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Lessons in Islamic Ideology

I

TAWHEED

(Monotheism)

PRESENTED BY
AL - BALAGH FOUNDATION

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PRESENTATION

«هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ
* هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ * هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ»

(الحشر / ٢٢ - ٢٤)

“He is Allah besides Whom there is no god; the Knower of the invisible and the visible; He is the Beneficent, the Merciful. He is Allah besides Whom there is no god; the Sovereign, the Holy, the Giver of peace, the Granter of security, the Guardian, the Majestic, the Supreme, the Possessor of every greatness; Glory be to Allah from what they ascribe as partners (to Him). He is Allah the Creator, the Shaper out of the naught, the Fashioner; His are the most excellent names; All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.”

Sura Hashr (59:22-24)

Believing in Allah the Exalted, the One and Only, and accepting His Messengers and Prophets, are the subjects that have been among the most serious and prominent matters of speculation in human history. Consequently, the struggle of the Prophets, Apostles and Callers to faith against ignorance and despotism has been a long and bitter one. Humanity suffered from ignorance and disbelief, met with various tragic experiences and spiritual, economic and political disasters, and has been subjected to humiliation and oppression mainly because of its deviation from belief in Allah, the Glorious.

By contemplating the contemporary ignorant human society, scrutinizing its structure and analyzing its decline and decay, one can easily realize that the main reason behind all this is the absence of faith and the denial of Allah's teachings and laws.

The contemporary perverted thinking is a consequence of the impact of growing materialism whose unhealthy and morbid secretions have moulded themselves into various philosophical theories and ideologies and are now being projected and practiced by certain political systems.

The propagators and preachers of 'Modern Ignorance' try to employ modern science to defend their agnosticism. But the logic of science and its discoveries contradicts agnostic theory itself, as actually science is a loyal and faithful soldier of 'Belief'.

Owing to the importance and seriousness of this struggle, it is necessary to explain the fundamental tenets and concepts of Islam; especially of Tawheed or Monotheism - and to properly define the Islamic Ideological thinking.

AL-Balagh Foundation has published a series of 30 books on 'Islamic Concepts' in Arabic devoted to ideological thinking in Islam. These were so written as to provide a basis and a starting point for studying and understanding Islamic Ideology.

It is now bringing out a new series in Arabic on 'Lessons in Islamic Ideology' of which the first book titled 'Tawheed' (Monotheism) has been translated into English and is being presented to our readers. The aim of our publications is to spread the ideological thought of Islam and help strengthen the conviction of the modern generation. May Allah the Almighty accept our humble efforts and make them beneficial for our readers. Allah is the Hearer, the Responder.

AL-BALAGH FOUNDATION

PREFACE

Conviction is considered to be the base, the beginning and the starting point of thought, conduct, civilization and all other human activities.

Our conviction is our belief in 'Tawheed', i.e. the Oneness of Allah, which is based on the belief in the existence of One and only Allah. From this belief there sprout all the other branches of the divine thought and philosophy which explain the relations between the creatures and the Creator – the relations suggested by His acts of creating, patronizing, directing and managing the created beings.

This belief is the basis of the divine teachings, laws, injunctions and moral precepts. Quite relevantly, some scholars define religion as: "A divine belief from which emanates a complete system of life"

So, conviction is the basis of the constitution of Islam. The Islamic conviction is distinguished by its being founded on rational arguments and scientific inferences. Consequentially, it rejects all legendry and traditional beliefs and practices. The Qur'an asserts this fact and invites our attention to it in the following verses:

«يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُخْيِي الْأَرْضَ
بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ * وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ
بَشَرٌ تَنْتَشِرُونَ * وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا
إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ»

(الروم / ١٩ - ٢١)

“He brings forth the living from the dead and brings forth the dead from the living, and He revives the earth after her death, and thus shall you be brought forth.

And of His signs is that He created you from dust, then lo! you are mortals, (who) spread.

And of His signs is that He created mates for you from yourselves that you may find rest in them, and He ordained between you love and compassion; most surely there are signs in this for people who reflect.”

Sura Rum (30:19-21)

It is our endeavour to present this ideological study, the study of ‘Tawheed’ or the Oneness of Allah, on this basis. It shall deal mainly with the following major points:

1. Demonstrating the falsity of agnostic beliefs, and proving the existence and Oneness of Allah the Glorious, through solid arguments and evidences.

2. Giving brief information on the attributes of Allah the Exalted, such as His Justice, Omnipotence, Will, and etc.

But first of all we begin with explaining some basic points, like the modes of thinking, the various kinds of human knowledge and so on to make it easy for our readers to understand and comprehend the matter that shall come later.

MODES OF THINKING

Thinking is a mental process through which the mind moves from the known to the unknown in order to recognize and explore that which is hidden.

By 'modes' we mean ways or methods.

So, 'modes of thinking' means the way or the method followed to acquire diverse kinds of knowledge and information.

On the soundness of this 'mode' depends the soundness of thinking, the veracity of the informations obtained and the correctness of judgements passed by human reason. The effect of this mode is reflected in man's understanding of nature, of society, of life, knowledge and etc. As there are different modes of thinking so there are different ideologies, civilizations, ways of living and organizing life, and of interpreting history, etc.

By studying the different modes of thinking and analysing their constructions and roots, we come to classify them into two major classes of approach.

1. The Materialistic Approach:

It looks at the world and the entire existence from a materialistic view-point, attempts to subject every object to materialistic experiments and measures, and tries to

connect the materiality of a thing with its existence. According to it any object that can be felt by the senses and subjected to experiment, and proved in tangible ways, exists, and is to be taken as a truth that can be accepted, dealt with and evaluated. But whatever is beyond matter, senses and experiences, this method refuses to accept them or regard them as one of the realities. Consequently, the misconceived materialistic civilizations that adhere to this type of thinking (such as Communism and various schools of Western materialism) confine their beliefs to the materialistic world alone and deny every form of truth that cannot be proved by actual experiments or felt by the senses, such as the existence of Allah the Exalted, the moral values, the Revelation, the Hereafter, and other spiritual concepts.

Thus, this mode of thinking is the base on which the edifices of infidelity and irreligiousness are erected, and the materialistic world alone is made the sole concern of mankind.

2. The Rational Approach:

This method places importance on the human mind and attempts to understand and explain every mundane thing with its help. It regards the intellect with its judgements and inferences, as an infallible guide in expounding the mysteries and complexities of nature, life, society, ideas and knowledge.

Nevertheless, this method believes in the materialistic and legible knowledge and facts, and recognizes the importance of experiments, discovering and proving the

existence of things. Yet, at the same time, it believes that the mind governed by such principle rules and self-evident indisputables, as 'Cause and Effect', 'Law and Contradiction' is essential for understanding the laws and facts of materialistic existence. It regards the mind as the main instrument for deriving and evaluating these laws and facts. It also believes in the mind's ability to discover abstract facts outside the limits of matter through tangible ways and effects; facts such as the existence of Allah the Exalted, the Revelation of His message, the Hereafter, and recognition of moral and aesthetic values. It is this method or approach which believes in the existence of reason as a faculty capable of discovering, recognizing and understanding the facts, either directly through the senses and experiments, or indirectly by using sense-data as the preliminary knowledge and through it comprehending the more abstruse things.

This is the way of thinking recommended and emphasized by the Qur'an as well. This method is capable of offering a scientific and systematic understanding of all the phenomena of the universe (material as well as non-material) and of giving a comprehensive interpretation of this world, its beginning and creation. It is this method of thinking which can also reveal the significance of having belief in Allah, and in the things related to this belief like Revelation, Prophethood, the Hereafter, etc.

Thus a scientific evaluation of the two methods proves that the materialistic method is barren and incapable of explaining the creation of the universe and how it came out of nothing. This is because it restricts the movement of the thought by confining within the limits of

matter alone and has failed to explain convincingly how this material world came into being. It is this failure which has forced the materialists to preach atheism and deny the very existence of the Great Creator. In this way this short-sighted method has committed a great crime against humanity and pushed it to the edge of the precipice of perversion, corruption and utter misery.

SOURCES OF KNOWLEDGE

All knowledge and the sciences, whether divine or secular, are acquired by man through two sources:¹

1. The Senses:

Man acquires a great deal of knowledge and information through the senses which offer thousands of images and opens to him the doors of the material world. One gets a lot of sensory information through hearing, seeing, touching, tasting and smelling.

Human mind analyzes and explains these sensory images, finds their correlation, and draws further inferences from them.

2. Reason:

This is acquired by the mind through reasoning sensory knowledge. Scientific laws are inferred in this way. By knowing a number of details and reasoning them, we come to formulate general rules and laws. Our knowledge about the metals' expansibility by heat was formed after

1. *There are two other sources of knowledge: Revelation and inspiration, but these do not come within the purview of this study.*

observing several such occurrences. Similarly we got to know that 'weight = density x volume', or 'the relation of pressure to volume is reversal'. By following the same procedure we come to realize the facts like the existence of Allah and the prophethood of Mohammad (SAW).

These pieces of information prove the uniformity of the logic and of the scientific method in respect of both the natural and divine courses, provided they are properly and usefully applied. The students of theology and divinity use the same method and logic as used by the researchers in the fields of the natural, social and mathematical sciences; that is, they both depend on inferences and conclusions of the reason obtained through impressions, preliminaries and tangible effects.

KINDS OF KNOWLEDGE

We have said that reasoning is the course which we follow and according to which we organize our knowledge and thinking, in respect of the divine, natural and social matters, as it explains the existence of a thing in its own peculiar way. It is this faculty which enables us to divide our knowledge about nature, society, life and existence as a whole into two categories:

1. The Indispensible Intrinsic Knowledge:

This is self-evident and requires no proof and is accepted by man just as it occurs to him. The following are examples of this kind of knowledge: 'Contradictions do not agree', the law of 'Cause and Effect' and '**the Whole** is more than its Part'. Such self-evident information helps human mind in acquiring knowledge of a more complex type. When the mind handles a physical problem and tries to understand and explain why it happens, it starts from the principle of 'Cause and Effect'. When man thinks about the evolution of the world and tries to understand its origin, he follows the same principle. So, a preliminary piece of information, the correctness of which is definitely

known, is the starting point from which man proceeds to acquire deeper knowledge.

2. Speculative Knowledge:

This kind of knowledge needs to be proved before it is accepted by the mind. To this class belong the theories that say that a circle has 360 degrees; vitamin deficiency causes illness; water consists of oxygen and hydrogen; Mohammad (SAW) is Allah's apostle, and the Qur'an is a divine revelation. These and the like pieces of information are based on the preliminary intuitive information.

It is evident that the course of thinking plays a significant role in developing our scientific and cultural outlook as also in fixing the roots of our beliefs. So, it is imperative to know the course of Islamic thinking, keep to it and to make it the basis of all our mental activities. The natural, moral and social sciences and various branches of knowledge should all be subject to this method of thinking, so that our thoughts may not deviate from the right course and result in concepts which may not be sound and convincing.

MEANS OF RECOGNIZING ALLAH

Being inwardly conscious of the existence of Allah the Exalted, and searching for Him, are undeniable features of our nature.

«... فَطَرَتِ اللَّهُ النَّاسَ عَلَىهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ»

(الروم / ٣٠)

“... the nature made by Allah, in which He has made men. There is no altering (the laws) of Allah’s creation; that is the right religion, but most people do not know.”

Sura Rum (30 : 30)

«وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ»

(الاعراف / ١٧٢)

“And (remember) when your Lord brought forth from the children of Adam, from their backs, their descendants,

and made them bear witness against their own souls (saying): Am I not your Lord? They said: Yes! We bear witness. Lest (that was) you should say on the Day of Resurrection: Surely we were unaware of this?"

Sura A'raf (7 : 172)

But this natural instinct is always subject to falsification, and to being affected by the rust and mist of infidelity which prevents from seeing clearly and developing sound sensibility. In order to have this misty veil and rust removed from the face of this inborn urge and also to let it express freely its sound convictional inclinations, the help of reason is to be sought through strengthening this natural belief in the existence of the Great Creator whenever it is subjected to falsification or distortion by specious reasoning.

Thus, believing in the Creator has become a theoretical case that needs to be proved by way of systematic mental and physical efforts; and this had been the task of the prophets who came to develop man's mental faculties so that he may be able to think in a sound and rational way and, thus, be able to grasp the great supreme truth, namely, the correctness of his conviction in the existence of Allah.

There are three means of convincing man of the existence of Allah: Man's God-made nature; his reason and the prophets. The relationship between the roles of these three means is that of sequence. But for man's natural disposition, reason alone could have achieved very little. This inborn inclination is a natural predisposition deeply rooted within one's soul. And had it not been man's reasoning and orderly logical thinking, the prophets would

not have been able to perform their roles successfully. Again, had there been no prophet and divine message, the reason by itself would never have been able to recognize Allah well enough and discover the nature of the relationship between man and his Creator.

Imam Ali (A.S.) has very clearly described the inter-connection between the said three means of recognizing Allah:

“Messengers and prophets were sent because many people broke their promises given to Allah and went upon their words, forgot their duties and divine rights, began accepting others as their gods and worshipping them, because Satan had instigated them to give up the ways of Allah and to forsake His worship. Allah sent His apostles continuously, one after another, so that they may remind human beings of the duties which nature had cast upon them as part of the plan of their existence and in redemption of the pledges made by their souls in the spiritual world on the Day of Creation. These prophets were to draw the attention of humanity towards the blessings and bounties bestowed by Him, to convey His message to them, to teach them to intelligently and wisely use the treasures hidden in their intellects, and also to direct them to understand the manifestations as well as secrets of nature...”¹

So, we understand that having belief in Allah depends on one's intellect. The role of man's natural inclination is to prepare him to proceed in the right

1. "Nahjul – Balagha", Sermon No. 1.

direction while that of the prophets is to address the intellect and convince it through evidence and reasoning.

Therefore, belief in the existence of Allah is something that is to be proved and not to be traditionally accepted, nor to be acquired by following others blindly. One, in this case particularly, has to convince himself fully through his own observations and rational deductions. Islam is the religion of reason and certitude, not of blind obedience. This is why the Qur'an addresses the intellect and asks man to think about the kingdoms of the heaven and the earth:

«وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ»

(الجاثية / ١٣)

“And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.”

Sura Jathiya (45 : 13)

CAUSES OF INFIDELISM

Evidences proving the existence of Allah are numerous. They are as many as the living beings in this world; nay, they are actually innumerable, since everything in this universe is but a sign indicating His existence and His Oneness, and is a visible proof of His greatness. This is felt by a healthy conscience and comprehended by an alert and open mind. But the sick souls' devious thinking and dead conscience disregard everything and ignore the calls of the prophets and divine messengers and thus, remain unaffected by the light of knowledge. The luminous manifestations of this Oneness are hidden from their senses and, thus, they keep on wandering in the darkness of disbelief and lose their way in the labyrinths of scepticism and denial.

Should one attempt to trace the causes of infidelity and the origins of scepticism and disbelief in Allah the Exalted, one may soon be able to recognize the symptoms of this disease that has infected human life. These symptoms are as follows:

1. Twisted Mode of Thinking:

We have formerly explained that by mode we mean

the way of thinking, and on the soundness of its process depends the soundness of the conclusions it leads to. If the mode is straight and correct, its conclusions will also be sound and perfect. But if the mode is twisted or inaccurate, the conclusions will certainly be twisted and inaccurate, too. It is this way of thinking that creates atheism and denial of the Creator.

The infidels and sceptics want the existence of Allah to be proved by materialistic means otherwise they would reject Him and deny His existence.

Such people forget that the means they adopt can never make them recognize the presence of Allah the Exalted. Their way of thinking deals only with matter, its effects and its characteristics, such as movement, weight, density, etc... This type of negative thinking prevents them from knowing what is beyond matter and the Exalted Creator and His attributes are certainly above and beyond matter and its properties. Therefore, the scientific instruments and means used for studying matter and discovering its characteristics and secrets are of no use where fostering the belief in Allah's existence is concerned. It is true that we can take mercury, or protein, for example, and subject it to empirical methods in our laboratories and find out its characteristics and properties. But it is wrong to say that we can discover our faith in Allah in the same way as we find out the characteristics and the properties of matter and prove its existence.

This improper use of the rational faculty makes us commit a basic error and, consequently, leads us to scepticism and infidelity. Similarly, the primitive nations'

immaturity caused them to disbelieve in Allah and doubt His existence to such an extent that they asked their prophets to show Allah in person, without realizing the differences between the attributes of the Creator, which cannot be realized through such means and those of the creatures, which are visible and confined:

«وَأَذَقْتُمُ يَا مُوسَىٰ لَنُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنْظُرُونَ»

(البقرة / ٥٥)

“And when you said: O Moses! We will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.”

Sura Baqara (2:55)

Even in this modern age, when humanity has advanced scientifically, we find that perverted thinking comes to the same inevitable result, that is infidelity and denial of the existence of Allah, despite the fact that the deviators differ in their intellectual levels and degrees of knowledge and scientific means. We still see the infidels in this atomic age think, in the same way as their pagan ancestors used to think in the ancient times of ignorance and darkness. An example is Lenin, the philosopher of Communism, who admiringly refers to the atheist Greek philosopher, Heraclitus, accepting his idea that: “This only¹ world, created neither by god nor human, will remain

1. Meaning the living world and denying completely the hereafter.

for ever a kindled flame that burns and lasts according to certain laws.”

Praising this ancient unbeliever, Lenin the modern infidel says: “What a wonderful explanation of the principles of dialectical materialism.”¹ He not only accepted this deviated theory but regarded it as one of the fundamental principles of dialectical materialism, which is the communist way of explaining the origin of the universe, how it is organized and the laws that govern its functions and movements.

2. Deviation of the Soul:

This is the second cause of scepticism and atheism, concerning which the Qur'an says:

«فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ * وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ»
(الزل / ١٣ - ١٤)

**“So when Our clear signs came to them, they said:
This is mere magic.**

**And they denied them unjustly and proudly, though
their souls acknowledged them; consider, then how was the
end of the mischief-makers.”**

Sura Naml (27:13,14)

1. Stalin. “Dialectical Materialism”.

«وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَإِيَّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا
الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ»

(التوبة / ١٢٤ — ١٢٥)

And again:

“And whenever a ‘sura’ is revealed there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice. But as for those in whose hearts is a disease, it adds only uncleanness to their uncleanness, and they die while they are unbelievers.”

Sura Tawba (9:124,125)

This is because the deviation of the soul means its straying from its sound natural course and moving in the opposite direction which the Qur'an describes as, 'perversion', that is, wandering away from the right path. It is natural that when the human soul is afflicted with perversion, it tends to doubt all kinds of beliefs, principles and obligations, if they are not in harmony with its depraved thinking. A man with a sick soul full of complexities and disbeliefs not only tends to express them openly but makes them the basis of his life. So, when the erring soul discerns that the belief in Allah is a strong force of ideology and behaviour, which acts against its urges and tries to restrict its irresponsible conduct, it finds it convenient to stop believing in Allah and denies His very existence. Nevertheless it does feel His existence and

presence deep inside. This is what the Qur'an says in the following words:

«وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا...»

(النمل / ١٤)

“And they denied them unjustly and proudly, though their souls acknowledged them.”

Sura Naml (27: 14)

It denies Allah with spite and arrogance so that believing in Him may not hamper it in pursuing its improper desires and inclinations. That is why the Qur'an describes the souls of these arrogantly ignorant people as warped, perverted and diseased.

A good example of such a sick soul is to be found in the personality of Jean Paul Sartre, the founder of Existentialism, who maintained that by believing in God, man is deprived of his freedom, and on refusing to believe in God, man will be free to do whatever he likes.

Therefore due to these deviated theories, by their so-called philosophers, we find the disbelievers, advocating permissiveness and nihilism and degrading humanity itself, in order to justify their perverted behaviours, psychological complexes and unhealthy desires. This is the prime reason that criminal and abnormal behaviour has become the distinguishing characteristic of the societies that do not believe in Allah.

THE CREATOR OF THE UNIVERSE

In conducting an argument with the disbelievers, such as the communists, the atheists, the materialists and others who deny the existence of the great Creator, it is necessary to follow a concretely scientific course, backed by logical proofs and rational evidences depending on:

1. Self-evident axioms which are accepted by everybody, such as: 'Cause and Effect'; 'Impossibility of Succession'; 'Impossibility of Turn'; 'Contradictions do not agree' and etc.

2. Sensory and empirical proofs and observations with which we are well-provided by the sciences and human researches and which affirm the unchanging intellectual facts which can be used to refute the explanations offered by the disbelievers regarding the origin and functioning of the universe and such other things.

CONFIRMATORY PROOFS

The question of the origin of the world has always been a cause of dispute and difference in human thought, culture, legislation and life values. The short-sighted materialism, with its peculiar philosophy and ideological standards, believes that the world is ancient and pre-eternal with no beginning and no end, and therefore, it needed no Creator.

This philosophy gives to the world itself the eternal attributes of the Creator, both in matter and laws. So, this theory denies the existence of the Creator and propagates disbelief in Him. In the past this absurd theory was preached by a group of infidel Greek philosophers and now the contemporary Communists and a class of Western philosophers, are its champions.

All the intellectual evidences prove the falsehood and absurdity of this viewpoint. It is an undoubted fact that every substance in this world is composed of matter and has a form and also that every composite is 'original'¹ because the parts from which it is composed must be older than the composite itself and therefore, its creation is a

1. Original = not previously known. So, whatever is preceded by 'nothingness' is entirely original.

later occurrence. And these parts, (the image and the matter) are themselves 'originals', as the origin of the matter is energy, which again is 'original', because it is mobile, and whatever is mobile is changeable and whatever is changeable is 'original'.

An image is composed of matter, because image is actually a geometrical form of the matter and its existence is inseparable from the existence of another 'original'. That is, a mobile substance is preceded by different states of instability and is subject to external effects that change its state into another state – a fact which denies it the state of pre-eternal existence; in other words, its existence is preceded by another existence – that of Allah the Exalted.

Thus, we can safely conclude that the world is entirely 'original', as it is composed of matter and image, and is mobile and ever-changing.

Such being the case, it has to have an originator (Creator), since it is evident that behind every origin there must be an innovator (an outside cause). This innovator (Creator) must be self-existent, that is, its existence must be independent of external ingredients and forces.

This can be proved by classifying all the things that come to our mind, or are imagined by us, in respect of their actuality, within either of the following two states:

1. Impossible Beings:

These are the imaginary things that do not exist outside our imaginations, like the existence of two contraries at the same time, that is the existence and non-

existence of a thing simultaneously, which is impossible; or the existence of a thing without there being any cause for its existence, like the existence of sound without its source of origin; or of a moving object without a mover.

2. Possible Beings:

This is true of everything whose relation to being is equal to its relation to non-being. It is not nearer to existence than to non-existence, nor nearer to non-existence than to existence. For it, it is as possible to exist, as not to exist. It may exist and may not. Its existence or non-existence requires a cause suited to either of the two possibilities.

The entire universe, with its past happenings and whatever future events yet to happen, falls within the 'possible' category. All the details and the events of the world come under this category, and every single fraction of its 'facts' – such as man, the sun, the moon and etc. – was a 'possible being' before the occurrence of its cause. When their relevant natural causes occurred, they stepped out of possibility into the reality of existence. This is just like the case of a chair, a book or a piece of drawing before its coming into existence. Before they were made, they were facts possible to exist or not to exist, depending upon the circumstances. But when their relevant causes occurred – the carpenter, the writer and the artist – those images came out of the state of possibility into the state of existence and became actual realities.

Similar is the case of the universe which is a

collection of events with a series of interlinked causes and effects. Everything in this world is a cause for something else and at the same time, is the effect (the result) of a preceding cause. So, the whole universe, including energy, particles of the atom, the planets and the entire existence, have passed through the same stages as the chair, the book and the drawing. Every single object of this world has passed through the same stage; gradually coming into existence, each of them giving birth to something else, until the process of creation reached its present complete form – a conglomeration of ‘possibles’, which, as already said, do not enter the state of ‘existence’ without there being a cause for that in each individual case. Without this cause they will continue to remain as ‘possibles’ and may never come to exist – as illustrated by the cases of a book, a chair and a piece of drawing. So, the ‘possible’ has certain merits and attributes which are:

a. Its equal relation to existence and to non-existence. It will exist if its cause exists and it will not exist if its cause does not exist. Its existence or non-existence depends on the existence or non-existence of its cause.

b. Transforming the ‘possible’ into actual existence needs a cause, which, within the frame of nature, has to be a natural one, as in the case of all the beings such as mankind, the animals, the plants, the events, and even human actions. This is so because the construction of the world is based on possible causes and possible effects. They all need naturally linked causes. Now, this succession of causes and effects cannot go on indefinitely; the impossibility of such a situation is quite obvious. For the existence of all the ‘possibles’ there must be a ‘Primal

Cause', in other words, the 'Necessary Being' – that is, something which is self-existent and self-dependent and which is the ultimate answer. This can be explained thus: Suppose if we ask somebody wearing a wet dress how it got wet; he may reply that he sat on a wet carpet. This makes us ask him, how the carpet got wet, and he answers, due to spilling of water. This final answer would be satisfactory as no one in his senses would question the wetness of the water, since water itself, is the ultimate source of wetness. In this way the self-existent or the Necessary Being, (Allah the Exalted) would be the last answer, as He is the 'Cause' of all causes:

«هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ»

(الحديد / ٣)

“He is the First and the Last, and the Ascendant (over all) and the Knower of hidden things and He is Cognizant of all things.”

Sura Hadid (57:3)

Thus we come to recognize the One who is self-existent as the primal cause explaining all the 'possibles'. This, as we know, has been reached to by intellectual sorting of the two perceptibles discussed above.

This 'First Cause' that explains the world is what we call the self-existent, or 'the Necessary Being', who is Allah the Exalted. Therefore the perceptibles can be classified as follows, by adding the 'Necessary Being' as the last and the

most important perceptible:

1. Impossible Beings
2. Possible Beings
3. Necessary Being

In this way we come to a concomitant intellectual conclusion, which says that the universe is a possible being, and hence its need for a Creator, Allah, the Necessary Being.

The second proof that refutes the atheists' argument against the existence of the Creator is the 'Empirical Proof'. This proof has been used to counter their explanations concerning the order of the universe, its formation, construction and components of matter, life, thought, etc. The atheists explain the order of the universe as to be accidental; something that happened at random. They deny the fact that this universe is founded on the basis of order and a strictly pre-planned scheme. But the scientific conclusions obtained by the scholars and researchers in the fields of physics, psychology and biology, refute the atheists' suppositions, and prove that everything in this universe has been created with astonishingly minute organizational accuracy and strictly measured calculations that defies the most advanced human intellects. So, how could matter alone could be the cause of creation, unless there is some powerful force behind it. These empirical proofs and scientific studies have decisively rejected the absurd suggestions of the atheists' theory. The creation of the electrons, neutrons and etc., with their marvellous energies, the creation of the human being endowed with intellect and classified into male and female sexes, the correlation between the living

beings and the conditions of life on the earth in respect of temperature, pressure, gravity, proportion of the air element, sunshine, the shape of the earth and its distance from the sun, as also its movement and rotation, etc., are all running according to fixed laws that speak of a perfect order, regularity and intelligent calculations.

The Earth is elliptical in shape, that is, it is not quite spherical. So, the Poles are nearer to the centre of the earth than a town on the Equator. Hence, the force of gravity at the Poles is more powerful than it is at the Equator and consequently, the waters are pulled from the Equator towards the Poles, but the increased centrifugal force at the Equator attracts the waters from the Poles back again to the Equator. As a result of these two equipoised forces; the force of attraction and the centrifugal force caused by the earth's axial rotation, in respect of the sliding of the oceans towards the Poles and the Equator, the waters are justly distributed, as otherwise whatever is in the middle of the earth would be inundated with water. This is so ordained by Allah the Almighty who says:

«وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خِزَانَتُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ»

(الحجر / ٢١)

“And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.”

Sura Hijr (15:21)

If the earth had been revolving on its axis quicker than its present speed, all the buildings would have been destroyed, and their debris scattered through the space under the impact of the centrifugal force caused by the earth's faster rotation – in the same way as when the string of a sling snaps in the hand of a child while being rotated.

Similarly if the earth were to revolve on its axis slower than its usual speed, say one revolution every 100 hours instead of the normal revolution every 24 hours, all life on earth including animals and plants would perish. In this situation one hemisphere would remain exposed to sunshine for a long time and whatever is there on it of germs, animals and plants will be destroyed by the devastating heat of the sun¹..... or if the crust of the earth had been thicker by a few feet, it would have totally absorbed the carbon dioxide and the oxygen and thus exterminate all life.

Similarly, if the sun had given only half of its present radiation, we would have been frozen to death; whereas, if it had increased it by half, we would have been turned into ashes instantaneously.

If the moon had been at a distance of 20,000 miles instead of the present distance, or if the moon of Mars had been 60,000 miles away from it, then the tides would have been so high that the earth would have been inundated twice a day by a mighty torrent capable of moving the mountains from their places.

1. Amin, Ahmad, "*At Takamulu fil Islam*". Vol. 2, P. 41.

Or if the water of the oceans had been fresh, not salty as it is, it would have become putrid and life in the sea would have thus become impossible, because it is the salt which prevents the water from putrefying. And, had it not been for the chlorine which reacts on sodium, there would have been no salt and consequently no life.

Or if the electrons had been stuck to the protons inside the atom, and the atoms had been stuck together leaving no space in between, then the earth would have been no bigger than an egg..... etc.¹

These scientific examples are concrete proofs manifesting the order of nature and matter, and their coordinated relations to life, in a way that confirms the existence of the will, the wisdom and the measured and strict calculation and positively rejects accidentalism, since blind accident and anarchy could never produce so orderly an universe, with its precise laws, which if broken would cause the universe to perish. There is no better proof for this than that of the nuclear energy, whose misuse causes destructive explosions.

As to the explanation given by the advocates of the accidental theory regarding the organization of life and the animate matter, it is no less absurd and whimsical, since life, will and action are the qualities which matter does not possess by itself, and it is not within its power to produce them either. Rather it is in need of someone who has these qualities and has the power to pass them on to it.

According to the scientists, protein is one of the basic

1. Saeed Hawwa "Allah Jal-la Jalaluh", P. 40.

compounds in all the living cells. It is composed of five elements; carbon, hydrogen, nitrogen, oxygen and sulphur. The number of atoms in a molecule of protein amounts to 40,000. Now, since there are in nature some 100 chemical elements, dispersed chaotically, imagine the impossibility of making the said 5 elements come together to make a single molecule of protein. Think of the quantity of material that should be continually mixed to produce this single molecule and also the period of time required to make the atoms of this molecule to react.

The Swiss mathematician, Charles Eugene-Jay, trying to calculate these factors, found that the accidental chance for such a reaction producing one molecule of protein is 1 to 10^{160} , which makes a figure that cannot be told by tongue, nor written in words; while the quantity of materials required for this reaction amounts to millions of times of the capacity of this universe. Another scholar says that this process requires us to imagine a volume of material, a million times bigger than Einstein's Universe.

As regards the period of time required for this molecule to accidentally form on earth, it can be gauged by raising number 10 to the power of 243, and that would give the needed number of years.

These proteins are the lengthy procedure of amino acids, perhaps time immemorial. So just imagine how the atoms of this molecule would coalesce! If they coalesce in any other way, they will not be suitable for life; they may even change into toxins. The British Scientist, G.B. Litz, calculating the procedure in which the atoms of a simple protein molecule may compose concluded that the chance

of an accident was in millions (10)⁴⁸. Therefore, it is intellectually impossible to imagine and believe that all these accidents could have happened to form a single molecule of protein.

This should make us realize that the accidental theory is no more than a myth and illusion which has to be rejected by one's scientific outlook and common-sense alongwith the theory that maintains that matter is ancient and pre-eternal.

Consequently, there are two explanations that can be offered to explain the creation of the universe:

1. The universe is ancient, has neither a beginning nor an end, nor has it a Creator: We have already examined the falsity of this theory. It has already been demonstrated that the universe is 'original', and every original is in need of an inventor. And as the universe is a 'Possible Being', it has to have a cause. The weakness of the accidental theory of the formation of the universe has also been pointed out. It is fully understood that the creation of the world and organizing it both require power, will, wisdom, knowledge and managerial talents. The geologists claim to calculate the age of the earth, the sun, the moon and other planets by radiation changes and solar spectrum. Now, as the earth has an age, it must have come into existence at its zero time.

2. There remains the second explanation which based on perception, maintains that for every effect there is a cause, and for every act of creation there must be a creator. It has also been proved that the world is a 'Possible Being', that is, something that could exist and does exist. But to

come into existence it needed a self-existent cause.

Here we should observe an important basic principle: The cause should be richer in itself and in its attributes than its effect, because the effect derives its being from its cause. Thus, the world is an effect and derives its being from its cause that is its Creator. So, whatever signs of power, knowledge, wisdom, will and organization we discern in the beings, are all the emanations of their cause; the cause of their existence. This cause, then should possess all those attributes which have been bestowed on this world. It is therefore, quite clear that this world needed a Creator for its coming into existence as also for its continuation till its predetermined end.

THE NECESSITY OF RECOGNIZING ALLAH

“The first step of faith is to accept, understand and realize Him. The perfection of understanding lies in conviction and confirmation and the true way of conviction is to sincerely believe that there is no god but He. The correct form of belief in His Unity is to realize that He is so absolutely pure and above nature that nothing can be added to, or subtracted from, His Being.”

Imam Ali, 'Nahjul Balagha'

The belief in Allah is the base of Islam, the axis of religious thinking, and the way to man's salvation and happiness in the hereafter as in this world. Therefore, recognizing Him becomes a necessity, because it is the way to worship Him and to accept His envoys and laws. So it is necessary for mankind to acknowledge the Creator through proved certainties, as believing in Allah must be based on convincing self-evident proofs. It is unacceptable to follow in the wake of the others, as is done in respect of ritual teachings and legislative laws. Since believing in Allah is the basis of Islam, the creeping of doubt, the weakness of faith and the absence of real knowledge of Allah the Exalted make man's relation to Him dubious and infirm. Thus, man would not be able to form a pure monotheist belief free from ignorance and deflexion, nor

would he able to build sound relations with Allah the Exalted, nor can he conduct his life according to His divine and just laws. In fact, his belief would be exposed to doubt, deviation and even apostasy. The spread of atheism, communism, capitalism, existentialism and secularism was possible, only because of the vague concept of Allah and the obscure vision of His Oneness, which was all due to the habit of taking faith for granted without applying rational judgement and understanding, as required.

«لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ»
(التوبة / ١١٠)

“The building which they have built will ever continue to be a source of disquiet in their hearts, except their hearts get cut into pieces; and Allah is Knowing, Wise.”

Sura Tawba (9:110)

«لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ * بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ»
(الدخان / ٨ - ٩)

“There is no god but He; He gives life and causes death, your Lord and Lord of your fore-fathers. Nay, they are in doubt, they play.”

Sura Dukhan (44:8,9)

Therefore, we have to fortify our thought and bring up our children and new generations in such a way as to make them understand our belief in Him through comprehension, scientific examination and intellectual satisfaction; to protect our Islamic nation, civilization and culture against ideological invasions and clandestine infiltration by alien concepts.

RECOGNITION OF ALLAH AND ITS IMPACT ON HUMAN LIFE

No other thing has such an important impact on the life of a human being, as recognizing Allah and believing in Him. It is through this recognition that man achieves salvation, straightens his conduct and organizes his life. The prevalence of social tragedies, the spiritual sufferings, and the abnormal behaviours can be explained by nothing except by mankind's ignorance of Allah the Exalted, and disbelief in Him.

So, the first step on the road of conviction and salvation is to recognize Allah the Exalted, to realize His omnipresent existence, His attributes and His relation with His creation. Whoever recognizes Allah as He deserves to be recognized and believes in His messengers and laws, feels the urge to worship Him as He deserves to be worshipped. Also whoever realizes Allah's greatness finds His creatures small in His eyes. This recognition undoubtedly produces many spiritual, intellectual and devotional effects. When one recognizes Allah the

Exalted, one finds comfort and peace of mind and thus gets rid of anxiety, mental conflict, confusion and disorder. This is so because one realizes that there is a Compassionate, Merciful, Just and Wise Creator Who loves him and takes care of him, and that all the affairs, events and happenings are carried out according to His divine Will and Decree. So, realizing all this, one feels contented, leading a serene and composed life and developing a cohesive personality. Thus, those who recognize Allah proceed towards Him with sincerity and with conviction, because they have recognized their true Lord.

«إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ»

(فاطر / ٢٨)

“... only those of His servants, who have knowledge, fear Allah...”

Sura Fatir (35:28)

«وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ»

(المائدة / ٨٣)

“And when they hear what has been revealed to the Apostle, you will see their eyes overflowing with tears because of their recognition of the truth. They say: Our Lord, we believe so, inscribe us among the witnesses (of truth).”

Sura Ma'ida (5:83)

This recognition not only affects the individual and his inclinations, but it also has a profound effect on the behaviour of the entire society. Those who deservedly recognize Allah feel that He is with them watching and taking account of their deeds. This feeling makes our conscience act as an observer and prevents¹ us from committing crimes and acting against the divine laws, as well as from being unjust and aggressive. This is why the Qur'an exhorts man to recognize Allah and to contemplate His creation. It praises those who know and reflect:

«الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ»
(آل عمران / ١٩١)

“Those who remember Allah standing, sitting and reclining, and meditate on the creation of the heavens and the earth: Our Lord; Thou has not created this in vain! Glory be to Thee; save us then from the doom of fire.”

Sura Aal-Imran (3:191)

Through recognition alone, sincere obedience to Allah can be rendered, the soul purified and the life of the individual and the society made free from injustice, crime and sin.

THE FUNDAMENTALS OF ISLAMIC IDEOLOGY

Islamic Ideology is a collection of ideas and concepts related to life and the universe, and attempts to answer the following questions of the human mind:

How was this universe brought into being?

Did it have a beginning?

Has it an end?

Has it a Creator?

These and similar questions and certain secondary questions too, constitute a basic problem for the human thought. One's ideology, or belief, should provide the answers. Ours is based on belief in the Unity of Allah.

It believes in the existence of a single Creator who has all the attributes of perfection but none of deficiency. He originated this universe, which depends on Him and is in continual need of Him.

The Islamic Belief is based on the five fundamentals:

- 1) At-Tawheed = Oneness of Allah.
- 2) Al-'Adl = Justice (of Allah)
- 3) An-Nubowah = Prophethood.
- 4) Al-Imamah = Leadership of the Muslims.
- 5) Al-Ma'ad = the Day of Judgement.

We shall try by 'Allah's will' to explain each one of these ideological roots and their importance in human life. As is clear from the title of this study we will explain 'Tawheed' or the Oneness of Allah which is the first of the five fundamentals. The other four principles are outside the scope of our present booklet, 'God willing' we will try to present the other four principles in due course.

‘TAWHEED’

(The Oneness of Allah)

Belief in Allah, the One and the Only, is the principal foundation of the Islamic faith, thought and conduct. ‘Tawheed’ is both a belief and a way of life; it is not just a mere idea void of meaning and practical effect on human behaviour.

A muslim believes that the Creator of the universe, mankind and life is the One to Whom all the attributes of perfection are ascribed, and Who is above all the attributes of imperfection. There is nothing like Him, He is Omnipotent and Omnipresent. His is all the creation and under His supreme command. A muslim believes that faith in one God nourishes in man the sense of servitude to Him alone, frees him from the fear and bondage of the tyrants and from obeying the unjust commands of the wrong doers and directs him towards the ultimate good and the ‘Absolute Perfection’. A true muslim, since he believes that the One Whom he loves, worships and proceeds to, is characterized by the most perfect attributes such as justice, mercy, truth, forgiveness, etc., tries to embody these attributes himself, attempts to acquire them, and moulds

his daily life and behaviour accordingly.

Believing in 'Tawheed' cannot be true and genuine and free from deficiency, unless a muslim considers Allah as One in everything, especially in the following matters:

a. Unifying Him in Himself:

This, in fact, is the starting point of 'Tawheed', on whose basis is erected the entire edifice of belief. A muslim believes that Allah is One and Unique by Himself, has no likeness, nor resemblance to any of His creatures and that no thought can encompass or embrace Him. He has described Himself thus:

«لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ»

(الشورى / ١١)

“....nothing is like unto Him and He is the Hearing, the Seeing.”

Sura Shura (42:11)^١

Imam Ali, the Commander of the Believers, describes the concept of Tawheed, that is, the Oneness of Allah, in the following words: ***“The Unity of Allah is never to imagine Him, and Justness is never to suspect Him.”*** In other words, being sincere in acknowledging the Oneness of Allah means refraining from imagining any likeness between Him and His creatures since the human mind can imagine only what is finite and imaginable, while Allah the Exalted is beyond the reach of imagination.

b. Unifying Him in His Attributes:

Believing in the Unity of Allah in Himself, leads to believing in unifying Him in His attributes, since they are exclusively His, and no one shares them with Him. To Him alone may we attribute Richness, Omniscience, Omnipotence, Will, etc. and that is why His are the best names, as He says:

«وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ»

(الاعراف / ١٨٠)

***“Allah’s are the best names, invoke Him by them,
and leave the company of those who blaspheme His names;
They shall be recompensed for what they did.”***

Sura A’raf (7:180)

«إِلَهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ»

(طه / ٨)

***“Allah – there is no god but He; His are the very best
names.”***

Sura Taha (20:8)

The human mind is incapable of compassing His attributes, as it is also incapable of compassing Allah Himself. This is because His attributes are absolute, while the human mind is finite, and it is obvious that the finite

cannot encircle the infinite. It is in this sequence that Imam As-Sadiq (AS) explains: ***“Allahu-Akbar’ means, Allah is Greater than anything which can be described”***

Moreover, we must realize that Allah’s attributes are different from those of His creatures. We do describe a man as to be learned, strong, capable, wishing, hearing, seeing; and we also describe Allah likewise using the same phrases. But we must know that Allah’s Knowledge, Power, Presence, Hearing, Seeing, etc. are not in any way to be imagined as those of a human being. We use these common verbal descriptions just because we do not have appropriate words to express what we wish to or what we mean. As a matter of fact, we discern the effects of Allah’s Knowledge, Life, Power and Will in His creatures and try to describe them and name them, but we describe Allah as to be All-knowing, All-powerful. etc. using the same vocabulary which we use to name human attributes. So, we have to remember that it is a question of mere verbal naming, as there can actually be no resemblance between the attributes of Allah and those of humans. We will try to explain them later on.

C. Unifying Him in His Deeds:

As Allah is unified in Himself, so is He in His deeds, because a deed is a sign of one’s prowess and as Allah Himself is One, His deeds are also to be regarded as representing His uniqueness, since none other than Him is capable of performing them. It is He alone Who creates, sustains, brings death, has all the good in His hands and is able to do everything. The entire world and whatever

happens therein of events and happenings and whatever befalls man of divine destiny, death and life, are, as we believe, actuated by Allah's will alone, and that no one has a free hand in the universe and life save Him, nor anything can happen without His permission.

A feeling of comfort and a sense of confidence are produced in our hearts when we realize that every single act – such as that of creating, sustaining, inflicting death, or bestowing life etc., – is done by Allah alone, and it is only He, Who actuates things as He wills. No one can take away from us what He has allocated nor any one can affect our lives contrary to what He has ordained.

This belief frees us from fears and complexes, from servile submission to the will of the despots and from the timid approval of the tyrants' deeds out of the fear of being subjected to torture and death or of losing worldly benefits..

d. Unifying Allah in worship:

Perfect unification means to be sincere to Him and worship is an expression of true servitude and sincerence to Allah alone. Worship is a term that covers all utterances, acts and feelings of man through which he tries to express his devotion to Allah alone with a view of getting closer to Him.

So, one's life should be controlled and organized according to Allah's commands regarding what is allowed and what is prohibited, so that one's devotion may be to Him alone and be a confirmation of His Oneness. The divine laws and messages all exhort man to serve Him alone (not the tyrants or one's own desires) and prescribe

the way of worshipping Allah. Man will not be a believer in Allah's Oneness unless he exclusively and sincerely worships Him, obeys His commands truly and refuses to submit to any power other than Allah's.

So, unifying Him in worship does not mean just to kneel and prostrate before Him, or to just perform the routine obligations of praying, fasting and pilgrimage. Actually devotion to Allah is a way of life, a system of behaviour, a method of thinking and a style of building up the individual and the society, comprising all aspects of man's activities – his belief, emotions and feelings, the laws and regulations observed by him and his social relations. The one who substitutes the man-made laws for the divine ones, is obviously not submitting to Allah's servitude, and is instead disobeying Allah, and thus anyone who obeys these man-made legislations, which contradict the divine laws of Allah is actually doubting His Unity.

«وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ»

(البقرة / ٤٤)

“... And whoever did not judge by what Allah revealed, those are they that are the unbelievers.”

Sura Ma'ida (5:44)

Likewise is the one who bears a political or social idea or theory that is opposed to the Islamic law and its directives.

Imam As-Sadiq(As) was asked about the meaning of the following verse:

«اتَّخَذُوا أَوْلِيَاءَهُمْ دُونِ اللَّهِ...»

(التوبة / ٣١)

“They have taken as Lords, besides Allah, their

rabbis and their monks...”

Sura Tawba (9: 31)

He said: ***By Allah, they did not worship them but they (the rabbis and monks) allowed what had been forbidden, and forbade what had been allowed and the people blindly followed them (worshipped) .”***

Imam As-Sadiq (As) explaining what it means to worship others besides Allah, said that whosoever enacts a law or preaches a principle contrary to Allah's commands, and whosoever obeys and follows it (that law) is actually worshipping not Allah but someone else. So, the true unification of Allah cannot be effected without complete faith in Him and holding the belief that to enjoin and to forbid, are Allah's alone:

«أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ» (الاعراف / ٥٤)

“.... His is the creation and the command; blessed is Allah, the Lord of the worlds.”

Sura A'raf (7:54)

That is, His are creation, legislation and commandments and there can be no real devotion without complete freedom from servitude to the tyrants, from the domination of the desires which disturb the purity of being sincere to Allah alone and also from being governed by one's whims and base instincts.

We thus see how close the ties are, that connect one's belief to the divine commandments on the one hand and on the other to the building of human life and civilization. It is therefore necessary that one should always observe the relation between believing in Allah and human character, personality and way of life.

KINDS OF ATTRIBUTES

Allah's attributes can be divided into two categories; those befitting Him called 'Positive' and those which are below His high dignity, called 'Negative'.

POSITIVE ATTRIBUTES

These are known as 'Sifaat-ath-Thubuttiya' and positively ascribe beauty and perfection towards Allah. Though they are many, we will mention here only the eight attributes which are regarded as the general ones. These are the attributes of beauty and perfection, whose manifestation can be discerned and recognized in Allah's creatures:

1. 'Al – Qadir' (Omnipotent):

Everything in this universe, such as energy, matter, image, law, life, intellect, order, continuation, etc. are all clear proofs of the Omnipotence or Power of the Great Creator. This universe is an artistic piece, wonderful in its creation, beauty and order. It is like a machine that is running with utmost regularity and accuracy. All the

diverse and numerous kinds of creatures in the depths of the oceans, in the cosmic space and on this earth; the human beings, the animals, the plants, of diverse shapes, colours, tastes, etc., all are profound and explicit evidences of the ability of the Creator and His Greatness:

«اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأُمُورَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ
يَلْقَاءَ رَبَّكُمْ تُوقِنُونَ * وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا
وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ * وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ
وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى
بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ»

(الرعد / ٢ - ٤)

“Allah is He Who raised the heavens without any pillars visible, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course according to a fixed time; He regulates the affair, making clear the signs, that you may be certain of meeting your Lord. And He it is Who spread out the earth and made it in firm mountains and rivers, and every fruit He made through pairing of two principles (male and female). He makes the night cover the day; most surely there are signs in this for people who reflect. And on the earth there are tracts side by side and gardens of grapes and corn and date palms having one root (others) having distinct roots - they are watered with the same water, and We make some

of them excel others in fruit; most surely there are signs in this for people who understand.”

Sura Ra'ad (13: 2 – 4)

«فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ * أَنَّا صَبَبْنَا الْمَاءَ صَبًّا * ثُمَّ شَقَقْنَا
الْأَرْضَ شَقًّا * فَأَنبَتْنَا فِيهَا حَبًّا * وَعَيْنًا وَقَضْبًا * وَزَيْتُونًا وَنَخْلًا *
وَحَدَائِقَ غُلْبًا * وَفَاكِهَةً وَأَبًّا * مَتَاعًا لَّكُمْ وَلِإِنْعَامِكُمْ»

(عيس / ٢٤ - ٣٢)

“Then let man look to his food, We pour down water in abundance, Then We cleave the earth, cleaving (it) asunder, Then We cause to grow therein the grain, And grapes and clover, And the olive and the palm, And dense gardens, And fruits and herbage, Provision for you and your cattle.”

Sura Abasa (80: 24 – 32)

So, it should be quite easy for any sane and sensible thinker to recognize the greatness of Allah the Exalted, if he seriously contemplates the wonderful and artistic picture of the world of nature, of human beings and of animals, or even if he tries to think about his own foods and drinks, so profoundly expressed in the above verses.

A close look at our table laden with a variety of dishes like say; meat, apples, rice, dates, bread, onions, oranges, milk, beans etc..., each having a different colour, taste, smell, and a little thought about their nutritive qualities will be sufficient to make us realize the greatness of this Great Creator Who arranged this beautiful and

wonderful tableau, and brought this novel variety out of the base soil of the earth. Each of these facts signify Allah's Greatness and Might. Does not the soil change, through astonishing reactions, into materials like sugar, starch, protein, fat, vitamins, colours, perfumes, smells, etc? Are they not then received by the human body - a unique and sophisticated factory - where they are digested and turned, by certain enzymes, into a nourishment sustaining the body, while the useless waste is ejected? This wonderful system is a challenge even to the most educated minds, the most sophisticated computers and scientific laboratories. These elements once inside the body are changed into energy and cells of flesh, fat, bone, hair, nails, into digestive enzymes and glandular secretions, etc. So, glory and praise be to Allah, the Wise Creator.

Before concluding these brief notes on the manifestations of the divine power, we should remember that His Power is infinite. He has the power to do whatever a human mind conceives, as also whatever is beyond imagination of the created mind. His Power is equal in respect to all the possibles. His ability to create the universe and to destroy it is equal to His ability to create an atom and to destroy it, because His Power is absolute and unlimited, and is the same in respect of all things.

By acknowledging Allah's absolute power, we also come to know that He is above needs and exigencies. He is never compelled to do a certain thing, nor is He in need of anything. His Wisdom and Power choose the 'when', the 'how' and the 'shape' of the world which He has created. It was He Who gave a system to this universe after creating it, and made every part of it, the earth, the sun, the moon, the

human beings, the animals, the plants etc.. He created and gave it a form when He wished. It was He Who chose its form, features, position and suitable properties. So, it is He alone Who has the ability to choose as He wills.

«وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ...»

(القمر / ٦٨)

“And your Lord creates and chooses whom He pleases...”

Sura Qasas (28:68)

In other words He, the Exalted, has the will to do or not to do.

If we wish to know the philosophic conclusion of our belief in this ideological truth, and how far it is related to the explanation of the existence of this world and its creation, we must formulate the following question and provide its answer:

Was the creation of the universe inevitable, and was the Creator bound to bring it into existence? That is, was it an imposed job or a necessity that the Creator could do nothing about it, as the deflected say? Or the task of creating the universe or not creating it, was something solely to be chosen and willed by the Exalted Creator alone, since it is He, Who has the Power to create or not – which means it was possible for the world not to exist at all, as it was possible to be created as it was?

The answer to this would be:-

The world and whatever there is in it and related to it, such as matter, image, laws, events and things of diverse

forms, ways and times of their appearances, are realities that took place according to the divine choice and will, and as already mentioned, the world thus came into existence. A long time has passed since the world came into existence. It has a limited age, and its existence was neither inevitable nor is it eternal, as otherwise its existence could not be delayed for ages whose exact duration only Allah knows. The world was willed by the Creator of this universe and its 'when' and 'how' were determined by Him. Allah is free to manage things as He wishes – a fact which means that everyone of us is indebted to His divine choice which had brought the world into existence and created us also, otherwise none of us would have been existing. So, we have to thank and praise Allah the Exalted for creating us and for not leaving us in the state of nothingness, and for enabling us to enjoy the blessings of life, as also for promising us the blessings of the hereafter if we follow His laws and the light sent through His Prophet, Mohammad (SAW).

2. 'Al – Alim' (Omniscient):-

The second great attribute ascribed to Allah is that He is Omniscient; meaning the possessor of infinite knowledge. As we believe in Tawheed, we must also believe that His knowledge is different from human knowledge; in other words it is infinite.

The differences between divine knowledge and human knowledge are stated below:

a. Divine knowledge is spontaneous, self-knowing and omniscient; while that of the human beings is acquired and confined in scope.

b. Human knowledge passes through two stages: The stage of imagining and the stage of believing. It involves mental images of his mind, and his judgement of these images. In contrast, divine knowledge is above all that, as His Knowledge is the very presence of the things and He is All-knowing.

c. Human knowledge moves from the known to the unknown, that is, man discovers the-unknown by studying the known. While Divine Knowledge does not depend upon thinking, because there is nothing unknown to Him to be learnt or discovered by way of primary scientific methods as is the case with human knowledge. The knowledge of Allah the Exalted means the very presence of the things before Him, whereas human knowledge is acquired by means of things which may not all be actually present before him.

d. Allah's knowledge is the same and unvaried (i. e. remains equal in respect to all beings). His knowledge of the microscopic beings in the depths of the oceans is similar to His knowledge of the planets and big galaxies and of the horizons of the skies. Against this man's knowledge is varied and of different degrees. Human knowledge of a problem may be better or worse than the knowledge of another problem because it is acquired, limited and graded.

«وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالٍ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ»

(يونس / ٦١)

“And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Qur’an nor do you do any work but We are witness over you when you are engaged therein, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater but it is in a clear book.”

Sura Yunus (10:61)

This leads us to believe that what has come to us of teachings, laws and decrees is but the apostles’ disclosure of Allah’s knowledge which encompasses every small and big affair that is connected to human mind, soul, body and society. He is the Knower of the laws and systems best suited for reforming mankind. Whatever positive laws and regulations framed by man are but imaginary phantasms that do not express any scientific truth, nor are they related to any of the real human interests. That is why the Qur’an wisely draws our attention to this fact, saying:

«ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ»

(الحانية / ١٨)

“Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.”

Sura Jathiya (45:18).

And, another important fact about Allah’s infinite knowledge is, He the Omniscient alone knows the unseen

and this self-knowledge is confined to Himself only.

«عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا»

(الجن / ٢٦)

“The Knower of the unseen, and He does not reveal His secrets to any.”

Sura Jinn (72: 26)

Therefore regarding the Prophet's (SAW) information about things and events to happen in the future, they were taught to the Prophet (SAW) only by Allah. Similar is the knowledge of the Imams (AS) of the Household of the Prophet (SAW) about the unseen. As regarding the scientific forecasts given to us by the observatories, these are not entirely certain, nor they can be described as part of the unseen knowledge. They are common experiences and acts of inferences based on preliminary information leading to foretelling.

3. ‘Al-Irada’ (Will):

The third attribute of perfection is that Allah has His own Will and discretion and does not do **anything** under compulsion. The ‘Will’, in respect to Allah **the Exalted**, means that there is a motive for His action, **as He knows** what usefulness that action has for the **creatures**. It means that He acts out of ‘Will’ and choice. He **knew** the good and the useful, so He ‘Willed’ to create it and bring it into existence. Hence His creation of the universe, mankind, life and all the other beings, as well as His actualization of

events, sending of the Prophets and ordaining the laws. Likewise He enjoined man to do certain acts, because He knew its beneficial effects on humanity. He forbade certain things and asked mankind to refrain from them, as He knew them to be harmful and corruptive.

Allah's 'Will' is of two kinds, according to its (ensuing) effects:

a. The Creative Will; which is the will of creation and innovation. Such as His 'Will' to create the heavens, the earth, life, death, diverse kinds of creatures, the nature, fate and destiny, etc.. This 'Will' is inevitable and no one can stop or alter it, except He Himself.

b. The Legislative Will; which wills all the actions, ways of life, and the human relations, that He deems to be in the interest of humanity. Such things He commands us to perform through His Laws and regulations revealed through His messengers and prophets, in the form of teachings for the organization of the human life and to chart out for humanity the path to goodness and happiness both in this world and in the hereafter.

Thus, religion and its teachings are; a collection of laws, commands, and concepts, revealing Allah's Will for the benefit of His creatures, and His divine knowledge guides them towards a peaceful and harmonious way of life.

So, any deviation from them will be regarded as a deviation from knowledge itself and one's own interests, and an inclination towards corruption, ignorance and deliberate violation of the Divine Legislature.

Both the Creative Will and the Legislative Will run in complete harmony, because such a harmony is necessitated

by Divine Justice and Wisdom. For example, Allah gave man instincts, desires, emotions, individual and social requirements as well as material and spiritual needs. So, the legislation has to be a comprehensive one, organizing and meeting the requirements of all those needs and instinctive, mental and spiritual inclinations. Had it not been for this harmony and mutual response between creation and legislation, there would have been no meaning in the Divine Wisdom and Justice, and the natural human instincts would have been in conflict with the Divine Law. But the Creator and the Legislator is Wise and Just and thus, the Divine Law and Legislation are in entire harmony with human nature and disposition.

4. 'Al-Hayy' (Alive):

This is the fourth attribute ascribed to Allah and it means that He is alive and will remain alive forever:

«اللهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ...»

(البقرة / ٢٥٥)

“Allah is He besides Whom there is no god, save Him, The Everliving, the Eternal....”

Sura Baqara (2:255)

This attribute needs no proof. After recognizing His attributes of being All-Knowing, All-Powerful and All-Wise, He unquestionably cannot be, but alive. Yet we must also realize that His being alive can in no way be compared to the life of the living beings, as the One Who is All-Knowing and All-Powerful must surely be Self-

Existent. Thus His existence is not an added attribute.

5. 'Al-Mudrik' (All-Perceiving):

It means that Allah is 'Samee' (All-Hearing) and 'Baseer' (All-Seeing). He encompasses all the audibles and the visibles without the need of such human organs like ears and eyes. Allah the Exalted describes Himself:

«قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى»

(طه / ٤٦)

“He said: Fear not, surely I am with you both; I do hear and see.”

Sura Taha (20 : 46)

«لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ»

(الشورى / ١١)

“... nothing like a likeness of Him, and He is the Hearing, the Seeing.”

Sura Shura (42 : 11)

6. 'Al-Mutakallim' (Speaker):

Speech is an attribute of Allah the Master of the world, that is He can create speech in anything. Self-evident proofs of this are His commands and laws revealed to His prophets, and also the 'Speech' He created in a tree on Mount Sinai to address Prophet Moses as well as the 'Speech' in a 'Curtain of Light' for Prophet Mohammad

(SAW) on his 'Ascencion'. He describes Himself thus:

« تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ
دَرَجَاتٍ... »

(البقرة / ٢٥٣)

“We have made some of these apostles to excel the others; among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank...”

Sura Baqara (2 : 253)

« ... وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا »

(النساء / ١٦٤)

“... and to Moses, Allah addressed His Word speaking (to him)”

Sura Nisa (4 : 164)

We may once again repeat that ascribing these attributes to Allah is not as we ascribe them to human beings. Our power of speech is subject to common natural laws, such as thinking and the dependence on the organs of speech, which are the natural medium for transporting sound, and etc... It is not so in Allah's case, as it is He Who created the letter, the word, the sound, the meaning which He the Exalted (wanted to) communicated to the prophets, and gave humanity the power of speech.

7. 'As-Sadiq' (The Truthful):

This attribute ascribed to Allah means that He is true to His words and promises. He generously offers paradise and blessings to the believers and promises the wrongdoers grace and mercy on repentance. The infidels and the wicked He has promised pain and punishment, and the fighters for a holy cause, the final victory. These promises have always come true and shall ever continue to be so.

8. 'Al-Qadeem' (The Eternal):

That is, He has neither beginning nor end. He is the First without any beginning, and the Last without an end:

«هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ...»

(الحديد / ٣)

“He is the First and the Last, and the Manifest and the Hiddenmost...”

Sura Hadeed (57 : 3)

Because whatever has a beginning must be an 'Effect' that requires a 'Cause' and such being the case, it would be the created, not the Creator.

We have already proved that the world is entirely 'original' whose 'Cause' is eternal. So, Allah is Self-Existent, having no beginning. He is Ever-lasting, the Eternal. Whose existence has no end.

Consequently, all His sacred attributes can be expressed through the single attribute of Self-Sufficiency or Absolute-Existence.

NEGATIVE ATTRIBUTES

These are known as 'Sifaat-as-Salbiyya' or the Negative Attributes which cannot be ascribed to Allah. They do not become Him as they are the special characteristics of human beings designed by the Creator. Emotions, desires, forms, incarnation, needs, movement and rest, and similar other qualities do not coincide with Allah's Self-Sufficiency, Perfection and Absolute-Existence. Allah is incorporeal, does not transmigrate into others nor does He have a place or station and so on. This is what we mean when we pronounce 'Subhanallah' (Glory to Allah) as He is far from all deficiencies and attributes unbecoming His Divinity.

ASMA 'UL HUSNA' Allah's Beautiful Names and their Effect on our Lives

«وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا...»

(الاعراف / ١٨٠)

“And Allah's are the beautiful names, invoke Him by them...”

Sura A'raf (7:180)

«قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيُّمَا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ»

(الاسراء / ١١٠)

“Say: Call upon Allah, or call upon the ‘Rahman’ (All – Compassionate) whichever you call upon (it is the same), His are the most beautiful names...”

Sura Bani Israel (17:110)

It is commonly accepted among us that Allah, the Exalted has 99 names (attributes) such as: The Compassionate, the Merciful, the Omniscient, The Kind, the All-Knowing, the Wise, the Designer, the Most Powerful, the Magnificent, the Alive, the Eternal, the Creator (from nothing), the Bringer of Death, the Just,

etc. We see the effects of all His attributes, such as mercy, kindness, knowledge, wisdom, etc. reflected in His creatures, guiding them on the path of virtue and then we call Him by them and confine their numbers to their manifestations. Actually His attributes are beyond counting.

We have to base the study of our belief in 'Tawheed' and of His attributes on understanding, awareness and deep insight in order to recognize the significance of their meaning and their effect on our lives and conduct. We must embody our knowledge of Allah's Beautiful Names in our ways of living, infuse it into our understanding and faith, and our behaviour, in order to make our daily lives reflections of these Attributes and Names.

This point was emphasized by our benign Prophet when he asked the believers:

"Model your manners according to Allah's Attributes."

So, we do believe in Allah's Names and Attributes, and we do love them and eagerly aspire towards them. We believe that Allah is Just, Merciful and Wise, and therefore we love these attributes and worship the One Who has them. Accordingly we have to form our conduct, build relations and systems of our society, on the basis of justice, so that our lives may reflect these sacred qualities.

Our belief that Allah is Beneficent and Merciful, should make us merciful towards every throbbing heart besieged by pain, distress and misery.

When we say and believe that Allah is All-Hearing and All-Seeing, we must not forget that He knows our innermost secrets and the hidden desires of our hearts; He

also sees every single action of ours; so therefore we should behave accordingly, as Allah is always watching us. This belief will certainly be effective in moulding our conduct and assisting us in preserving law and order in society and also in applying sincerely the Divine Law to regulate the affairs of the Muslim States, so that they may adhere to the commandments of Allah, enshrined in the Qur'an. This will make us dispense with the need of having any authoritative watcher, as Allah is our Watcher and we are responsible only to Him.

When we believe that Allah is One and Unique, the Supreme Sovereign, and His are Might and Victory, we feel through this belief, that we too are powerful and thus are assured of victory. In this way all the might of the tyrants seems nothing to us, as we know that their despotic rule shall crumble against our faith.

When we believe that Allah is Just, Merciful and Wise, we ought to accept our determined fate with submission and contentment.

In brief, our study and understanding of the belief of 'Tawheed' (Oneness of Allah) should be meaningful and of practical value, governing every aspect of our life and affecting our behaviour and our relations with the Creator and our fellow human beings.

Praise Be to Allah, the Lord of the Worlds.