allah and knows its real Lord, but human reason itself also knows Him provided that it is not perverted:

This is a clear message for mankind in order that they may be warned by it, and that they may know that He is only One God, and that those possessing reason may remember. (14:52)

He gives wisdom unto whom He will, and he unto whom wisdom is given, he truly has received abundant good, but none remember except men of understanding. (2:269)

He it is who has revealed unto you (Muhammad) the Scripture wherein are clear revelations. They are the substance of the Book, and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to disclose its hidden

meanings. None knows its real interpretation save Allah. And those who are of sound knowledge say: We believe therein; the whole is from our Lord; but only men of understanding really heed. (3:7)

A guide and a reminder for men of understanding. (40:54)

Why Some Reject?

It may be asked here: if that is the case why should people reject Allah? First of all because many of them disbelieve in the Hereafter:

Your God is One God. But those who disbelieve in the Hereafter, their hearts reject (Him) and they are arrogant. (16:22)

Hence even Pharaoh knew for sure that Allah is One and that He sent Divine Revelation. Thus Moses said to him in the course of his argument with Pharaoh:

He said: in truth you know that none sent down these (portents) except the Lord of heavens and earth as proofs. (18:102)

Another reason why some people deny Allah is that they follow their own whims and desires:

Have you seen him who chooses for his god his own lust? Would you then be a guardian over him. (25:43)

Or do you deem that most of them hear or understand? They are but as the cattle - nay, but they are farther astray! (25:44)

And if they answer you not, then know that what they follow is their lusts. And who goes farther astray than he who follows his lust without guidance from Allah. (28:50)

Since the Quran confirms beyond any doubt that Allah is

One and Only, so it refutes all claims of equality with Allah who Himself warns against this:

And Allah said: Choose not two gods. There is only One God. So of Me Only, be in awe. (16:51)

They Ask the Impossible:

And they say: What ails this messenger (of Allah) that he eats food and walks in the markets? Why is not an angel sent down unto him, to be a warner with him. Or (why is not) a treasure thrown down unto him, or why has he not a paradise from whence to eat? And the evil-doers say: You are but following a man bewitched. See how they coin similitudes for you, so that they are all astray and cannot find a road! Blessed is He Who, if He will, will assign you better than (all) that - Gardens underneath which rivers flow - and will assign you mansions. Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame. (25:7-11)

And verily We have displayed for mankind in this Qur'an all kinds of similitudes, but most of mankind refuse (the truth and accept nothing) but disbelief. And they say: We will not put faith in you till you cause a spring to gush forth from the earth for us; Or you have a garden of date palms and grapes, and cause rivers to gush forth therein abundantly; Or you cause the heaven to fall upon us piecemeal, as you have pretended, or bring Allah and the angels as a warrant; Or that you have a house of gold; or you ascend up into heaven, and even then we will put no faith in your ascension till you bring down for us a book that we can read. Say (O Muhammad): My Lord be glorified! Am I nothing but a mortal messenger? (17:89-93)

False Partners:

Thus all false partners attributed to Allah are condemned.

They surely disbelieve who say: Allah is the Messiah, son of

Mary. The Messiah himself said: O children of Israel, worship Allah, my Lord and your Lord. Whoever ascribes partners unto Allah, for him Allah has forbidden Paradise. His abode is the Fire. For evil doers there will be no helpers. 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 before whom other messengers passed away. And his mother was a saintly woman. They used to eat food. (5:73-75)

Allah & His Prophets:

What made some people deviate is that they were confused concerning the status of their prophets. They could not differentiate between Allah and His Prophets who are His creatures and slaves. That is why one thing the Quran made crystal clear is the humanity and mortality of prophets. Thus in chapter 19 we read:

Say: I am only a mortal like you; it is revealed to me that your God is only one God. So whoever looks forward to meet his Lord, let him do righteous deed and associate no one in the worship of his Lord. (19:111)

And they say: The Beneficent has taken unto Himself a son. Assuredly you utter a disastrous thing. Whereby the heavens are almost torn, and the earth is split asunder and the mountains fall in ruins, That they should ascribe unto the Beneficent a son, When it is not consonant with (the Majesty of) the Beneficent that He should choose a son. There is none in the heavens and the earth but comes unto the Beneficent as a slave. Surely He knows them and numbers them with (right) numbering. And each one of them will come unto Him on the Day of Resurrection, alone. (19:88-95)

All Will Die:

Addressing Prophet Muhammad Allah says in the Quran:

You will surely die and they will die; then on the Day of

Judgement you will dispute before your Lord. (39:30-31)

Coming closer the Quran says:

Muhammad is but a messenger, messengers like him have passed away. Should he die or is slain, will you turn back on your heels? He who turns back on his heels will do no harm to Allah; and Allah will reward the grateful ones. (3:144)

No soul can ever die except by Allah's leave and at a term appointed. Who desires the reward of the world, We bestow on him thereof; and who desires the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful. (3:145)

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 you will be brought back. (28:88)

The Prophets:

In chapter 21 called the Prophets Allah says:

And We sent not before you other than men whom We inspired. Ask the followers of the Reminder if you know not. We did not make them bodies that would not eat food, nor were they immortals. Then We fulfilled the promise to them; so We delivered them and whomsoever We would, and We destroyed the prodigals. Now We have revealed to you a Book wherein is your honour and remembrance. Have you then no sense? (21:7-10)

Again the Quran refutes any partners with Allah:

And We sent no messenger before you (Muhammad) but We inspired him saying that: There is no God save Me; so worship Me. And they say the Beneficent has taken unto Himself a son. Be He glorified! Nay but honoured slaves; they do not precede Him in speech, and they act by His command. He knows what is before them and what is behind them and they cannot

intercede except for him whom He accepts, and they shiver for awe of Him. Should anyone of them say: I am a God beside Him that one We should repay with Hell. Thus do We repay wrong-doers. (21:25-29)

Humanity of Prophets:

Addressing Prophet Muhammad once again Allah says in the Quran:

We appointed immortality for no human before you; so if you die, will they be immortal? Every soul must taste of death and We try you with evil and good as an ordeal. And unto Us you will return. (21:34-35)

Even Muhammad:

Thus Muslims are commanded not to raise Muhammad p.b.u.h. above his human status. This is to preserve the uniqueness and absolute oneness of Allah. Confirming this the Quran sometimes mentions how Allah treated Muhammad simply as a slave of His. There is a separate chapter in the Quran called “He Frowned” which refers to an incident where Prophet Muhammad frowned in dealing with a blind man, who was a believer. So Allah criticized him, nay even disciplined him as we see in the following verses:

He frowned and turned away, because the blind man came to him. What could inform you but that he might grow in grace and purity; or that he might take heed and thus the reminder might avail him. As for him who imagines himself independent, unto him you pay regard; yet it is not your concern if he is not purified; but as for him who came to you with earnest purpose and he has fear, from him you are distracted. No, but verily it is an admonishment. (80:1-11)

We never sent before you any messengers but lo! they ate food

and walked in the markets. And we have appointed some of you a test for others: Will you be steadfast? And your Lord is ever Seer? (25:20)

And nothing prevented mankind from believing when the guidance came unto them save that they said: has Allah sent a mortal as (His) messenger?

Say: If there were in the earth angels walking secure, we would have sent down for them from heaven an angel as messenger. (17:94-94)

Thus the Quran keeps Allah as unique, no one shares His Holiness not even Muhammad who is only the slave and messenger of Allah.

On the other hand here is one other example or two where Allah threatens His prophet and warns him not to follow the desires of disbelievers. In chapter 17 verses 74 & 75 we read the following which is addressed to Prophet Muhammad p.b.u.h.:

And if We had not made you wholly firm, you might almost have inclined unto them a little. Then in that case We would have made you taste a double punishment of life and a double punishment of death. And you would have found no helper against Us.

It is reported that when these verses were revealed to Prophet Muhammad he prayed: O Allah, let me not depend on my own self not even for a twinkling of an eye.

Secondly in chapter 69 called the Reality we read the following also about Prophet Muhammad p.b.u.h.:

And if he had invented false sayings concerning Us, We assuredly would have taken him by the right hand; and then severed his life-artery; and not one of you could have held Us away from him. (69:44-47)

Again Prophet Muhammad himself declares that he is only a human being and that like other humans, he does not know the

unseen. This is clear in the following verses:

Say: For myself I have no power of benefit nor harm, save that which Allah wills. Had I the knowledge of the unseen, I should have abundance of good things, and adversity would not touch me. I am but a warner, and a bearer of good tidings to people who believe. (7:188)

But in spite of all this that confirms the humanity of the Prophet and his slavery to the Almighty Allah, the Quran, however, asserts that Allah Himself showers His blessings on Prophet Muhammad as in the following verse:

Allah and His angels shower blessings on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation. (33:56)

Not only this but time and again the Quran mentions Muhammad's capacity as messenger of Allah after the name of Allah. Even Allah asserts:

Whoever obeys the Messenger has, in fact, obeyed Allah. (4:80)

On the other hand, Allah threatens with severe punishment anyone that tries to malign the messenger of Allah as is clear from the verse:

And those who malign Allah and His messenger, Allah has cursed them in the world and the Hereafter, and has prepared for them a disdainful doom. (33:57)

Thus while the Quran asserts the absolute oneness and uniqueness of Allah and the humanity and mortality of Prophet Muhammad, it confirms the great prestige and honour of that best human that ever trod the earth.

Dramatic Situations:

Here are some dramatic situations between Allah and his

chosen ones the prophets as portrayed by the Quran:

Then when Moses had fulfilled the term, and as he was travelling with his housefolk, he saw in the distance a fire. So he said to his housefolk: Stay here! I see in the distance a fire. I hope I shall bring you tidings from it or a brand from the fire so that you may warm yourselves. When he reached it he was called from the right side of the valley in the blessed place of the tree: O Moses! I even I am Allah, Lord of the worlds. Throw down your staff. When he saw it shaking as if it had been a demon, he turned to flee headlong. O Moses! Draw near and fear not. You are of those who are secure. Thrust your hand into the bosom of your robe, it will come forth white without hurt, and press your wings (arms) to your body in case of fear. These shall be two proofs from your Lord unto Pharaoh and his folk. They are evil - living people. (28:29-32)

After this dramatic experience Moses had in the presence of Allah, he started conveying the Message of the One Lord; but after he spoke to Allah more than once, he was curious to see Allah if at all he could:

And when Moses came to Our appointed place and his Lord had spoken to him, he said: My Lord! Show me, that I may gaze at You. He said: You will not see Me; but look at the mountain! If it stays in its place, then you will see Me. So when his Lord revealed His glory to the mountain He sent it crashing down. And Moses fell down unconscious. When he awoke he said: Glory unto You. I turn unto You repentant and I am the first of believers. (7:143-144)

Another dramatic situation is that between Allah and his prophet Jonah:

And mention Zan-Noon (Jonah) when he went off in anger and imagined that We were not going to press him further, thus he cried out in the darkness saying: There is no other god save You. Be You glorified. I have been indeed a wrong doer. So We responded to him and saved him from the anguish. Thus do We save believers. (21:87-88)

Logic of the Quran:

Going back to the logic of the Quran in portraying Allah we find the following:

Allah has not chosen any son, nor is there with Him any god; otherwise each god would have assuredly championed that which he created and some of them would prevail over others. Glorified be Allah above all that they allege. Knower of the invisible and the visible. Exalted be He over all that they ascribe as partners. (23:91-92)

Allah did not create the universe then forgot it or neglected it, but He is in full control of all His creation. Thus He is the Over Lord, the Sovereign. In the words of the Quran:

Blessed is He in whose hand is the Sovereignty, and He is Capable to do all things. Who has created death and life so that He may try you, which of you is best in conduct; and He is the Mighty, the Forgiving; Who has created seven heavens in harmony. You can see no fault in the Beneficent's creation. (67:1-3)

Again in the chapter called (The Story) we read:

And your Lord creates what He wills and chooses; they never have the choice. Glorified be Allah and be He exalted above all that they associate (with him). And your Lord Knows what their breasts conceal and what they reveal. And He is Allah; there is no god except He; His is all praise first and last, and His is the judgement; and unto Him you will be returned. (28:68-70)

Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto you from your Lord is the Truth, but most of mankind believe not. 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 runs unto an appointed term; He orders the course; He details the revelations, that haply you 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 covers the night with the day. Lo! herein verily are portents for people who take thought. And in the Earth are neighboring 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 protents for people who have sense. (13:1-4)

We created not the heaven and the earth and all that is between them in play. If We had wished to find a pastime, We could have found it in Our presence if We ever did. Nay, but We hurl the true against the false, and it does break its head and lo! it vanishes. And yours will be woe for that which you ascribe (unto Him). Unto Him belongs whoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him nor do they weary; They glorify (Him) night and day; they flag not. Or have they chosen Gods from the earth who raise the dead? If there were therein Gods beside Allah, then surely both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him). He will not be questioned as to that which He does, but they will be questioned. Or have they chosen other gods beside Him? Say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse. And We sent no messenger before you but We inspired him, (saying): There is no God save Me (Allah), so worship Me. And they say: The Beneficent has taken unto Himself a son. Be He glorified! Nay, but (those whom they call sons) are honored slaves; They precede Him not in speech, and they act by His command. He knows what is before them and what is behind them, and they cannot intercede except for him whom He accepts, and they quake for awe of Him. Should any one of them say: I am a god beside Him, then him We should repay with Hell. Thus We repay wrongdoers. (21:16-29)

Allah knows that which every female bears and that which the wombs absorb and that which they grow. And everything with Him is measured. (13:8)

He it is Who shows you the lightning, a fear and a hope, and raises the heavy clouds. The thunder hymns His praise and (so do) the angels for awe of Him. He launches the thunder bolts and smites with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath. (13:12-13)

Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah! Say: Take you 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 the 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. He sends down water from the sky, so that valleys flow according to their measure, and the flood bears (on its surface) swelling foam - from that which they melt in the fire in order to make ornaments and tools rises a foam like unto it - thus Allah coins (the similitude of) the true and the false. Then, as for the foam, it passes away as scum upon the banks, while, as for that which is of use to mankind, it remains in the earth. Thus Allah coins the similitudes. (13:16-17)

Alif. Lam. Ra. (This is) a Scripture which We have revealed unto you (Muhammad) that thereby you may bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise. Allah, unto Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe unto the disbelievers from an awful doom. (14:1-2)

Allah is He Who created the heavens and the earth, and causes water to descend from the sky, thereby producing fruits as food for you, and makes the ships to be of service unto you, that they may run upon the sea at His command, and has made of service unto you the rivers; And makes the sun and the moon, constant in their courses. To be of service unto you. And has made of service unto you the night and the day. And He gives you of all you ask of Him, and if you would count the bounty of Allah you cannot reckon it. Lo! Man is verily a wrongdoer, an ingrate.

And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols. My Lord! Lo! They have led many of mankind astray. But who follows me, he verily is of me. And who disobeys me, still You are Forgiving, Merciful. Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Your holy House, our Lord! That they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide You them with fruits in order that they may be thankful. Our Lord! Lo! You know that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah. Praise be to Allah Who has given me, in my old age, Ishmael and Isaac! Lo! My Lord is indeed the Hearer of Prayer. My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! And accept my prayer. Our Lord! Forgive me and my parents and believers on the day when the account is cast. (14:32-41)

Out of Oblivion:

Then in order to feel the hand of Allah in the world around us the Quran shakes us so that we emerge from the state of oblivion. Allah says:

Say: Have you thought if Allah made night everlasting for you until the Day of Judgement, who is a god beside Allah who could bring you light? Will you not then hear? Say: Have you thought if Allah made day everlasting for you until the Day of Judgement, who is a god beside Allah who could bring you night wherein you are still and (get comfort). Will you not then see? Of His mercy has He appointed for you night and day that therein you may rest, and that you may seek His bounty, and perhaps you may be thankful. (28:71-73)

Verse of Lights:

Not only is Allah the Sovereign and Controller of the Universe, but He is the source of Light in it. This is stated in the

verse called the verse of lights which says:

Allah is the Light of the heavens and the earth. The parable of His light is as a niche wherein is a lamp. The lamp is in a glass; the glass as it were is 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 though no fire touched it. Light upon light, Allah guides unto His light whom He will. And Allah coins parables to mankind and Allah is Knower of all things. (24:35)

Where to seek Allah:

So for mankind to get a glimpse into the Divine light the Quran guides us where to seek it:

In houses which Allah permitted to be raised and His name shall be remembered in them. Therein men do glorify Him at morn and evening who neither merchandise nor sale beguiles them from the remembrance of Allah, and the establishment of prayer and paying the poor their due. They fear a day when hearts and eyeballs will be overturned. So that Allah may reward them with the best of what they do and increase them out of His bounty. And Allah provides whomsoever He will without measure. (24:36-38)

Was Allah Tired?

Some people claim that when God created the universe He was tired so He had to take rest one day which they called the Sabbath. To refute this the Quran quotes Allah in the following:

And verily We created the heavens and the earth and all that is between them in six days. Not the least weariness ever touched Us. (50:38)

The same truth is confirmed in chapter 7 verse 54 which confirms the overwhelming might of Allah:

Your Lord is Allah Who created the heavens and the earth in six days; He then prevailed on the Throne. He covers night with day which hastens to follow it earnestly; He also made the sun and the moon and the stars subservient by His command. His is verily all creation and command. So blessed be Allah the Lord of the worlds. (7:54)

Knowledge of Allah:

To describe the encompassing knowledge of Allah the Quran says:

And with Him are the keys of the Unseen. None but He Knows them. And He Knows what is in the land and the sea. Not a single leaf falls but He Knows it, neither a grain amid the darkness of the earth, nor of wet or dry but is (recorded) in a clear Book. (6:59)

Allah is the Refuge:

Allah also is the Refuge and the Haven against all harms and evils. A believer in Him is worry free; he submits to His will and accepts everything He destines for him:

If Allah touches you with harm, no one can relieve you from it except He; and if He touches you with good fortune (then know that) He is Capable to do all things. (6:17-18)

To fortify believers against taking other gods the Quran very beautifully quotes Allah as follows:

Say: Shall we cry, instead of Allah, unto that which neither profits us nor hurts us, and shall we turn back upon our heels after Allah has guided us, like one bewildered whom demons have infatuated in the earth; who has companions who invite him to guidance saying: Come to us? Say: The guidance of Allah is the (real) guidance; and we are ordered to submit to the Lord of the worlds. (6:71)

One attribute of Allah is that He is Benign and gives respite even to disbelievers. This is clear in the following verse of the Quran:

Allah grasps the heaven and the earth and keeps them from disappearing; and should they vanish no one can grasp them after Him. He is ever Clement, All Forgiving. (35:41)

If Allah takes humans to task due to that which they earn, He would not leave a living creature tread the surface of the earth; but He reprieves them until an appointed term. When their term approaches, then verily Allah is ever Seer of His slaves. (35:45)

Out of His comprehensive mercy Allah gives hope even to the worst evil doers and criminals. In Islam the door is always wide open for forgiveness and mercy until the moment of death. Allah Himself declares this chance as in the following fascinating verses:

Say: O My slaves who have been prodigal unto them-selves: Despair not of the mercy of Allah; for Allah forgives all sins. He is the Oft-Forgiving, Most Merciful. And turn unto Your Lord repentant, and surrender to Him, before there comes to you the doom then you will not be helped. And follow the best of that which is revealed to you from your Lord (the Quran), before the doom strikes you suddenly without your feeling. (39:53-55)

Divine Attributes:

Some chapters of the Quran present in the beginning a number of Divine attributes. Here are some examples which help us understand Allah better:

Ha Mim The revelation of the Book is from Allah, the Mighty the Knower; the Forgiver of sins, the Acceptor of repentance, the Stern in punishment, the most Bountiful. There is no god except He. Unto Him is the final journeying. (40:1-3)

Another example is the following:

All that is in the heavens and the earth glorifies Allah, and He is the Mighty, the Wise. His is the Sovereignty of the heavens and the earth, He gives life and death; and He is Capable to do all things. He is the First and the Last, the Manifest and the Inward, and He is Knower of all things. He prevailed on the Throne; He Knows all that enters the earth and all that emerges from it; and all that descends from the sky and all that ascends to it. And He is with you wheresoever you may be. And Allah is Seer of what you do. His is the Sovereignty of the heavens and the earth and unto Allah all things are returned. (57:1-5)

A third example is:

All what is in the heavens and all what is in the earth glorifies Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise. He it is Who has sent among the unlettered ones a messenger of their own, to recite to them His revelations and to purify them, and to teach them the Book and Wisdom though before that they were indeed in error manifest. (42:1-2)

There are, as a matter of fact, seven chapters in the Quran that start with glorification of Allah. These chapters are the following: Iron 57, Exile 59, the Ranks 61, Friday 62, Mutual Disillusion 64, the Most high 87, Children of Israel 17. All tenses are used in these chapters to express Allah's glorification. We already cited three examples. Scholars of the Quran said that glorification of Allah is expressed in the Holy Book sometimes in the past tense; sometimes in the present tense; sometimes in the infinitive; and sometimes as a command. This may not be clear in English or any translation of the Holy utterance in any other language. However, scholars said that the reason of using different tenses for glorification is to make this a perpetual process that never stops. Here are some more examples in addition to the already mentioned ones:

Glorification be to Him Who carried His slave by night from the Sacred Mosque to the Farthest Mosque the neighbourhood of which We blessed that We may show him some of Our

miracles. He, only He, is the Hearer, the Seer. (17:1)

Prophet Muhammad p.b.u.h. said: "Allah has ninety nine names one hundred minus one, whoever counts them will enter Paradise".(8) The Quran also confirms this fact:

Unto Allah belong the most beautiful attributes, appeal to Him through them; and leave the company of those who blaspheme His names. They will be requited what they used to do. (7:180)

And again:

Allah: There is no god save Him. His are the most beautiful names. (20:8)

So according to these statements and verses of the Quran what are the ninety nine names of Allah? They are mentioned in the Quran. We already quoted the greatest verse in the Quran called the verse of the Divine Chair 2:255. Sometimes the Quran mentions a number of these Divine names together. Sometimes a couple of them conclude some verses of the Quran and this happens very often in the Holy Book. Numerous verses are concluded with two attributes of Allah that are appropriate to the context and the theme of the verses. If the context is one that extols the power and wisdom of Allah, then the conclusion is thus: And He is the Mighty, the Wise. If the verse speaks about forgiveness and mercy, then the conclusion is thus: And He is the All-Forgiving, the Merciful and so on and so forth. Most of the time many verses are concluded with two attributes; and very rarely with one.

Before we review the ninety nine names or attributes of Allah let us quote a few verses that mention several Divine names. In chapter 59 we read:

He is Allah, than whom there is no other God; the Knower of the unseen 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, the Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partners (to Him). He is

Allah the Creator, the Evolver, the Fashioner. His are the most beautiful names; and He is the Mighty, the Wise. (59:22-24)

Now that we have reviewed some Divine attributes, let us enumerate the ninety nine names that any one who counts them and believes in them will enter Paradise.

Allah is: the Beneficent, the Merciful, the Sovereign, the Holy One, the source of peace, the Guardian of faith, the Overwhelming, the Mighty, the Irresistible, the Supreme, the Creator, the Evolver, the Fashioner, the Ever Forgiving, the Subduer, the Grantor of Bounties, the Provider, the All-Knowing Judge, the All-Knower, the Withholder, the Extender, the Abaser, the Exalter, the Honourer, the Humiliator, the All-Hearer, the All-Seer, the Arbiter, the Justice, Beyond all Comprehension, the All-Aware, the Most Forbearing, the Glorious, the Oft-Forgiver, the Most Thankful, the Most High, the Greatest, the Guardian, the Saviour, the Holder of Careful Accounts, the Majestic, the Generous, the Watcher, the Responder, the All-Embracing, the Wise, the Most loving, the Owner of Glory, the Resurrector, the Witness, the Truth, the Most Trusted One, the Powerful, the Steadfast, the Patron, the Praiseworthy, the Keeper of All Statistics, the Beginner of Creation, the Restorer of life, the Giver of life, the Causer of Death, the Ever living, the Self Subsisting, the Founder, the Deserver of All Praise and Honour, the One, the Eternal Absolute, the Capable, the Omnipotent, the Forwarder, the Giver of Respite, the First, the Last, the Manifest, the Invisible, the Protector, the Most Eminent, the Source of all Good, the Acceptor of Repentance, the Punisher, the Pardoner, the Most Kind, the Owner of the universe, the Lord of Majesty, Bounty and Honour, the Just, the Gatherer, the Self Sufficient, the Giver of Wealth, the Preventer, the Harmer, the Giver of Profit, the Light, the Guide, the Originator, the Everlasting, the Inheritor, the Most Upright, the Most Patient.

These are the important Divine names agreed upon by many scholars based on the Quran. It is not enough, however, to enter Paradise just to count the ninety nine Divine attributes mentioned earlier, but one has to believe in them seriously and to manifest his

belief in pious actions. So it is not simply a lip service to them; but rather the sincere commitment to these attributes that brings salvation and bliss.

There are also other names of Allah; some scholars counted more than two hundred as Imam Al Qurtubi says in his Quranic Interpretation Volume 7 page 325.

One may notice some similarities in the names, or may even claim the existence of repetition among them. This is not the case. It is only the difficulty to translate their meanings into English that might give this wrong impression.

I remember once an argument between a Muslim scholar and a Christian priest. The latter imagined that he caught something against Islam when he said: You blame us for saying that God is a Trinity while you have ninety nine gods. The Muslim scholar laughed and then said: Don't confuse between attributes or names of the One God, and the Trinity which is three persons. These attributes describe the Only One God in his capacities, qualities and actions. They all refer to the same God, the One Divine Being.

Allah's Glory:

Another example of Allah's glorification that occurs at the beginning of some Quranic chapters is the one starting chapter 87. Here we are commanded to glorify Allah as follows:

Glorify the name of your Lord the Most High, Who created then disposed and straightened, Who measured and destined then guided. (87:1-3)

Glorification of Allah in the Quran means that we praise Him, declare His oneness and single Him out to be the only one worthy of our worship. It occurs in the Quran very often and is not limited to the seven chapters we mentioned earlier.

In addition to these seven chapters started with glorification, this act is mentioned very often in the Holy Quran. The Holy Book, in fact, asserts that everything in the universe glorifies Allah and declares His absolute perfection and His

freedom from all evil or deficiency. In chapter 17 verse 44 we read:

The seven heavens and the earth and all who are in them declare His glory; and there is not a thing but hymns His glory and praise, but you understand not their glorification. He is ever Clement, Oft-Forgiving.

Some scholars said that everything glorifies Allah through its actual condition not by word of mouth, but by striking in humans and other sensible creatures admiration and submission to Allah. So they ignore that lifeless things like stones and trees and the like celebrate the glory of Allah by expression. This group cites the saying of Prophet Muhammad to the effect that he once passed by two graves of dead Muslims and said that they were being punished in their graves due to minor sins. Then he recommended a green palm tree branch to be split into two and put on the two graves and he commented: These two branches may decrease the punishment as long as they are wet and green.

Scholars of the first group said that based on this tradition, a dry branch would be lifeless and so would be of no benefit. But the truth is with the other group that asserts that everything glorifies Allah although we do not understand their method of expressing it as the verse exactly states. They cite two incidents from the biography of the Prophet p.b.u.h. who said: I know a stone in Makkah which used to greet me before prophethood and I still know it even today.(3)

The other incident is that the Prophet used to climb on a dry trunk of a palm tree to give Friday sermon. His companions then made a pulpit for him, so the trunk was abandoned and the new structure was used instead. The Prophet heard a moaning sound from the trunk which did not stop until he took it in his arms and touched it with love.

On the other hand, there is more than one verse in the Quran that confirm the glorification of lifeless things like mountains and others. About Prophet David the Quran says:

And mention Our slave David, lord of might, he was ever turning in repentance; We subdued mountains to hymn glorification with him both at nightfall and sunrise. (38:17-18)

Describing rocks Allah Almighty says in the Quran:

And some of them sink for fear of Allah. (2:74)

And about mountains, heavens and earth we read:

They say: Allah Most Gracious has taken a son! Indeed you have put forth a thing most monstrous! Even heavens are almost ready to burst at it, the earth to split and mountains to bow down in utter ruin, that they should claim a son for the Most Gracious. (19:88-91)

On the other hand, Anas Ibn Malek, the close servant and companion of the Prophet p.b.u.h. said: No morning or evening passes but some spot of earth calls upon other spots saying: O my neighbour! Has any slave passed by you today who prayed to Allah or remembered Allah upon you? The other spots would either say No or Yes. If the answer is yes the latter would be proud for that honour. Secondly Prophet Muhammad p.b.u.h. said: No one Jinn (the under world) or humans, trees or stones or dust or anything who hears the voice of the caller to prayer but will testify for him on the Day of Judgement.(4) Abdullah Ibn Masud, the well known companion of the Prophet said: A mountain says to another mountain: Has any one who remembers Allah passed by you today? If the answer was in the affirmative the lucky mountain would express its happiness.(5) These and other statements confirm that everything in the universe glorifies Allah although we do not understand their glorification.

Allah's concern in His creation:

One example in the Quran that shows how much Allah is concerned about the affairs of His slaves is the following occasion. When an old man said to his wife: To me you are as the back of my mother; the wretched wife rushed to complain to Prophet Muhammad p.b.u.h. She did this out of piety and also out of love to her poor old husband. The Prophet told her something which she could not bear to do. So she started to argue very strongly with the Prophet. Here Divine revelation came to the help of that poor old

woman; and the Quran recorded this incident as follows:

Allah has heard the discourse of her who disputes with you concerning her husband, and complains to Allah; and Allah hears your dialogue. For Allah is Hearer, Knower. (58:1)

The strongest:

He who depends on Allah is the strongest. This is one result of faith in Islam. One incident mentioned in the Quran is the following:

If you support him not, still Allah helped him (Muhammad) when those who disbelieved drove him out, the second of two, when they two were in the cave, when he said to his comrade: grieve not! Allah is with us. So Allah sent His peace of reassurance upon him and supported him with hosts you could not see; and He made the word of disbelievers the lower most, while Allah's word is always the uppermost. And Allah is Mighty, Wise. (9:40)

No Son of Allah:

Should any one be son of Allah? No one qualifies to be son of Allah, for this is first of all a huge misunderstanding of Allah. We have already quoted from the Quran what Allah is. It is now time to explain what Allah is not. He has no son at all nor any physical relationship with anybody. This is simply because He is the creator. How can he be like the created? Some say: But a human who can exercise miracles or whose birth was miraculous deserves to be semi-god or son of God; and these people insist that Jesus Christ is the son of Allah. To refute this and to establish the absolute oneness of Allah the Quran says:

Indeed the likeness of Jesus in the sight of Allah is as the likeness of Adam; He created him from dust, then He said to him be and he was. This is the truth from your Lord; so be not of those who doubt. (3:59-60)

Then the Quran refutes all claims in favour of Jesus that he

is son of Allah:

They surely disbelieve who say: Allah is the Messiah son of Mary. The Messiah said: O children of Israel, worship Allah, my Lord and your Lord. Whoever ascribes partners unto Allah, for him Allah has forbidden Paradise. His abode is Fire. For wrong doers there will be no helpers. (5:72)

They surely blaspheme who say: Allah is the third of three; when there is no god except the one God. And if they desist not from saying so, 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 Oft-Forgiving, Merciful. The Messiah, son of Mary was no other than a messenger before whom messengers had passed away; and his mother was a saintly woman. And they both used to eat food. See how We make the revelations clear to them and see how they are turned away. Say: Worship you in place of Allah that which possesses for you neither hurt nor profit? And Allah is the Hearer, the Knower. (5:73-76)

Another verse that distinguishes Allah from His creation especially from Jesus Christ is the following:

They do blaspheme who say: Allah is the Messiah son of Mary. Say: Who then can do anything against Allah, if He wanted to eliminate the Messiah, son of Mary, his mother, and all those on earth? Allah's is the Sovereignty of the heavens and the earth and what is between them. He creates what He wills; and Allah is Able to do all things. (5:17)

Description of Allah:

The Quran, however, attributes to Allah certain descriptions like for instance:

**The Beneficent is firmly established on the Throne. (20:5)
Everything will perish except His countenance. (28:88)
That you are brought up under my eye. (20:29)
Allah's hand is above their hands. (48:10)**

**The heavens are rolled in His right hand. (39:67)
One whom I created with my two hands. (38:75)**

and the like. How can we understand these descriptions? Does Allah have organs similar to ours? These and other verses in the Quran are part of what is called allegorical verses in the Holy Book whose real meaning only Allah knows. This is referred to in the following verse:

It is He Who has sent down to you the Book, in it are verses of established meaning, they are the foundation of the Book while others are allegorical. But those in whose hearts is perversion follow what is allegorical in it seeking discord and attempting to interpolate it. No one, however, knows its real interpretation except Allah. Those who are firmly grounded in knowledge say: We believe in it; each is from our Lord. No one will remember except those who have reason. (3:7)

Based on this verse and following the injunctions of Prophet Muhammad p.b.u.h. early scholars including leaders of the major four schools of thought took the following attitude. They said: We believe in these descriptions of Allah but leave the knowledge of their reality to Allah. We should abstain from interpreting them on the lines of similar descriptions ascribed to humans; this is simply because as Prophet Muhammad p.b.u.h. warned us: Think of Allah's creation and never think of Allah, for you will never appreciate Him as He deserves.(6) Also Muslim scholars said that whatever we think of Allah, He is totally different from what we think about Him. In Sahih Muslim Abu Hurairah said: People will continue to argue and dispute until it is said: this is the creation of Allah who created Allah? Whoever finds anything like this let him say: I believe in Allah.(7) We glorify Allah high above and far beyond the imagined description that might come to our minds. This is because it is impossible for Allah to be similar to mortals.

Commenting on the verse that says:

**The Beneficent is firmly established on the Throne.
(20:5)**

Ummu Salama wife of Prophet Muhammad said: it is not possible to imagine how, but the Divine establishment on the Throne is not unknown; faith requires that we accept this without any questions for denying it borders on disbelief. The same attitude is adopted by early scholars like Imam Malek and many others. Prominent scholars even today have the same conviction. Another group of scholars, however, tend to interpret these Divine attributes in such a manner that becomes the glory of Allah although they warn against taking them to be literally equivalent to human qualities. One example of their approach is their interpretation of verse 75 chapter 38 where they took the two hands of Allah to be only for confirmation and to assert Allah's care of His slave Adam.

In addition to the above two approaches the closer of which to Islamic creed is the former although the latter is not excluded, there were some perverted attitudes influenced by alien philosophies like the Greek and other philosophies. One claimed that all these descriptions are identical to human ones. Another group gave incarnate descriptions of Allah while a third group went to the other extreme and denied all description of Allah. These groups died in the bud; and the only ones that remained to exist are the first two which are very close to each other.

The Quran gives us a conclusive answer when it says about Allah:

Nothing is like Him and He is the Hearer, the Seer. (42:11)

Based on this verse we can safely confirm these descriptions but we do not compare them to any others. Rather we believe in them and accept them as they are.

Allah is Everlasting:

Every soul will taste of death; and you will be paid your wages on the Day of Judgement. Whoever is removed from the Fire and is made to enter Paradise, he indeed is triumphant; and the life of the world is but comfort of illusion. (3:185)

One God in Heaven and earth:

And He it is who is in heaven is God, and in the earth God; and

He is the Wise, the Knower. And blessed be He unto whom belongs the sovereignty of heavens and earth and what is between them and with Him is the Knowledge of the Hour; and to Him you will be returned. And those unto whom they cry instead of Him possess no power of intercession, save them who bear witness to the truth in a state of knowledge. If you ask them who created them, they will surely say: Allah. How then are they turned away? (43:84-88)

Allah is the only Lord of all:

Lord of the east and the west, there is no god save Him. So choose Him alone for your defender. (73:9)

A conclusive verse about Allah is the one towards the end of chapter two that says:

Unto Allah belongs whatsoever is in heavens and whatsoever is in the earth; and whether you reveal what is in yourselves or conceal it Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will and Allah is Capable of all things. The Messenger (Muhammad) believed in that which was revealed to him from his Lord and so did believers. Each one believed in Allah, His angels, His Books and His Messengers; and they said: We heard and we obeyed. Your forgiveness our Lord. Unto You is the journeying. Allah tasks not a soul beyond its capacity. For it is that which it has earned and against it is that which it committed. Our Lord! Condemn us not if we forget or err. Our Lord! Lay not on us such a burden as You did lay on those before us. Our Lord! Impose not on us that which we have not the strength to bear. And pardon us, forgive us and have mercy on. You are our Protector. So grant us victory over disbelieving folk. (2:284-286)

No. 19:

Some perverted people evolved some so called miracles around number 19. They said that it is composed of two simple

numbers, namely 1 which is the first simple number. Thus they claim that it refers to God being the first, and 9 which is the last simple number, thus, according to them it refers to God as the last. Based on these claims they said that this number refers to Allah the First and the Last and they thus claim that it is the foundation of the Quran. They then took one more step and said that the first verse in the Quran which occurs at the beginning of every chapter of the Holy Book namely: in the name of Allah, the Beneficent, the Merciful is composed in Arabic of 19 letters. Then they began to make baseless conclusions. They even reached the extreme and said that the Day of Judgement will take place after more than 250 years or so and their leader finally declared himself a Messenger of Allah! The fact of the matter is that the whole theory falls to ashes when we confirm that the said verse on which they based their theory is, in fact, 21 letters and not 19. The Quran or God, for that matter, does not need these baseless claims. He is enough for believers and His book the Quran, introduces Him without the need of any further theories.

God is Not Muhammad:

Some non-Muslim writers call Muslims Muhammadans and Islam Muhammadanism as an analogy of Christianity called after Jesus Christ, Buddhism called after Buddha etc. Muslims do not worship Muhammad or any other. Their only deity is Allah the God. Muhammad was nothing but the trusted conveyer of Allah's Message. The most honourable title given to Muhammad in the Holy Quran is that he is the slave and messenger of Allah Almighty. He himself warned his followers not to raise him above his human status. He said: Only say I am the slave and messenger of Allah.

Another important distortion that has to be clear is the claim that the Quran is the word of Muhammad. Time and again the Quran asserts that it is the Revelation of Allah. The Quran says:

And if he (Muhammad) had invented false sayings concerning Us, We would assuredly had taken him by the right hand; and We would have then severed his life artery. (69:44-46)

The Book of Allah:

About the Quran we read in the same Holy Book:

**It is the Revelation of the Lord of the Worlds; the Honest Spirit descended with it unto your heart (Muhammad) so that you may be one of the warners, in a clear Arabic tongue.
(29:192-195)**

Muhammad p.b.u.h. was not the first but the last messenger of Allah. A series of prophets before him were sent by Allah to different people at various times conveying the same message of Allah. The problem of some people is that they do not understand the position of prophets. On the one hand these prophets were not self appointed individuals who claimed Divine descent but they were chosen by Allah based on their piety and righteous deeds. And as all previous messages were changed or lost, Muhammad, the Praised one, was sent by Allah with the last message to the worlds. He is the last messenger simply because his message is the culmination and completion of all previous messages. That is why Allah preserved the Quran. The Holy Book Muslims have today is exactly the same book revealed to Muhammad p.b.u.h. over fourteen centuries ago. Why then should we have another message or another prophet?

To conclude, we have thus seen how Allah is described in the Quran the word of Allah to all the worlds. It is time to listen to Allah and believe in His word that shows us the way to Him and to salvation.

This booklet is just an attempt to guide the fair minded people to Allah, the Almighty, the Only Lord.

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End notes:

- (1) See Webster's New World Dictionary. Third College Edition.
- (2) Reported in Tirmizi.
- (3) Reported by Jaber Ibn Abdellah in Sahih Muslim.
- (4) Reported by Ibn Majah in his Sunan.
- (5) Al Qurtubi: Al Jami Li Ahkam Al Quran. Volume 10, Page 267.
- (6) Reported by Abu Naim from Ibn Abbas.
- (7) Sahih Muslim from Abu Hurairah.
- (8) See Al Qurtubi: Abu Abdullah: Al Jami Li Ahkam Al Quran. Volume 7, Page 325.
- (9) Reported from Umer in Sadih Al-bukhari

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