



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### **Dedication**

I dedicate this book to my parents, especially my mother who taught me to pray and fast at an early age; she also taught me how to recite the Quran in my childhood, and my father, who fed me with his halal earnings and provided me good education overseas, O Merciful Allah, forgive all their sins and make me sadqa jaria for them. Amin!

### **Gratitude**

I would like to thank all the scholars who are monotheist and are doing their utmost, to guide the people to the true religion of Islam. They have been an inspiration for me, and their lectures were helpful to me in writing this book, especially Ustad Wahaj Tareen, Mufti Menk, Bilal Philips and others. May Allah forgive them all and reward them with Junnat-ul-Firdous. Amin!

### **Acknowledgement**

I would also like to acknowledge the efforts of Mr. Hafiz Sulaiman, Mr. Azhar, for their assistance in composing of my books. May Allah be pleased with them and guide us all to the right path. Amin!

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## Preface

I pray to Allah(SWT) that I may be able to do a wee bit of justice in elaborating on the Topic of **“What is Imaan and what is Islam”**. Imaan is based on believing in Allah and in His angels and in all His Books and in All His messengers and in the Hour and in destiny that good of it and bad of it is from Allah(SWT), and on the Day of Resurrection. Islam is based on five pillars: Tawheed, Salah, Fasting, Zakat and Hajj. In this book I will only discuss the first pillar of Islam Tawheed; it is the most important pillar and my topic of discussion. O Allah, forgive me if I over step my limits intentionally or unintentionally. O Allah, please accept this small token of my gratitude, and reward me, my parents, my family, relatives, friends and all Muslims for it. O Allah, You forgive all sins. Please forgive me, my parents, my family, relatives, friends and all Muslims for all our past present and future sins. O Allah, Thy mercy encompasses everything and let us not be the ones, who are deprived of it. Amin

As God is the most important aspect of our lives, I will therefore, first discuss the existence of God with logic, and on accepting that Allah is our Creator, I will prove that there is only one God. I will also discuss the purpose of our creation and why are we being tested. I will discuss Allah’s attributes and how we should worship Him. I will also discuss the famous Hadith of Jibril, in which the Prophet(SAW) answered the questions posed by Jibril(AS) so that we may know what is Imaan, what is Islam, what is Ahsaan, when is the Hour and its signs. After describing Imaan and Islam briefly, I will proceed to the topic of Tawheed which is first part of “What is Islam”; it is also the first part of our first kalmia (La-ilaha-illallah, Mohammedur Rasool-Allah). I will try to explain it in the light of the Quran and hadith of the Prophet(SAW). I will also discuss in details the three types of tawhoods. They are, Tawheed in oneness of Allah, Tawheed in oneness of worship, Tawheed in oneness of His attributes and itaba. I will also discuss briefly all the attributes of Allah(SWT), the six Kalimas, Imaan Mufassil and Imaan Mujmal. After this I will briefly talk about the second part of our first kalmia

(Mohammedur Rasool-Allah). I will conclude Tawheed with my comments.

O Allah, entrench Thy love in us so that we love Yee with fullest heart and please Yee with our utmost effort. O Allah, protect us from the wicked footsteps of Satan. O Allah, Yee said that Yee will forgive all sins of the believers except polytheism. O Allah, save us from being polytheist. O Allah, ordain for us Paradise and be pleased with us. Amin

In need of supplications  
A.H. Siddiq

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## What does logic says about God?

To obey and follow the instructions of Allah we have to be sure of His existence. I will try to establish His existence with logic. To start with, I would like to pose some questions to my readers: Who created this universe? Who created the living beings? Who created us humans, gave us life and intelligence? The answer to all these questions, lie in the existence of some Super Natural Power that created everything with extreme precision. In my book “Allah My Merciful Lord”, I have proved without reasonable doubt from the Quran and scientific facts the existence of the Creator (Allah). The presence of this Super Natural Being can also be proven by logic. For example, once a Bedouin (Arab villager) was asked about the evidence of Allah’s existence. **The Bedouin responded: “Glory is to Allah! The camels dung testifies to the existence of camel, and the track testifies to the fact that someone was walking. A sky that holds the stars, a land that has fairways and a sea that has waves, does all of this not testify to the existence of the Most Kind and Most Knowing Allah? Imam Abu Hanifa<sup>(RA)</sup> was approached by some speculative theologians who intended to discuss with him the oneness of Allah’s Lordship. Abu Hanifa said, “Before we discuss this, tell me, what would you say about a boat in the river Euphrates which docks on one bank, loads itself with food and other things, then returns, anchors on the other bank and unloads all by itself, without anyone controlling it? They said, “This is impossible”. Abu Hanifa said, if it is impossible with a boat, then how is it possible for the world with all its vastness to move by itself? Imam Ash-Shafiee<sup>(RA)</sup> said, the leaves of a berry bush all have one taste. Worms eat it and produce silk; bees produce honey from it. Goats, camels, and cows eat it and give milk. Deer eat it and produce musk. All of these have come from one thing. Does it not prove the existence of the creator? Imam Malik<sup>(RA)</sup> said you will find evidence in different languages, different voices, and different melodies, pointing towards the creator. Imam Ahmad Ibn Hanbal<sup>(RA)</sup> said: “Consider an impenetrable fortress without any door or exit. The outside is like white silver and the inside is like shimmering gold. It is built**

like this until its walls crack, and out comes an animal hearing and seeing with a beautiful shape and a pleasant voice to establish the existence of the Creator. Ibn Al-Qayyim said; ask the atheists and the deniers, what they would say about a watermill spinning over a river with perfect parts, which are delicately made in a way that an observer can see no breach in the construction. It efficiently irrigates a splendid orchard that contains all kinds of plants and fruits. The orchard is being well cared for pruned, weeded, and well served in every way so that nothing is left missing or ignored, no fruit is left to rot. Then its produce is estimated by the harvester, and the money gained is distributed to various groups according to their needs, each getting what is rightfully his, and all of this happens every time. Can we say that all of this happened by accident without an actor who has will and resolve? Can we say that the wheel and the orchard are there by coincidence, and everything goes on there is without anyone controlling it? What would our mind say to that? How will it solve the riddle? What would that lead us to? The answer is simple it cannot happen without an actor who has will and resolve. The actor that created and runs the universe is Allah, the Merciful. Similarly, when one thinks about the running rivers that run through area to area bringing benefits, and when one ponders over what Allah has created on earth, its various animals and plants of different tastes, scents, shapes and colors that are a result of unity between land and water. Can it happen by chance? No. Then, who thought about all of this, and who designed it? It is then that one realizes that these facts testify to the existence of the Creator with perfect ability, wisdom, mercy, kindness, generosity and compassion for His creation. Logic tells us that those who say we are a product of chance are themselves illogical. If we ask them to take primary colors cyan, magenta, yellow, little bit of white and black and put them in buckets and throw them on a wall randomly, so that the paint spatters on the wall (no matter how many times they repeat it), can they reproduce the picture of Mona Liza? He will say it is illogical, it is not possible. Now science believes we came from the Big Bang, a cosmic accident which resulted in the creation of the human beings, animals',

plants etc. If we accept that and ask them to drop an atomic bomb on a junkyard of cars (no matter how many times they do it), can they end up with a Rolls Royce car coming out for them to drive away. The atheist will say no, it is irrational. Actually, this extremely small group is irrational, because reasoning and intelligence points to the existence of God. Newton's first law of motion tells us that bodies at rest will stay at rest unless a force acts upon them. Therefore, the initiation of the universe required force and energy to originally set it in motion. This force and energy is the work of Allah the Exalted Creator. Allah says in [Surah Ambiya, verse\(21:30\)](#): [Do not the unbelievers see that the heavens and the earth were joined together \(as one unit of creation\), before we clove them asunder? We made from water every living thing. Will they not then believe?](#) Another verse of the Quran says that We are expanding it. I will give further five reasons to prove God exists.

- 1) Nature is governed by precise measured Laws that ensure the existence of life. [Such Laws stretch well beyond the scope of coincidence.](#) A physicist Robin Colin said "Had the Big Bang explosion differed in strength by [as little as  \$1/10^{60}\$ , life would have been impossible](#)". He says the chance of this happening is as if someone fires a bullet from [twenty billion light years away and hits a one inch target.](#)
- 2) The reality of nature dictates that [everything that begins to exist must have a cause that brought it into existence.](#) Since the universe has a beginning and exists, it must therefore have an initial cause that brought it into existence.
- 3) From the most gigantic of stars to the smallest of microbes, everything in existence [runs on a set of inbuilt laws designed to serve a purpose. Such perfect design would infer the need for an intelligent super being to have brought such precision into existence.](#) Scientist say, where there is a design there must be a creator. The sophisticated coding within DNA, universe having a beginning, and the grand design in the universe which is just right for life has forced scientist to recognize God. Most scientists believe that having discovered the Creator, it might be the greatest scientific discovery of all times. Einstein, who initially rejected god, later when the evidence for the beginning of the universe became over



whelming, he said that it was the biggest blunder of his life to **fudge his results**. **Scientists believe that someone beyond scientific investigation must have started it all**. The moment of Big Bang is the moment of creation. Scientists have concluded that everything in the universe came from nothingness, and nothingness can create nothing. As the universe was created from nothing, it deduces that there is a creator. **Edmund Whittaker attributed the beginning of the universe to Devine-will that constituted nature from nothingness**. Edward Milne said our picture is incomplete without Him (God). Cosmologists have realized that by chance cosmic explosion could never bring about life any more than a nuclear bomb would, unless it was precisely engineered to do so, and what that means is that a designer must have planned it. They now use the words like, Super-Intellect, Creator and Super Being to describe the designer. Physicists calculated that for life to exist, gravity and other laws of physics that govern our universe needed to be intricately tuned just right, or our universe couldn't exist. Stephen Hawking said, if the expansion rate of the universe had been weaker by one part of hundred thousand million-million, the universe would have collapsed, and if it was so much faster, all galaxies, stars and planets could never have formed. It had to be precise. 4) Moreover, the majority of human beings throughout history and across religious traditions have affirmed the existence of the Almighty Creator.

### **Existence of the creator is embedded in our genes**

Another factor in recognizing the creator is the fact that Allah the merciful has embedded in our sub consciousness His existence, which is why when calamity befalls us we turn to the unseen power, Allah. These are the signs of knowledge of truth that exists in the human self and which points to the Creator. It is simply a part of our nature to recognize these signs because Allah has created us in this way. Hamer said in "The God Gene", the human being can sense the existence of a higher power through instinct. **Scientists have argued that this inbuilt instinct within the genes and within our nerve cells**. Allah affirms this in **Sahih Muslim, hadith Qudsi 2865, where He said: I have created all of My servants naturally inclined to worship one God, but it is**

the devils who turn them away from their religion. They make unlawful for them what has been made lawful, and they command them to associate partners with Me, although no authority has been revealed for them (partners). Sahih Muslim, hadith 2658, the Prophet<sub>(SAW)</sub> said, No one is born except that they are on natural instinct. Questions arise, then why are all people not on the faith of natural instinct? The answer is given in a hadith narrated by Ayaz Bin Himaar that Prophet<sub>(SAW)</sub> said: It might be asked why some people disbelieve in the Creator, if sound human nature inclines toward faith. The answer is that Allah has created life as a test involving various influences such as the temptations of Satan and selfish desires. Although human nature inclines toward faith, **ultimately a person has to choose either to pursue faith in the Creator or to be over taken by the influences of unbelief** (The test). That is why once when Wabisa bin Mabad Al-Asadi came to see the Prophet<sub>(SAW)</sub>, as mentioned in Tabrani, book 22, hadith 403, the Prophet<sub>(SAW)</sub> said to him: Have you come to ask about righteousness and sin? He said, "Yes". So, the Prophet<sub>(SAW)</sub> brought his fingers together and struck his chest three times and said, consult your soul, consult your heart. O Wabisa, righteousness is what is satisfying to your soul and your heart, and sin is what wavers in your soul and causes hesitancy in your chest, even if the people give you a judgment against it, and again gives you a judgment against it.

5) Human beings are spiritual being that yearns for inner peace, moral education and purpose. Those who believe in God attain a state of spiritual fulfillment and tranquility regardless of their physical conditions, for they are in tune with the Devine. That is why the human nature also establishes the existence of the Creator by recognizing objective moral values shared across religions and cultures throughout time, known to philosophers as the "Natural Law" of the Creator. As most humans do not truly believe in the unseen power and go against their natural instinct, a vast majority of the humans are failing the test.

In spite of all above mentioned logical proofs, the atheists deny the existence of Allah, the Merciful Creator. Allah<sub>(SWT)</sub> refutes this in Surah Al-Jathiyah, verse (45:24), by saying that they (atheist) say: There is nothing but our worldly life, and we live

and die and nothing destroys us but time. They have no knowledge, but rather they only speculate. While the atheist are not ready to accept that a simple drinking glass can come into existence by itself, and yet they are ready to accept that the universe and human beings with all their complexities came into being by chance. This is why Allah<sub>(SWT)</sub> calls our attention to observe the various signs in the nature that demonstrate His power and design. Allah in a teleological argument in Surah Yunus, verse(10:6) says: Verily, in the alternation of the night and the day and in what Allah has created in the heavens and the earth are signs for people who would be righteous. In Surah An-Naml, verse(27:86) He says: Do they not see that We made the night for resting therein and the day giving sight? Verily, in that are signs for people who believe. In Surah Fatir, verse(35:27-28) says: Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains also there are tracts, white and red and jet-black, with different types. And likewise men and beasts and cattle also have different colors. In Surah Abasa, verse(80:24-32) He further says: Then let man look at his food, how We poured down water in abundance, then We broke open the earth, splitting it with sprouts, and caused to grow within it grain, and grapes, and herbage, and olive, and palm trees, and gardens of dense shrubbery, and fruits of every kind and foddors as a mean of sustenance for you and for your livestock. Then in Surah Al-Mominun, verses(23:12-14), He tells us how he created us, He says: We created man from an essence of clay, then turned him into a sperm-drop in a firm lodging. Then We turned the sperm-drop into a clinging clot of blood, and the clot into a lump of flesh, then turned the piece of flesh into bones; then We covered the bones with flesh; and then brought him forth as quite different creation (from the embryo). So blessed is Allah, the best of all creators. Today scientists tell us that the description given in this verse of the Quran regarding the development of the embryo is precisely as discovered by the modern science. Therefore the signs in the sun and the moon, the signs in the heavens, and signs in the creatures on the earth, and signs in the innermost parts of the human body, they all

point to a deliberate design. As scientists say, where there is a design there must be a creator, and that creator is Allah<sub>(SWT)</sub>. It is an embedded human instinct to recognize these signs as an evidence of the Creator. In [Surah Fussilat, verse\(41:53\)](#), Allah says: [Soon shall We show them Our Signs in the horizons and as well as in themselves, till it becomes clear to them that this Quran is indeed the truth. Is it not enough, that your Lord watches everything?](#) The above verses leave us no choice but to accept the existence of Allah the Master Creator, Who is ever watchful over His creation and it does not tire Him.

### **How many creators are there?**

After having accepted that the universe was created, some people might ask the question, how many creators are there? Allah<sub>(SWT)</sub> gives logical answers to the question in various verses of the Quran. In [Surah Bani Israel, verse\(17:42\)](#), Allah says, [O' Mohammed tell them, if there had been other deities besides Allah, as they say, they would surely have tried to find a way to \(dethrone\) the Master of the Throne.](#) And in [Surah Al-Muminun, verse\(23:91\)](#), says: [Allah has taken none as offspring, and no other deity is a partner with Him, had it been so, every deity would have become an independent ruler over its creation; moreover, in that case, they would have tried to override one another. Exalted is Allah and free from the sort of things they attribute to Him. And further in Surah Anbiya verse\(21:22-23\), Allah says: Had there been other deities besides Allah in the heavens and the earth, both \(the heavens and the earth\) would have gone out of order. So, absolutely free is Allah, Lord of the Throne, from the false things they ascribe to Him. He is accountable to none for what He does, but all others are accountable \(to Him\).](#) What the verses are saying is that, if there were multiple supernatural creators (gods); then the whole system would have collapsed. If one created something, the other would have destroyed it. Logically, each would also try to control the other to become the owner of the Throne. That would have resulted in never-ending battles. **We humans recognize the fact that a kingdom cannot have two kings, then how can we expect the universe to have more than one god?** After having established oneness of lordship, Allah<sub>(SWT)</sub> tells us in

Surah Al-Baqarah, verse(2:163), that: “Your God is One God (Allah), there is none who has the right to be worshipped but He, the Most Gracious, the Most Merciful”. The harmony in the universe proves that battles between gods does not exist, because there is only one Lord (Allah), the Ruler of the universe, we should all adore Him and worship Him. In Surah At-Ta Ha, verse(20:14), Allah says: “It is I Who am Allah (the God); There is no god but Me, so worship Me and establish regular prayer to remember Me. Similarly in Surah An-Nisa, verse(4:87), Allah says: There is no deity but He. He will gather us all together on the Day of Resurrection, the coming of which is beyond all doubts. And whose word can be truer than Allah’s? Further in Surah Al-Inam, verse(6:102-103), says: This is Allah, your Lord; there is no deity but He; He is the Creator of everything; so worship Him alone, for He is the guardian of everything. No sight can comprehend Him but He comprehends all sights, for He is All-Comprehensive and All-Aware. The status and few attributes of Allah(SWT) are mentioned in Surah Baqarah, verse(2:255), He tells us that: “Allah! There is no God but He, the Living, the Self-subsisting and Eternal. Neither slumber nor sleep befalls Him. His are all things in the heavens and on earth. Who is there who can intercede with Him except by His permission? He knows what is before the people and also what is hidden from them. And they cannot comprehend anything of His knowledge except whatever He Himself may please to reveal. His kingdom extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. He alone is Supreme and the Exalted”. This verse tells us that Allah is the All-Knowing, the All-Powerful Creator, the Sustainer, the Ordainer, and Judge of everything that exists. No vision can grasp Him, but His grasp is over all visions. He is above all comprehension, yet He is acquainted with all things. He is Allah, Who is eternal and everlasting. He neither begets nor is He begotten, nor is there of Him any equivalent in might, knowledge, form or shape. This is because he encompasses everything and yet He is free of matter, space and time. There is no deity worthy of worship but Allah, nor is there a Lord besides Him. Upon Him we rely, and to Him we turn in repentance. That

is why in Surah Alai-Imran, verse(3:19), Allah says: “Truly, the religion with Allah is Islam (submission to Allah alone)”, and in Surah Alai-Imran, verse(3:85), Allah says: “And whoever seeks a religion other than Islam, that way shall not be accepted from him, and in the Hereafter, he shall be amongst the losers”.

Allah is not only the God of Muslims; He is the God of All creations. Although the understanding of God may differ between various faiths and groups, it does not change the fact that the Lord and Creator of the universe is the God of all people. In Surah Ar-Rum Verse(30:30), Allah says, So, (O Prophet and followers of the Prophet) set your faces sincerely and truly toward this faith (Islam), and be steadfast on the nature where upon Allah has created mankind. There can be no alteration in the nature made by Allah. That is the right and true Faith, but most of the people do not know. To enhance what is said above Allah(SWT) says in Surah Luqman, verse(31:25), If you ask them: Who created the heavens and earth? They would surely say “Allah”. Say, “All praise is then only for Allah”; but most of them do not know. Similarly, in Surah Az-Zukhruf, verse(43:87), Allah says: If you ask them who created them, they will surely say, “Allah”. Then how are they being deluded? If we observe the people at the height of their calamities, we find that all humans would call out to the Lord of the universe (Allah), as it is an inbuilt instinct to turn to the Creator in times of extreme distress. In Surah Al-Anam, verses(6:63-64), Allah says, Say: Who rescues you from perils in the darkness of the land and sea when you call upon Him imploring aloud and privately, saying, “If You should save us from this crisis, we will surely be among the thankful”. Say: It is Allah who saves you from it and from every distress, yet you associate others with Him. Therefore, whoever believes that there is another creator or sovereign controlling this universe and disposing of its affairs other than Allah, he has disbelieved in Allah, the sole Creator.

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## The Purpose of Creation

After having accepted Allah(SWT) with His eternal attributes as the sole creator, there are questions that boggle human beings, and one of them is, “What is the purpose of our creation”? Why has Allah created us? There is a vast majority of humans who believe that Allah created us, and left the world without a purpose. If we accept this, then tell me what will one think about a person, an engineer who builds a machine with all sorts of sophisticated parts, and when he is asked; “What is the purpose of this machine”? And if the engineer said nothing, wouldn’t one assume that he is nuts. If someone knocks at our door, if we ask him why he knocked at the door, and he answered he doesn’t know. If we asked him what was he thinking, and again he answered he doesn’t know. Wouldn’t you assume he has lost his mental status? When we consider a human who does something without a purpose is nuts, then how can we assume that the Creator created the universe without a purpose. Allah(SWT) says in [Surah Al-mominun, verse\(23:115\)](#), Allah asks us: “Did you think that we had created you without any purpose, and that you would never be brought back to Us”? Similarly in [Surah Alai-Imran, verse\(3:190-191\)](#), Allah tells us: There are many signs for the people of good sense, who standing and sitting and lying down remember Allah and reflect upon the (wonders of the) structure of the earth and the heavens. (Then they cry out spontaneously,) “Our Lord, Thou hast not created all this in vain, **for Thou art free from doing such a thing**”. In [Surah Ambiya, verses\(21:16-18\)](#), Allah says: We have not created for pastime the heavens and the earth and whatever is between them. Had We meant to make it a plaything and nothing more than this, we would have done it by Our self. But We give the falsehood a hard blow with the truth, which breaks its head. Finally, in [Surah Ad-Dukhan, verses\(43:38-40\)](#), Allah says: We have not created the heavens and the earth and whatever lies between them merely in sport, We have created them with the truth, but most of them do not know. For the resurrection of them all, the appointed time is the Day of Decision. The purpose of creation is mentioned in [Surah](#)

Ad-Dharyyat, verses(51:56-58), and says: I have only created Jinns and men, that they may worship Me. I do not ask any sustenance of them nor do I ask them to feed Me. Allah Himself is the sustainer, possessor of power and might. As He is our loving Creator, worshipping Him alone is necessary to attain peace of mind. His love and obedience will help us to build in ourselves the attributes which Allah loves. In *Surah Baqarah* verse (2:138), Allah says “Take Allah’s color, and what can give a better color than Allah? Therefore, worship and submit to Him alone”. Allah’s colors are that he is forgiving, merciful, compassionate etc. and He wants us to be forgiving, merciful, compassionate, caring, feeding poor etc. To enhance our faith in *Surah Zumar* verse(39:29), Allah cites a parable: There is man shared by many harsh masters, each pulling him to himself, and there is the other man who entirely belongs to one master. Can the two be alike in comparison? Who will be in peace? It is obvious that a person who has one Lord, he will be in peace and the one who has multiple Lords, he will be ordered around. Some people might even ask the question “Why did Allah create us to worship Him”? **Is it because Allah needs our worship? Or He needed to prove His existence?** Of course not! Allah does not need our worship, and He needs no one. In an authentic hadith Qudsi Allah says: if all of the human kind and Jinn kind worshipped Him with sincerity to the extent that they become like the most pious amongst them (Prophet Mohammed<sub>(SAW)</sub>), it would not increase Him in anyway, and if all of human kind and Jinn kind refused to worship Him and become like the most wicked person amongst them (Satan, Pharaoh) it would not decrease Him in anyway. It deduces that the purpose of worship is not established out of the need which Allah has, rather it is the need which human beings have to acquire the colors of Ar-Rehman. Tell me, does Allah need us? No. Is He in need of our charity or food or drinks from us? No, He is the provider of sustenance for all the creations. Are we in need of His blessings? Yes. Are we in need of His sustenance? Yes. Shouldn’t we worship Him and adore Him for His blessings?



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## Why is Allah testing us?

After having accepted Allah as our sole merciful Lord, Who takes care of us and provides us with sustenance, a question that baffles peoples mind is: “Why is Allah testing us”? Allah gives the answers in [Surah Al-Ahzab, verse \(33:72-73\)](#), in which He tells us, “We offered this trust to the heavens and the earth and the mountains but they refused to bear it and were afraid of it, but man undertook to bear it. **Indeed, he is unjust and ignorant.** These verses indicate that when Allah offered the trust (vicegerent), the negative consequences were also discussed, that is why all other creations refused to bear it, because they were afraid of its consequences. The humans decided to accept it because of their ignorance and nature of being wrongdoers. The inevitable result of bearing the burden of the trust is that we will be **tested**. If we observe the worldly life when one intends to apply for a post, one has to take a test (C.S.S. etc.). To pass the test of this world and become the vicegerent of Allah, we have to follow His instructions (Quran) in letter and spirit, so that [Allah punishes hypocritical men and women and the mushrik men and women, and accept the repentance of the believing men and women; indeed Allah is All-Forgiving and All-Merciful](#). Some people may argue that we never opted for the test because we remember nothing. The test we opted for is mentioned by Allah(SWT) in many verses of the Quran, [and that is to believe in the unseen](#). If we would have remembered it, then who would have dared to disobey Allah, the matter of believing in the unseen would not make sense (the test). Allah(SWT) also made sure that on the Day of Judgment we cannot make excuses that we remember nothing, so we were unable to worship You. Allah(SWT) tells us in [Surah Araaf, verse\(7:172-174\)](#), where He says to the Prophet(SAW), O Prophet, [remind the people of the time, when your Lord brought forth from the lions of the children of Adam, their descendants and made them bear witness about themselves. He asked them, “Am I not your Lord”? They replied, “Most certainly, Thou art our Lord; we bear witness to this”](#). Allah says: [This we did lest you say on the Day of Resurrection, “We were unaware of this thing” or lest you](#)

should say, “Our forefathers started the practice of shirk before us and we were born after them to their descendants; do You then punish us for the sin that was committed by the wrongdoers”? Behold, this is how We make Our Signs clear, so that these people may return to Us.

### **What is the Test?**

The test started after Adam<sup>(AS)</sup> ate the fruit of the forbidden tree and was banished from the Paradise. Allah knew that progeny of Adam<sup>(AS)</sup> will be misguided by the Satan as He had given him the powers to do so. That is why Allah<sup>(SWT)</sup> in Surah Baqarah, verses (2:38-39), said to Adam<sup>(AS)</sup>, “Now go down, all of you from here. Henceforth there shall come to you Guidance from Me now and again; whoever will follow it shall have neither fear nor sorrow, and whoever will refuse to accept it and defy Our Revelation, they shall be doomed to the fire wherein they shall remain forever”. Allah<sup>(SWT)</sup> has sent nearly one hundred twenty four thousand prophets with revelations to guide the human race. The following hadith sums up what the test is. Abu Huraira narrates in a hadith in Musnad Ahmad, hadith 8633 that Prophet<sup>(SAW)</sup> said when Allah<sup>(SWT)</sup> created the Paradise, He then sent Jibril<sup>(AS)</sup> to visit it. When Jibril<sup>(AS)</sup> returned, he said by Your Honor, whoever hears about it, will surely want to enter it. Allah covered the Paradise with things that are undesirable to the soul and told Jibril<sup>(AS)</sup> to revisit it again. Jibril<sup>(AS)</sup> revisited the Paradise and said; by Your Honor I am afraid no one will be able to enter it. Then Allah created the Hell and sent Jibril<sup>(AS)</sup> to visit it. Jibril<sup>(AS)</sup> saw the Hell and said, O my Lord, by Your Honor nobody who hears about it will enter it. Allah<sup>(SWT)</sup> then covered the Hell with desires and told Jibril<sup>(AS)</sup> to revisit it again. Jibril<sup>(AS)</sup> saw the Hell and said, O my Lord by Your Honor, nobody will escape entering it. Here I would expound on the reason why we have to go through such a tough test. When we choose someone for a certain post we try to choose someone who is competent and likeminded. Similarly, Allah wants to choose a vicegerent who is competent and has to some extent attributes like His. Surah Baqarah, verse(2:138), tells us, to say, “Take Allah’s colors, and who can give better color than Allah? And we worship and submit to Him alone”. Someone might ask, “What are Allah’s

colors”? Allah’s colors are His attributes. Allah is the Merciful One; He wants His vicegerent to be merciful. Allah is the Compassionate One; He wants His vicegerent to be compassionate. Allah is the All Forgiving; He wants His vicegerent to be forgiving. Allah is the Patient One; He wants His vicegerent to stay patient under all circumstances. Allah is the most Charitable One; He wants His vicegerent to be charitable. Allah is All Just; He wants His vicegerents to be just etc. etc. The whole worldly system with its ups and downs has been evolved to build in us these characteristics. Someone one might ask how? Without the destitute, one cannot build in oneself the attribute of mercy. Without families, friends and deprived ones, one cannot build in oneself the attribute of compassion. Without the miscreants who commit excesses against you, one cannot build in oneself the attribute of forgiving. Without the miscreants who commit excesses against you, one cannot build in oneself the attribute of patience. Without the people who are poor, one cannot build in oneself the attribute of generosity. Without the aggressor and aggrieved, one cannot build in oneself the attribute of being just etc. etc. Similarly, when someone instructs and entrusts someone with power and money, then the one who entrusted him will also take him to harsh account for the misuse. I will further try to explain it from the Quran and hadith of the Prophet(SAW). In Tirimzi, book pious, hadith2350, Abdullah Bin Mughfil(RA) narrates that a man came to the Prophet(SAW) and said by Allah he loves him. The Prophet(SAW) said ponder on what you are saying? He repeated three times, by Allah he loves him. The Prophet(SAW) said then be ready to encounter poverty, trials and tribulations, because whosoever loves me, it befalls them faster than the downstream fast flowing river. The Quran puts it in another way. In Surah Al-Ankabut, verse(29:2), Allah says: “Do the people think that they will be left alone after they have once said, “We have believed”, and they will not be tested? In Surah Baqarah, verse(2:155), Allah says: “We will surely put you to trials by involving you in fear and hunger, and causing loss of life and property, decrease in earnings. Give glad tidings to the one who are patient”. That is why in Surah Ahzab, verse(33:22), tells us about the believers

when they saw a huge army of the enemy, they called out (although they were in extreme ordeal and their hearts were coming to their mouth, yet they said), this is what was promised to us by the messenger and the saying of Allah and the Prophet has come true. In a hadith Prophet(SAW) said that when Allah loves someone, He puts him through trials and tribulations. Question arises why? It is because, once we have decided to be loyal to Allah and the Prophet(SAW), we have chosen to become His vicegerent, and when we have decided to be the vicegerent, then we have to acquire the required attributes, which cannot be acquired without trials and tribulations. Whoever passes the tests of trials and tribulations, it means he has understood the purpose of the test, that person will not worry himself for the destiny of this worldly life; rather he would worry for the destiny of the hereafter. In a hadith Prophet(SAW) said that the people most tested were the prophets (AS). The greater the post, the greater are the trials and tribulations. As this world is an examination hall, the time we spend on this earth is extremely short compared to the Hereafter. That is why in Surah Al-Mominoon, verses(23:112-115), Allah will ask on the Day of Judgment, "For how many years did you live on the earth"? They will say, "We stayed there for a day or part of a day. You may inquire this from those who kept account". It will be said, Well, you now know that you stayed there for a little while only. What a pity you did not realize it then. Allah warns us in Surah Inaam, verse(6:32), that, "This worldly life is nothing but amusement and pastime. In fact, the abode of the hereafter is better for those who desire to be safe from harm. Will you not, then, use your common sense"? I will further try to explain it with Dr. Allama Iqbal's verses. Translation.

دہر میں اسم محمدؐ سے اُجالا کر دے  
قوتِ عشق سے ہر پشت کو بالا کر دے

With Allah's love rise from ruins to heights  
With seerah of Mohammed(SAW) lighten the world

یہ جہان چیز ہے کیا لوح و قلم تیرے ہیں  
کی محمدؐ سے وفا تو ہم تیرے ہیں

If you love and obey Mohammed(SAW) then We are yours

This world is nothing; choice of destiny will be yours

شُرکِ رهِدِ رِخوْفِ نَادِيْدِه اَسْت  
هَر کِه رَمَزِ مِصْطَفٰی فِهْمِيْدِه اَسْت

Whoever understood the way of Mohammed(SAW)

Will abstain from polytheism and he shall have no fear

What the first two verses are saying is that with Allah's love we can overcome all trials and tribulations. Love of Allah and Mohammed(SAW) cannot come by saying, writing or debating, it will come by obeying their commandments. When we obey the commandments of the Quran and the Sunnah, our characters will be molded according to the character of the Prophet(SAW), the world will be lightened with the sweetness of Allah's deen. When we achieve a love that is based on following the Prophet(SAW), we will find Allah. And when we find Allah, then we can write our own destiny. The third verse says, if we understand and adopted the character of Mohammed(SAW), it will free us from all polytheistic beliefs and fears, whether of trials or humans. Remember, a polytheistic heart will be filled with fears of others, that heart will not fear Allah. A heart that does not fear Allah, it cannot have the love of Allah and His Prophet(SAW). A believer only fears Allah, because he knows that Allah can bring His wrath on him from anywhere He wants. In Surah Inaam, verse(6:65) Allah says, "Say, He has the power to bring a scourge on you from above you or from beneath your feet or split you into discordant factions to make you taste the violence of one another". Today we are facing the lesser scourge the third category, which is killing one another. O our Lord, our beloved Sustainer, bestow us Your love and love of Your Prophet(SAW) so that we love You with all our heart, and obey You and Your Prophet(SAW) to please You. O Allah, if you put us through trial and tribulation, help us to overcome them and give us success in the test. O Allah, we are petrified of your Hellfire, it is the worst place to be in. O Allah, take us in Your shelter from it. Amin!

Question arise how does the system work? I have explained it in my book "The Satanic Troika" in the chapter of Satan, in which I have discussed the powers given to Satan, after his supplications were accepted by the Almighty. It is all part of the grand test.

We should be on high alert, because Satan has vowed to lead us astray and make us from the dwellers of the Hellfire with him. Similarly, to offset the powers given to Satan, Allah provided the son of Adam(AS) protections from Satan's deceptions. Out of the protections given to son of Adam(AS), repentance is of utmost importance. We will sin but we can have it erased by repenting to Allah(SWT). In a hadith Prophet Mohammed(SAW) said that he repents to Allah(SWT) minimum one hundred times a day. This is the test of this world! I have a question for my readers: "If someone plays and goofs around in an examination hall, will he pass his exam"? Obviously, the answer will be no. This world is an examination hall; if we goof around we will fail the test of the Hereafter. O people, if we want to pass the test and live forever in peace and harmony eternally, then read the sacred text "Quran" sent by Allah(SWT) with understanding, and follow it in letter and spirit. We should repent to him regularly. **O Allah, forgive us and make us from the ones whom You have guided. Amin!**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### **How will we be resurrected?**

Another question that baffles human mind is that after death when our bodies will decay to dust, how will Allah resurrect us again. Allah answers the question in [Surah Yaseen, verses\(36:77-79\)](#), in which Allah says: [Does not man see that We created him from a sperm-drop, and yet he stands forth as a manifest adversary? Now he strikes out likeness for Us and forgets his own creation. He says, "Who will give life to these bones when they have decayed"? Tell them, "He Who created them in the first instance will give them life again: He is skilled at every kind of creation.](#) Today we know that DNA is unique to each individual and scientists believe that in future they will be able to recreate a person from his DNA.

After having accepted Allah as our sole Lord, the creator, the sustainer, we have to follow His instructions (Quran) to please Him. Some people might ask the question "How can we be sure that Quran is the book of Allah"? Allah answers the question in [Surah Baqarah, verses\(2:23-24\)](#) where He says: [And if you are in](#)

doubt whether the Book We have sent down to our servant is from Us or not, then produce, at least one Surah like this. You may call all your associates to assist you and avail yourself of the help of anyone other than Allah, if you are genuine in your doubt, do this. But if you do not do this, and you can never do this; then fear the fire which has been prepared for the disbelievers and which shall have men and stones (idols) for fuel. Allah(SWT) put forward a challenge to the people of the world, and this challenge has not been met even after fourteen hundred years, and it can never be met. This proves without a reasonable doubt that Quran is the word of God. O Muslims, the book of Allah tells us to hold on to the rope of Allah, and not to split the Ummah in sects. It is further elaborated in Sunan Trimzi, Book on Imaan from Rasool Allah, hadith 2565 in which Abdullah bin Umar(RA) relates from Prophet(SAW), who said that a time will come on his(SAW) followers just like a time came on people of Israel, his followers will follow the footsteps of Bani Israel so much so that if they made sex with their mothers there will be people from his followers who will do the same. Bani Israel split itself into 72 sects and my follower will split themselves into 73 sects. He(SAW) further said that all of them will be the dwellers of the Hellfire except for one sect. The companions asked the Prophet (SAW) which sect will go to the Paradise. Prophet(SAW) replied, the one who will follow my sunnah and the sunnah of my companions. O Muslims, Prophet Ibrahim(AS) named us Muslims (attaining peace by voluntarily submitting to the will of Allah(SWT)). We should only call ourselves Muslim, and as a Muslim Nation we should hold on to the rope of Allah (Quran) without splitting the Ummah into sects. Our Prophet(SAW) used to call himself Muslim, Sahabas(RA) used to call themselves Muslims, and we should call ourselves Muslim only. The unity of the Ummah of Mohammed(SAW) can only be achieved on the principles of the above hadith (Quran & Sunnah).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## What is Imaan & what is Islam

Once we are convinced that Allah is our Lord, then the question arises how to believe in Him, worship Him and follow Him? The answer is given in a famous hadith called Hadith-e-Jibril in Bukhari, chapter Imaan, hadith no. 39 and in Sunan Ibn Majah, chapter Imaan, hadith no. 63, in which Hazrat Umar<sup>(RA)</sup> narrates that One day while they were sitting with the Messenger of Allah<sup>(SAW)</sup>, there came a man (Jibril<sup>(AS)</sup>) who was dressed in extremely white clothes and had jet black hairs, upon whom traces of travelling could not be seen, and whom none of us knew. He sat down close to the Prophet<sup>(SAW)</sup> and rested his knees with the Prophet<sup>(SAW)</sup>'s knees, and placed his two hands on his thighs and said, "O Mohammed <sup>(SAW)</sup>, "Inform me about Imaan". Prophet<sup>(SAW)</sup> answered, "Imaan is that you believe in Allah, His angels, His books, His messengers, the Last Day, and that you affirm the Decree, the good of it and the bad of it". The man said, "you have told the truth". Then he (the man) said "Inform me about Islam". Prophet<sup>(SAW)</sup> said that "Islam is that you witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and to establish the prayer, and to give the Zakat, and to fast in the month of Ramadan, and to perform the Hajj of the House of Allah, if one is able to take a way to it.". He again said "You have told the truth". Then he (the man) said, "Inform me about Ihsan". The Prophet<sup>(SAW)</sup> said "Ihsan is that you worship Allah as if you see Him, for if you don't see Him then truly He sees you". He then said "inform me about the Hour". The Prophet<sup>(SAW)</sup> said "About that, the one questioned knows no more than the questioner". So he said, "Well inform me about the signs thereof" ... It's a long hadith. The Prophet<sup>(SAW)</sup> later told the companions that it was Jibril<sup>(AS)</sup> who had come to teach them their beliefs. I will discuss the above hadith in some details. The answer given by the Prophet<sup>(SAW)</sup> to the first question of Jibril<sup>(AS)</sup> (What is Imaan) is also called **Imaan Mufassal** (The detailed declaration of beliefs) which is: "Amantu-billahi, wa malaikataihi, wa kutubaihi, wa rasoolaihi, wal yaumil akhirai, wal qadra-kharaihi wa sherraihi minallahitaala, wal baasa baadal mout". I believe in Allah, in His



angels, in all His Books, in All His messengers, in the Hour, in the destiny (good of it and bad of it is from Allah) and on the Day of Resurrection. I will discuss belief in Allah in details as it is directly linked to Tawheed, while others I will discuss briefly to clear the concepts.

**A) Belief in Allah.** This is the most important fundamental belief in Islam. It teaches us to believe in one God, Who neither begets nor was begotten, and no one shares His divine attributes. He alone gives life and causes death. He alone brings good, causes affliction, and provides sustenance for His creation. Allah is the sole Creator, Lord, Sustainer, Ruler, Judge, and Savior of the universe. He has no equals in any of His qualities and abilities, such as knowledge and power etc. Our belief is based on the principal that all our worships, veneration and homage are for Allah alone. It is also based on belief that Allah is alone without a second. He deserves our Oneness of worship, Oneness of attributes and Oneness in love towards Him. Breach of any of these concepts means negating the basic belief of Islam. **Imaan Mujmal** further elaborates on how to believe in Allah. The statement says: “*Amantu-billahai kama howa bay asmaih wa sifataih wa qabiltu jamia ahkamaihi, I declare it with my tongue and believe in it in my heart*”. I believe in Allah as He is understood by all His names and all His attributes, and I accept all His commandments. This is a profound statement in which a Muslim vows that there is none who can equal Allah in the least in any of His attributes, and then pledge that he will obey all His commandments mentioned in the Quran and Sunnah of the Prophet(SAW).

These statements tell us that there is nothing similar to Him in His creation; He is the All-Hearing and All-Seeing. He possesses beautiful names and lofty attributes as mentioned in the Quran and hadith of the Prophet(SAW). The oneness of Allah’s Names and Attributes is the basic belief and that Allah alone possesses perfect names and divine attributes. Allah’s beautiful names indicate that His might is perfect, His knowledge is perfect, His knowledge of the unseen and seen is perfect. His hearing and seeing attributes are perfect, His mercy is perfect, His justice is perfect, His wisdom is perfect, and all of His attributes are pure,

holy, flawless and perfect. Furthermore, none of His creation shares His attributes of divine perfection. The oneness of Allah's God-ship is the belief that Allah alone has the right to be worshiped by His creations. All our prayers, our rituals, and our acts of worship must be done with sincere intention for the sake of Allah alone. In other words, Allah deserves our sincere and unique actions in worship and obedience. The oneness of Allah's Lordship is the belief that Allah alone has created the universe, and He alone is its Provider and Sustainer, and that He has complete ownership and power over His creation. Allah is unique in regard to His actions, such that no creature shares His power in creating and managing the universe. Belief in these aspects should be very clear, containing no confusion or perplexity. This was and is the way of the companions of the Prophet(SAW). They affirmed what Allah affirmed for Himself of names and attributes in a precise manner. The Ummah of Mohammed(SAW) can only unite on this principle. It means, we have to affirm what Allah has affirmed of His names and attributes, and negate what Allah has negated of His names and attributes. There are thirteen fundamental facts of existence of Allah(SWT), which every sane person who has heard the call of Islam should know. They are as follows:

**1. His Existence:** It is obligatory to believe in the existence of Allah with His eternal and everlasting attributes. Allah(SWT) exists without a beginning, without an ending, and without the limitation of matter, space and time. **His existence is neither time-bound nor space-bound nor bound by matter or energy etc. (all these are His creation).** Allah says in [Surah Alai Imran, verse\(3:2\)](#): [Allah! He is the Ever-Living, the sustainer of the universe, in reality there is no god but He.](#) Anything that does not fit in any of these criteria cannot be God, it cannot be worshipped or supplicated to. Just like the dunk of a camel is the proof that a camel exists, similarly our existence is the proof of Allah's existence.

**2. Absolutely One:** It is obligatory to believe Allah is One without a partner. [Surah Ikhlas, verse\(112:1\)](#), says: [Say, He is Allah, the One and Only.](#) He is unique in His attributes and doing, and He has no equals. **Allah is the Creator who creates**

**things from nothingness and no one else can do that.** He is accountable to no one and all others are accountable to Him. Today science has confirmed that the universe came into being from nothingness fifteen billion years ago with a Big Bang, and it is expanding. The Quran mentioned this 1400 years ago in [Surah Anbiya, verse\(21:30\)](#), Allah says: [Do not the unbelievers see that the heavens and the earth were joined together \(as one unit of creation\), before we clove them asunder? We made from water every living thing. Will they not then believe?](#) Another verse in the Quran says He is steadily expanding it.

**3. Eternity:** It is obligatory to believe Allah is eternal. He existed when nothing existed i.e. He has no beginning to His existence. His attributes are also eternal. Allah says in [Surah Hadeed, verse\(57:3\)](#): [He is the first and the last, the Evident and the Ingrained, and he has full knowledge of all things.](#) Nothing is eternal except Allah and His attributes.

**4. Everlasting:** It is obligatory to believe Allah is everlasting i.e. when everything will perish, He will exist. [There is nothing everlasting except Allah and His attributes](#), because annihilation does not apply to His Self. Allah<sub>(SWT)</sub> is eternal, without a beginning, the everlasting and without an ending.

**5. Self-Sufficient:** Allah is the Master Who is resorted in the time of need. He Himself does not need anyone or anything. [He exists without assistance and without a beginning.](#)

**6. Non-resemblance to the creation:** [Allah does not resemble any of His creations neither in His Self, nor in His attributes, nor in His Doings.](#) Allah says in [Surah Ikhlas, verse\(112:4\)](#): [And there is none like unto Him.](#) Nothing resembles Him, neither time, nor space, nor energy, nor matter.

**7. Omnipotence, All-Powerful:** It is obligatory to believe Allah is attributed to power, which is eternal and everlasting. He creates and annihilates whatever He pleases. Allah says in [Surah Hadeed, verse\(57:2\)](#): [To Him belongs the domain of the heavens and the earth. It is He Who gives life and death; and has power over all things.](#) Allah's powers are not bound by intellectual possibilities.

**8. Will:** It is obligatory to believe that Allah is attributed with Will. When He wills something, it is. Allah<sub>(SWT)</sub> willed the universe, it was. In [Surah Al-Buruj, verse \(85:12-16\)](#), Allah says, “Indeed the grip of your Lord is very strong. It is He Who creates in the first instance, and He is the One Who will recreate again. He is the All Forgiving, the All Loving, Owner of the Throne, the Exalted One and the One Who does whatever He Wills. In [Surah Fatir, verse \(35:2\)](#), Allah says, “Allah may open door for the people, which none can withhold, and the door that He closes; none has power to open it after Him. He is the All-Mighty and the All-Wise.

**9. Knowledge, Omniscience:** It is obligatory to believe Allah is attributed with knowledge. This is eternal and everlasting attribute of His. Allah<sub>(SWT)</sub> knows what He created and what it does, nothing is absent from His knowledge. He has written down everything prior to creating the creation in minutest details in the Book with Him. His knowledge encompasses everything. Allah says in [Surah Hadeed, verse\(57:3\)](#): To Him belongs the domain of the heavens and the earth. It is He Who gives life and death; and has power over all things. And in [Surah Zukhruf, verse\(43:84\)](#): It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge. His knowledge is not bound by matter, space and time.

**10. Life:** It is obligatory to believe that Allah is attributed with life. Allah<sub>(SWT)</sub> says in [Surah Furqan, verse\(25:58\)](#): O Mohammed, And put your trust in Him Who is Ever-living and will never die; Glorify Him with His praise, for **He alone is sufficient to be aware of the sins of His servants**. Our lives need combination of body and soul. The life of Allah is His attributes. Our existence is solely dependent on Allah<sub>(SWT)</sub>.

**11. Hearing:** It is obligatory to believe Allah is attributed with hearing. This is an eternal and everlasting attribute of Allah<sub>(SWT)</sub>. He hears equally what is near and what is far away, because He is not space bound. He hears without means and without instruments. His hearing is neither subject to weakening nor change. He hears what is said loudly and what one thinks. Allah<sub>(SWT)</sub> says in [Surah Ash-Shura, verse\(42:11\)](#): ...

there is nothing whatever like unto Him, and He is the One that hears and sees all things. He can hear all His creations at a time and respond to each individually.

**12. Sight:** It is obligatory to believe Allah is attributed with sight. This is eternal and everlasting attribute of Allah<sub>(SWT)</sub>. His attribute of sight does not change or develop, because He is eternal, He does not change or develop. He is ever watchful of His creation. He can see what is in the open and He can see what is hidden alike. Allah<sub>(SWT)</sub> says in [Surah Ash-Shura, verse\(42:11\)](#): ... there is nothing whatever like unto Him, and He is the One that hears and sees all things. He can see everything from an atom to galaxies at a time. He is the ever watchful one.

**13. Speech:** It is obligatory to believe Allah is attributed with speech. This is an eternal and everlasting attribute with which Allah<sub>(SWT)</sub> orders, forbids, and informs. His knowledge is not bound by language, letters etc. In [Surah An-Nisa, verse\(4:164\)](#): ... And to Moses Allah<sub>(SWT)</sub> spoke directly. He also spoke indirectly via Jibril<sub>(AS)</sub> or via dream with His messengers. I would like to bring the attention of my reader to this amazing hadith in Tabrani, book Ossat, hadith 9448, narrated by Annus<sub>(RA)</sub>: [Once Prophet<sub>\(SAW\)</sub> passed by a Bedouin who was calling out to Allah<sub>\(SWT\)</sub>. Prophet<sub>\(SAW\)</sub> stopped to listen what he says.](#) To really get into this Dua, I will suggest to my reader to consider as if he is supplicating this Dua. The Bedouin started praising and talking to Allah by saying: [O' Allah, You are the One, Whom no eye can behold; You are the One, Whom no mind can comprehend. O' Allah, You are the One, Whom none can praise like the praise You deserve. O' Allah, You are the One, Whom events and incidents do not change; You are the One, who does not fear the passing of the time. O' Allah, You are the One, Who knows the exact weights of each mountain in the world, and You are the One, Who knows the exact volumes of all the seas and oceans, and You are the One, Who knows the exact counts of all the rain drops that fall from the sky. O' Allah, You are the One, who knows the exact number of leaves on all the trees of the](#)

entire world, and You are the One, who knows the exact numbers and details of everything. O' Allah, You are the One, due to Whom the day illuminates with its light and the night hides in its darkness. O' Allah, You are the One, from Whom one sky cannot shield or hide another sky, neither from Whom one layer of earth can hide or shield another layer of earth. O' Allah, You are the One, from Whom the deepest and darkest cave of a mountain cannot hide anything, You are the One, from Whom the depth of oceans cannot hide or shield anything. O' Allah, make the last part of my life the best part; make my best action my last action in this world. O' Allah, make my best day of my life the day when I return to meet You. Amin! It's a long hadith, but it gives us the idea how to perceive Allah with all His greatness in our minds.

**Conclusion:** Our situation is strange, Allah created us for His worship, we reciprocated by worshipping others. Allah provides us sustenance and deserves our gratitude; we respond by showing gratitude to others besides Him. Allah blessed us with His love, which is seventy times more than the love of a mother, and we counter it by disobedience and sin. O brothers, if we could know the greatness of Allah<sub>(SWT)</sub>, we would have never disobeyed Him. That is why Allah in Surah Az-Zumar, verse(39,67), says: These people have not recognized the true worth of Allah as His worth should truly be recognized. The entire earth on the Day of Resurrection shall be in His grasp and the heavens shall be rolled up in His right hand. Glorified is He and Exalted above what they associate with Him. Rejoice, O humans, those who are anxious about the consequences of their sins, our merciful Lord tells Prophet<sub>(SAW)</sub> to tell us in Surah Az-Zummer, verses (39:53-54), "O My servants who have transgressed against themselves (by sinning), do not despair of Allah's mercy of Allah. Indeed, Allah forgives all sins. He is the All Forgiving, the All Merciful. Return to your Lord and submit to Him before the scourge overtakes you, and then you may get no help from anywhere". O humans, our merciful **Lord** did not

say that He will forgive such and such sin, or so many sins; He said all sins. **O Allah, All praises are for You!** On the other hand, in the worldly courts, anyone who transgresses and commits a sin or a crime, he is punished severely. Allah gives us hope that we can repent and come back to him; He will forgive all our sins. Allah is telling us sinners, **“O My slaves, you commit sins by day and you commit sins by night, and I forgive all sins. So, ask Me for forgiveness and I shall forgive you (all our sins)”**. Thank you Allah! **O Allah, You were, You are, and You will remain the Most Merciful, we are Your humble servants, Please forgive us. Amin!** To fortify what is said above, in **Surah Ahzab, verses(33:41-44)**, Allah says to us, **“O you who have believed, remember Allah much and glorify Him morning and evening. He it is Who blesses you and His angels pray for His blessings for you, so that He may bring you out of darkness into light; He is very kind to the believers. Their salutation on the day they meet Him will be “peace”, and Allah has prepared for them an honorable reward”**. Similarly, Allah<sub>(SWT)</sub> in **Surah Al-Aaraf, verse(7:156)**, says **“His mercy encompasses everything”**. **Subhan-Allah!** This is Allah the Merciful. (We have to believe and repent to Allah<sub>(SWT)</sub>, to have our sins forgiven). Allah the Almighty says, **O My slave, if you were to sin against Me and neglect Me, for twenty, sixty years or more, and then at one time in your life you decided that you wanted to repent, and said “O my Lord”**. I respond by saying **“O My slave what do you want”?** And if you say **“O Allah, forgive me”**. Allah responds, **“O My slave, I have already forgiven all your sins”**. **Subhan-Allah!** O humans, is this Rub not worthy of our worship? Is this Rub not worthy of being praised days and nights? Is this Rub not worthy of calling out for help, sustenance, requirements and in sickness etc.? Can we imagine the love Allah has for us? He says, **“Do as you please, as long as you come back to Me with repentance before prescribed time without associating partners with Me, I will forgive you”**. This is our Merciful Lord, **Allah**. Let us humble ourselves by prostrating to Him, whether in darkness, or in public, with or without ablution, it doesn't matter, just

turn to Allah, He is waiting for us with open arms. He already knows what we did in secret and in open. That's why when we raise our hands and say O Allah, I have knocked upon your door, please forgive me and have mercy on me. Allah will Insha-Allah forgive and have mercy on us. If God forbid, Allah decides not to open the door of His mercy, then who can pardon us, have mercy upon us? No one! All the money of the world cannot get one sin written off. It is only with the mercy of Allah. **O Allah, please forgive all our sins and put us on the right way that leads to You. Amin! O Allah, entrench in us your love, so that we may love You with our fullest heart, and please You with our utmost effort. Amin!**

**B) Belief in angels.** In Islam we Muslims believe in the unseen world mentioned in the Quran. From this world are the angels, emissaries of Allah, each has been assigned with specific tasks. They do not have free-will i.e. ability to disobey; it is built in their nature to obey Allah. They are mere servants of Allah obeying all His commands.

**C) Belief in all His books.** We Muslims have to believe in all the books that Allah had sent down to humanity through His prophets. These books include the Book of Abraham, the Torah of Moses, the Psalms of David, the Gospel of Jesus Christ and the Quran. Allah sent twenty-seven revelations of which four are mentioned in the Quran. All these books are from the same source (Allah), with the same basic message, that your Lord is One Lord. As Quran is the last message from Allah, Allah has promised to preserve it, till End Times.

**D) Belief in all His messengers.** We Muslims have to believe in all the prophets, and not just Prophet Muhammad(SAW). Islam teaches us that Allah sent prophets in all nations of the world with one basic message: "Worship Allah alone". Muslims must believe in all of the nearly hundred and twenty-four thousand prophets sent by Allah, without distinctions, although only thirty-five are mentioned in the Quran. Muhammad(SAW) was the final messenger and through him Allah completed His Message to humanity. The Quran is the



last and final message for the humanity till End Times. Rejecting any prophet means you have reject all the prophets.

**E) Belief in the Hour.** Muslims have to believe in the Hour when the universe will be destroyed and rolled back, when all living and non-living things including angels will perish, only our Eternal and ever-living Lord will remain. When Allah will wish, He will bring the angels back to life, and the Day of Resurrection will be established. That Day we will be resurrected, to be judged for our deeds. On that Day Allah will gather us and question us about the way we spent our lives in the world (O Allah save us!). Those who were on the correct belief and did righteous deeds will ultimately enter the Paradise, and for those who disbelieved, those who practiced polytheism and the hypocrites will enter the Hellfire eternally. [O Allah, we seek Your refuge that we disbelieve in You, or associate partners with You or involve ourselves in hypocrisy. Amin!](#)

**F) Belief in destiny (good or bad is from Allah).** Allah has given us free will in our choice of action. Once a man asked Hazrat Ali<sub>(RA)</sub> to what extent do we have freedom of choice. He lifted his one foot and said we can only lift one foot and not the second one. This is how much freedom of choice we have. We have freedom in choosing what faith to follow, and we will be responsible for the consequences our choice. Muslims also believe that Allah has full power and knowledge of all things, and that nothing happens except by His Will and with His full knowledge. This is known as divine decree, or destiny. Therefore, we should have firm faith that whatever befalls us; it is according to Allah's decree and with His full knowledge. We should trust Allah's wisdom in all matters. It is further elaborated in [Surah Baqarah verse \(2:177\)](#), in which Allah says: [“It is no virtue that you turn your faces towards the east or the west, but the virtue is that one should sincerely believe in Allah and the Last Day and the angels and the books and the prophets, and out of His love spend of one's choice wealth for relatives and orphans, for the needy and the wayfarer, for beggars and for the ransom of slaves,](#)

and establish Salah and pay Zakat. And the virtuous are those who keep their pledges when they make them and show fortitude in hardships and adversity and in the struggle between the truth and falsehood; such are the truthful people and such are the pious.

**Conclusion on “What is Imaan”:** The above statements tell us that a Muslim has to believe in Allah as the creator and sustainer of the universe. A Muslim has to believe in the angels, whom one cannot see (they have been created by Allah to manage the universe). A Muslim has to believe in all the books that were sent down by Allah<sub>(SWT)</sub> to guide the human race. A Muslim has to believe in all the messengers sent by Allah<sub>(SWT)</sub>, from Adam<sub>(AS)</sub> to Mohammed<sub>(SAW)</sub>. A Muslim has to believe in The Hour (the Dooms Day). He has to believe in destiny and that good of it or bad of it is from Allah<sub>(SWT)</sub>. A Muslim has to believe on The Day of Resurrection, when all humans and Jinns will be gathered for accountability. **O Allah, make us from the ones who will be successful that Day? Amin!**

The second question put forward by Jibril<sub>(AS)</sub> was: “What is Islam”? The answer given by the Prophet<sub>(SAW)</sub> is also called the five pillars of Islam. In Bukhari, Kitabul Imaan, Hadith 8, it is narrated from Ibn ‘Umar (may Allah be pleased with him) that the Prophet<sub>(SAW)</sub> said: “Islam is built on five (pillars): Belief that there is no god but Allah and Mohammed<sub>(SAW)</sub> is His messenger, establishing regular prayer, paying zakat, fasting Ramadan and Hajj.” Belief in one Allah is my main topic of discussion. In this volume I will only discuss the first pillar of Islam. First being “**La-ilaha-illallah, Mohammedur rasool-Allah**”, there is no god but Allah and Mohammed is His messenger. This pillar tells us how to worship Allah with the oneness of Lordship. It is also called Kalima-e-Tawheed (Oneness of Lordship).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## What is Tawheed?

Tawheed is, believing in the Oneness of Allah. Once we accept Allah as the sole creator, we have to know Him by His attributes and obey Him. In [Surah Bani Israel, verse\(17:23\)](#), Allah says: “And your Lord has decreed that you should worship none but Him”... In [Surah Al-Nisa, verse\(4:36\)](#), Allah says: “All of you should worship Allah and associate none with Him (in worship)”. In [Surah Ikhlas, verse\(112:4\)](#), says: “His creations do not resemble Him in anything”. So He has denied that He bears any resemblance to His creation, and affirmed that He has attributes of perfection in a manner that befits Him, may He be glorified. It is obligatory to believe in the attributes of Allah, confirmed by Him. These attributes are unique to Him and do not resemble the attributes of His creation. The arguments conclude the oneness of Lordship which is one of the three essential principles of Islamic monotheism. Which are: 1) Believing that Allah alone has created the universe. 2) He alone is its Provider and Sustainer, and 3) He has complete ownership and power over His creations. His power, His existence, and His oneness are established by contemplating upon the signs in the universe and designs within nature.

## Types of Tawheed

There are four types of Tawheed and we have to adhere to them. They are:

1) **Tawheed Ar-Rububiyah:** Oneness of divine Lordship: We have to believe that Allah alone has created the universe, He alone is its Provider and Sustainer, and He has complete ownership and power over His creations. In other words, Allah is one and unique in regards to His actions, such that no creature shares His power in creating and managing the universe. Allah elaborates this in [Surah Al-Araaf, verse\(7:45\)](#), by saying: [Verily, your Lord is Allah who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, chasing it rapidly, and the sun, the moon, and the stars are subjected to His command. Unquestionably, for Him are the creations and the command. Blessed is Allah, the Lord of the worlds.](#) And in [Surah Al-Isra, verse \(17:23\)](#), Allah

says: “And your Lord has decreed that you worship none but Him”. Surah Al-Nisa, verse (4:36), Allah says: “Worship Allah and join none with Him (in worship)”. This is what Prophet<sub>(SAW)</sub> said regarding to the Oneness of His Lordship. It is narrated by Abu Darda<sub>(RA)</sub> in Sunan Ibn-e-Majah, book on fitan, hadith 4034, that his close friend (Prophet<sub>(SAW)</sub>), my beloved advised me not to associate anyone with Allah<sub>(SWT)</sub> even if they cut you in pieces or burn you alive. And never leave your obligatory prayers intentionally. Whoever leaves it intentionally, he leaves the protection of Allah<sub>(SWT)</sub>. And stay away from liquor because it is the key to all wrongs. Al-Hamdo-lillah, most Muslims are united in this aspect of Tawheed and believe that Allah alone has the right to be worshiped by His creation, and that all our prayers, our rituals, and our acts of worship must be done with sincere intention for the sake of Allah alone, and that Allah deserves our sincere and unique actions in worship and obedience. Why? Because He alone created the universe and He alone is its Provider and Sustainer, and He alone has complete ownership and power over His creation, and no creature shares His power in creating and managing the universe. This is the most fundamental belief that we should be very clear about without confusion and perplexity. This was and is the way of Prophet<sub>(SAW)</sub> and his companions. O Allah, we believe there is no god but You, please save us from the whispers of Satan and make us from the dwellers of Your Paradise. Amin!

2) **Tawheed Al-Ilahiyah:** Oneness of worship is the direct consequence of oneness of Lordship. As there is only one Lord, we should devote all acts of worship, both inward and outward, in words and deeds to Allah Alone. We should not worship anything or anyone other than Allah<sub>(SWT)</sub>, no matter who he is, not even Prophet<sub>(SAW)</sub>. This Tawheed tells us that all our acts of worship, our devotions, our love and reverence should be exclusively for Allah<sub>(SWT)</sub>. Allah is our true beloved (Mehboob-e-Haqiqi). In Surah Al-Isra, verse (17:23), Allah says: “And your Lord has decreed that you worship none but Him”. Surah Al-Nisa, verse (4:36), says: “Worship Allah and join none with Him (in worship)”. We should devote all our actions of worship to Allah<sub>(SWT)</sub> alone by doing which He has commanded, and

refraining from which He has forbidden. That is, we worship Him alone with sincerity and seek nothing except the pleasure of Allah(SWT). So that:

**a) All our bodily worships are for Allah alone.**

In Surah Al-Inam verse (6:162-165), Allah says, O Mohammed, declare, “My prayers and my sacrifices and my life and death, are all for Allah, the Lord of the universe, Who has no partners with Him. This is what I have been enjoined, and I am the first to surrender to Him”. Say, “Should I seek another Lord beside Allah when He is the Lord of everything? Every person is accountable for what he has earned, for no bearer of burden bears the burden of another. Ultimately, you shall all have to return to your Lord; there He will tell you the reality of that about which you differ. It is He Who has made you the vicegerents on the earth, and raised some of you above others in ranks so that He may test you in what He has given you. Indeed your Lord is swift in inflicting punishment, yet He is also very Forgiving and Merciful. Similarly, in Surah Al-Araaf, verse (7:158), Allah says, O Mohammed, say, “O mankind, I am a messenger to all of you from Allah, to Whom belongs the Kingdom of the heavens and the earth. There is no deity but He. He bestows life and ordains death. So believe in Allah and His Messenger, the Ummi Prophet, who believes in Allah and His commandments. Follow him, it is expected that you will be guided aright”. This implies that all our bodily worships should be for Allah alone and we should follow the teachings of the Quran and the Sunnah of Mohammed(SAW). Prostrating and bowing to others besides Allah(SWT) is called Shirk of Ibada (worship), and obeying any created being against the command of Allah(SWT) is also called the Shirk of itaba (obedience). To fortify what we just read, the Quran in Surah At-Tawba, verse(9:31), says: They have made their scholars and their priests as their lords besides Allah, and likewise the Christ, the son of Mary; although they were commanded not to worship any other than the One deity Allah, besides Whom there is none worthy of worship. He is absolutely pure and free from what they associate with Him. Explanation of the above verse is illustrated in the hadith Tafseer Ahsan al-Byan Surah Tauba verse 31, where Hazrat Addi bin Hatim Tai who was

still Christian and had not accepted Islam, enquired from Prophet(SAW) about the verse 31 of Surah Tauba which said that the Jews and the Christians have made their priests and rabbies their deities. Addi stressed that the Jews and the Christians never worshipped their priest and rabbies, then why did the verse say that they made them their deities. The Prophet(SAW) while explaining it to him, asked, isn't this a fact that what was allowed by the Lord their rabbies and priests forbid it, the followers forbid it on themselves, what was forbidden by the Lord they allowed it, the followers allowed it on themselves? He said yes. The Prophet(SAW) said, this is worshipping. Similarly, the Muslims are following the footsteps of their brethren. Allah alone makes laws and He alone can change them. There can be differences in interpretation but no one can make or amend commandments besides Allah(SWT). **O Allah, protect us from all form of Shirk. Amin!**

**b) All our praise is for Allah alone.**

In the first verse of Surah Fatiha we say "Alhamdo-lillah"; all praise is for Allah alone. We cannot praise anyone for the attributes of Allah(SWT). We should respect everyone, but the praise is for Allah only. When we praise someone we always say "Masha-Allah (Allah willed it)", we direct our praise to Allah(SWT).

**c) All our sacrifices are for Allah alone.**

In [Surah Al-Inam verse \(6:162-165\)](#), Allah says, O Mohammed, declare, **"My prayers and my sacrifices and my life and death, are all for Allah, the Lord of the universe, Who has no partners with Him. Allah also says in Surah Hajj; verse (22:34): For every community We have prescribed a way of sacrifice so that people of that community should pronounce the name of Allah over the cattle which He has provided for them. So your God is one God, Surrender to Him alone, and O Prophet, give good news to those who adopt a humble way. Further in Surah Hajj, verse(22:37), Allah says: It is neither their meat nor their blood that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you that you may glorify Him for the guidance He has given you. And, O Prophet, give good news to those who do righteous deeds. All our financial and animal sacrifices should be for Allah's sake, not for a peer, nor for a wally nor for anyone**

else. We may pass on the reward of our sacrifice to whomever we wish. That is why Allah<sub>(SWT)</sub> says in [Surah Baqarah, verse\(2:173\)](#): that, He has forbidden us to eat what dies of itself, blood and flesh of swine, and that which has been consecrated to any other name besides Allah<sub>(SWT)</sub>. We Muslims pledge that all our sacrifices of lives, wealth and animals will be exclusively for Allah<sub>(SWT)</sub>. [O Allah, protect us from all form of Shirk. Amin!](#)

**d) All our supplications and beseeches are to Allah alone.**

In narrations in [Jamia Trimzi 3293](#) and [Sunan Abu Dawood 1479](#), Prophet<sub>(SAW)</sub> said that making supplication is worship and the second narration says that supplication is the brain of worship i.e. it is the essence of worship. In [Surah Al-Momin, verses \(40:63-66\)](#), Allah says that it is He who made the earth resting place for you and the sky a canopy over it. Who shaped you, and shaped you well, and who provided you with the pure things. The same Allah, who did this, is your Lord, Lord of the Universe. He is the ever living One; there is no god but Him. Call upon Him alone, making your religion sincerely His. All praise is only for Allah, the Lord of the Universe. And tells Prophet<sub>(SAW)</sub> to tell the people that he has been prohibited from worshipping those whom you invoke instead of Allah<sub>(SWT)</sub>, when clear signs have come to me from my Lord. I have been commanded to submit my will to the will of the Lord of all creation. Some people might ask how can we contact Allah<sub>(SWT)</sub>, He is far away. Allah<sub>(SWT)</sub> answers the question in [Surah Baqarah verse \(2:186\)](#), Allah tells Prophet<sub>(SAW)</sub> to tell us that: [If His servants ask him concerning Him, then tell them that He is quite near to them. He hears and answers the prayer of the supplicant when he calls Him. So let them respond to My call and believe in Me. Convey this to them, perhaps they may be guided aright.](#) Further in [Surah Al-Momin, verse \(40:61\)](#), Allah says that: [It is He who made the night for you to rest in it, and made the day bright. The fact is that Allah is highly bounteous to the people, yet most people are not thankful.](#) We accept that Allah is the one Who created the night and the day and He is the one Who is bestowing bounties on all humans and yet most of us do not thank Allah, but instead thank His creation (mortal humans, sun, moon etc.). This is where Satan has deluded human in seeking others to call upon.

**Inalillahai-wa-ina-alaihi-rajaioon!** We forget that this world is an examination hall; here we have to stick to the curriculum of the Quran and the Sunnah. The Hereafter is the place to test Allah for whatever we want. Invoking or supplicating to a false deity besides Allah(SWT) is called Shirk of Dua or invoking. Allah(SWT) in Surah Al-Muminun, verse(23:116-117), says: So, exalted is Allah, the true and real sovereign, there is no god but Him. He is the Lord of the Glorious Throne. Therefore, if someone invokes any other deity along with Allah, whereof he has no proof, he shall have to give account to his Lord. Such disbelievers can never attain success. O Allah, protect us from all forms of Shirk. Amin!

**e) All our intentions are purely for Allah(SWT) alone.**

Intention is described as seeking Allah's pleasure. It is mentioned in Surah Al-Lail verses (92:18-20): "Who gives away his wealth in order to purify himself? He has received no favors from anyone for which he may have to return a reward. But, only seeking, the pleasure of his Lord, the Most High". Similarly, in Surah Baqarah, verse(2:272) Allah says: "...As you spend of your wealth to win Allah's pleasure, you will be given the full reward for whatever you spend and you will not be deprived in the least of your rightful due". The Messenger of Allah(SAW) said in Bukhari hadith no.1, "Verily actions are by intentions, and for every person is what he intended. So the one whose hijrah (migration) was to Allah and His Messenger, then his hijrah was to Allah and His Messenger. And the one whose hijrah was for the worldly gain, or to marry a woman, then his hijrah was for what he made hijrah for. Our deeds will carry weight if our intention is solely for Allah(SWT). Having the intention and determination to deliberately worship a deity other than Allah(SWT) is called Shirk of intention. O Allah, make our intention purely to please You. O Allah, protect us from all forms of Shirk. Amin!

**f) Our true love is for Allah alone**

Our true love is for Allah, then for Mohammed(SAW) and then others. In Surah Baqarah, verse(2:165), says: There are some who worship other deities besides Allah (mushrik), they love them as they should love Allah, whereas the believers are strong in love for Allah. If those who are unjust could visualize



the Day of Judgment when they will see the chastisement, they would come to know for sure that all powers belong to Allah, and Allah is stern in retribution. Allah is our true love (Mehboob-e-Haqiqi) and we should worship Him as such. But unfortunately there are Muslims who love others more than Allah, this is called Shirk of Love i.e. loving a created being or an object more than Allah. [May Allah protect us from committing this heinous crime? Amin! O Allah, entrench in us your love so that we love You with fullest heart and please You with our utmost effort. O Allah, protect us from all forms of Shirk. Amin!](#)

### **Comments on Tawheed Al-Ilahiyah**

This Tawheed of oneness of worship is where consistently people were led astray and are being led astray by Satan. He induces in their mind that Allah needs a wasilla (approach). We forget that approach is needed where someone does not know us, and he is not Al-Aleem (all-knowing), where else Allah is not only Al-Aleem, He has written down in minutest details about what is going to happen in a Book with Him, prior to our creation. Allah says He created everything for humans and created us humans for Himself. That is why Allah<sub>(SWT)</sub> repeatedly sent his Prophets and Books to guide us humans to the right way. This is the purpose for which the universe was created and laws were prescribed. This is the Tawheed concerning which disputes arose between the Prophets and their people. Consequently, the stubborn were doomed and the believers were saved. Whoever goes astray with regard to this Tawheed and devotes some of his worship and love to someone other than Allah, then that person has gone beyond the rim of Islam and has drifted away from true belief. [May Allah protect us from that? Amin! In Surah Al-Qassas verse \(28:87-88\), Allah says, O Prophet, "Let it never happen that the unbelievers should divert you from Allah's Revelations when they are sent down to you. Invite \(the people\) towards your Lord and do not join the mushriks, nor invoke any deity other than Allah. There is no deity but He. Everything is perishable except He, Himself. Sovereignty is His, and to Him will you all return.](#) That is why the Prophet<sub>(SAW)</sub> instructed us in a hadith narrated by Jundab<sub>(RA)</sub> in Sahih Muslim, book on mosque and places of worship, hadith

1183, he narrates that five days before his(SAW) demise, he heard the Prophet(SAW) say that he(SAW) exonerate himself from making any one of you his friend because Allah has made him His Khalil (friend), just like he made Ibrahim(AS) His Khalil. If I made a friend from my followers, I would have made Abu Bakr Siddiq my friend. Then he said, beware, people who came before you made the graves of their prophets and pious people a place of worship, don't make the graves a place of worship. I am forbidding you from doing so. O Muslim, how can we build mausoleums when Mohammed(SAW) has prohibited us, and how can we ask from mortals who have died, about whom the Quran says they are dead not alive? O Muslims, refrain from committing **Shirk** including the Hidden Shirk i.e. covert association of partners with Allah(SWT). These are insidious forms of **Shirk**. Also avoid minor Shirk that is Shirk of Riasa i.e. carrying out religious acts for worldly gain, e.g. showing off, and Shirk of Qasbia: i.e. swearing by other than Allah e.g. by my peer etc. O Muslims, Tawheed of oneness of worship is where most shirk is committed. We should understand the term Shirk (polytheism) and we should be conceptually clear that it is absolutely opposed to Tawheed. The net result of which is the Hellfire. In Surah An-Nisa, verses(4:48), Allah says: Verily, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. He who associates others with Allah has certainly fabricated a tremendous sin. Similarly, in a verse in the Quran, Allah says: Acts of idolatry committed without repentance will cause all of a servant's good deeds to be destroyed and he will be punished in the Hellfire. And also in Surah Al-Maidah, verses(5:72), Allah says: Verily, Allah has forbidden Paradise for the one who associates with Allah, and his refuge will be the Hellfire. There will be no helpers for the wrongdoers. In Surah Adh-Dhariyat, verses(51:50-51), Allah tells Prophet(SAW) to tell us: So flee unto Allah; I am an open warner from Him to you. And do not set up another god with Allah; I am an open warner from Him to you. These are the reasons why we should abstain from polytheism and enjoin our spouses, children, relatives, friends, all Muslims and humanity to only worship one Lord, and never associate anyone with Him. This is

why Ibrahim<sup>(AS)</sup>, Yaqoob<sup>(AS)</sup> and Luqman admonished their children as mentioned in Surah Baqarah, verses(2:132-133), Allah tells us that: Ibrahim<sup>(AS)</sup> enjoined His sons and so did Yaqoob<sup>(AS)</sup> in his last will to his sons and said: “O my children, Allah has chosen the same way of life for you. Hence remain Muslim up to your breath.” Were you present at the time when Yaqoob<sup>(AS)</sup> was on the point of death? He asked His children, “Whom will you worship after me”? They all answered, “We will worship the same One God whom you, your forefathers Ibrahim<sup>(AS)</sup>, Ismael<sup>(AS)</sup> and Ishaq<sup>(AS)</sup> acknowledged as their Lord, and to Him we will all surrender as Muslims”. Similarly in Surah Luqman, verse(31:13-19), Allah says: Remember the time when Luqman was admonishing his son, saying, “My son, join not another as an associate with God, the truth is that joining associates with God is the gravest iniquity. “...And the fact is that We have Our-self enjoined on man to recognize the rights of his parents, his mother bore him in her womb with weakness upon weakness and his weaning took two years. Give thanks to me and to your parents, To me you have to return. But if they press you to enjoin with Me another about whom you have no knowledge (i.e. the Quran and the Sunnah don’t approve it), do not obey them at all. Treat them kindly in the world, but follow the way of him, who has turned to Me. Then to me will all of you return, and then I shall tell you what you had been doing. And Luqman said: “My son, even if a thing be equal to a grain of mustard and hidden in rock, or in the heavens, or in the earth, Allah will bring it forth. He is All-Aware. O my son, establish salat, enjoin good, forbid evil and bear with fortitude, all the afflictions that befalls you. These are things which have been strictly enjoined. And do not speak to people with your face turned away, nor walk proudly on the earth, for Allah does not love any self-conceited, boastful person. Be moderate in your gait, and lower your voice, for the most disagreeable of all voices is the braying of the donkey. We have to obey our parents after Allah in all matters, except associating partners with Him. O people, look at the etiquettes of the **so called** saints, they are in direct collision with the above verses. O Muslims, if we are still not convinced, then tell me who is the

beloved of Allah(SWT)? Obviously, Mohammed(SAW). Who loves us more than everyone after Allah? Again, Mohammed(SAW). If Allah delegated His powers (which He has not), whom will He give it to? It would have been Mohammed(SAW). Has Mohammed(SAW) ever claimed that Allah has delegated His powers to him? No. Then how can we delegate Allah's powers to dead saints? Dead saints don't even know us, and the Quran tells us that on the Day of Judgment they will disown the worship of their followers. Secondly, their love for us cannot even match the love our fathers have for us. Can the saints have more powers than Mohammed(SAW)? No. Logically, we should worship Mohammed(SAW) if it was allowed. If Allah would have delegated the powers to the saints the whole system would have crashed. Let us consider an example. A person goes to a peer and request for rain, and another one goes to another peer and requests him not to have rain. One will say we want cool weather, the other will say cold weather and the third one will say warm weather etc., the whole system would have collapsed. Now coming back to what we deduced earlier, i.e. if we follow logic and worship Mohammed(SAW), then tell me, who loves us more than the Prophet(SAW) and has infinite powers? Obviously, it is Allah. Who sent Mohammed(SAW) to guide us? It is Allah. Who has all the powers? No doubt, it is Allah. Wouldn't logic say that we should love and worship Allah alone! In Surah Zumar, verse(39:29), mentioned earlier, Allah gives us an example to ponder on. He says, there is a slave who has one master, and there is a slave who has multiple masters each pulling him towards himself. Obviously, one with multiple masters will be bossed around, i.e. one will say do this the other will say do that etc..... Who will be in peace? Obviously, the one who has only one master. O Muslims, will we still not take heed?

To enhance what I have written, I will finish my comments on Tawheed Ilahiya with two hadiths. On the authority of Ibn Abbas(RA), who said, "One day I was riding behind Prophet(SAW) on the same mount, he said to me: "Youngman, I shall teach you some words of advice. Be mindful of Allah, and Allah will protect you. Be mindful of Allah and, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah.

Know that if the nation were together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and if they gathered together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pen has been lifted and the pages have dried. (Trimizi, book of Qiyama, hadith 2516). Abdullah Ibn Abbas narrates that Prophet(SAW) said: "These twelve verses are from the Torah, the Injeel, the Zaboor and the Quran. If a believer looks at them and follows them, he will become from the people who are close to Allah(SWT)". These verses are as follows: Allah(SWT) says, O son of Adam(AS), don't worry about your sustenance as long as My treasures are full, and My treasures will never be empty. O son of Adam(AS), don't be afraid of wicked king, and rich and high-status people as long as My kingdom is there, it is there forever. O son of Adam(AS), don't ask anything from anyone as long as you have Me, if you yearn for Me, you will have Me. O son of Adam(AS), I have created everything for you, and I created you for Myself, so don't disgrace yourself by calling on others. O son of Adam(AS), just like I don't ask for your tomorrows deeds, like wise don't ask me for tomorrows sustenance. O son of Adam(AS), when creating seven heavens, the throne, the chair and seven earths have not incapacitated Me, creating you and providing sustenance to you will not incapacitate Me. O son of Adam(AS), just like I do not forget your sustenance, likewise you should not stop worshipping Me and do not disobey Me. O son of Adam(AS), be content with whatever I have destined for you, and don't soothe your heart with Satan's wishes and your inner self. O son of Adam(AS), I am your friend, you should stay being my friend, and do not dislodge My love and heartache from your heart. O son of Adam(AS), never be ignorant of My anger until you have crossed the bridge of Pulsirat and entered the Paradise. O son of Adam(AS), You are angry with Me for the interests of your inner self, while you do not get angry at your inner self so as to obey Me. O son of Adam(AS), if you are satisfied with my distribution, you will save yourself from my wrath, and if you are not satisfied, then I will place your inner self on you which will make you run for the worldly gain just like animals' run in a jungle. I

swear by My Honor, still you will not gain anything except what I have predestined for you. O Allah, we take refuge with You that we associate partner with You knowingly and ask for Your forgiveness for that we know not. Amin!

3) **Tawheed al-Asma wa-Sifaat:** Oneness of the Divine Names and Attributes means affirming the names and attributes of Allah and believing that there is none like Allah in His names and attributes. This Tawheed is based on two basic principles:

- a) Affirmation: Affirming that which Allah has affirmed for Himself in His Book or that which His Prophet(SAW) has affirmed of His beautiful names and sublime attributes in a manner that suits the Majesty and Greatness of Allah(SWT) without distorting them, without twisting their meanings, denying their reality or discussing how they are (because we cannot comprehend them). In [Surah As-Shura, verse \(42:11\)](#), “There is nothing like Him, and He is the All-Hearing, the All-Seeing”. So He has affirmed that none bears His resemblance from His creations. He has attributes of perfection in a manner that befits Him, may He be glorified.
- b) Denial: Denying that Allah has any faults, denying the shortcomings and denying He resembles His creation, which He has denied Himself. The evidence for that are the words of Allah: In [Surah Al-Shura, verse \(42:11\)](#), “There is nothing like Him, and He is the All-Hearer, the All-Seer”. So He has denied that He bears any resemblance to His creation, may He be glorified.

4) **Tawheed al Itabaa:** Total sincerity in following the Quran and the Sunnah of Prophet Muhammad(SAW). In [Alai-Imran verse \(3:32\)](#) Allah says: “Obey Allah and obey His Rasool”. Insha-Allah! O Allah, give us strength and will to obey You and obey your Prophet(SAW). Amin!

### Conclusion on Tawheed

The Quran in [Surah Al-Araaf verse \(7:180\)](#), says: “Allah is entitled to most excellent names; so call Him by excellent names only and leave alone those who deviate from the Truth in giving names to Him; they shall be recompensed for what they have

been doing. The above verse shuts the door for associating Allah's attributes to anyone, then how can we share the attributes of Allah with his creation. People make partners in the attribute of the loving Lord, Who created the colossal universe from nothingness, and Who love us seventy times more than our loving mothers. How are we being deluded in calling others who have no powers to cater for our needs? Out of ignorance we share His attributes with mortal humans who cannot love us even like our fathers. This is rejecting Allah's love, as such it is blasphemy, it is shirk, which Allah(SWT) has wooed that He will not forgive. Let's look at human characteristics. A human whether pious or culprit, if he is not fed he will die, if he cannot discharge his residuals he will die, if there is no oxygen he will die, if he cannot sleep for few days he will die. On top of that he is forgetful. Prophet Ibrahim(AS) said "Anything that sets (sets, sleeps, forgets, needy, dies or is destroyed) is not worthy of worship". Such mortals cannot be associated with divinity, nor can we associate the eternal attributes of Allah(SWT) to them. It has always been the Satan with the help of miscreant scholars and scoundrels who fool ignorant followers and lead them away from the true religion to extort money. **As soon as you stop giving them money, they will not even look at you. If they are what they claim, then they should be distributing money to their followers and not amassing wealth from their contributions to live a luxurious life.** Allah is Ghani (self-sufficient) and all others are needy. Needy cannot be worshipped. Now let us look at the character of our beloved Prophet(SAW), whom we claim we follow. It is narrated by Uqba(RA) in Bukhari, book 12, hadith 813 that **he offered the Asr prayer behind the Prophet at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet came back and found the people surprised at his haste, he(SAW) said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)".** Subhan-Allah! Allahumma sallay ala Mohammedin wa ala alay Mohammedin wa barik wasalim. O Allah, send millions

and millions of salutations on our beloved Nabi(SAW), and remove the love of the world from our hearts. Amin!

Question arises, who is wally-Allah? A wally-Allah is a **scholar who knows Islam and lives Islam**, i.e. he is a practicing scholar. A wally-Allah will always call you towards Allah and not towards himself, because Allah(SWT) says in [Surah Al-Qassas verse \(28:87\)](#) [And let it never happen that the disbelievers should divert you from Allah's Revelations when they are sent down to you. Invite the people towards your Lord and do not join the mushriks, nor invoke any deity other than Allah.](#) Prophet(SAW) never attributed any of Allah's attributes to himself, and he would always call people towards Allah. Similarly, true saints always called people towards their Lord, how can these peers and their followers then associate Allah's attributes to someone, and call people towards themselves. Remember, no one is All-Knowing, All-Seeing, All-Hearing and All-Present except Allah, because, to have these attributes one has to be free of time, space and matter. Allah is the Al-illah; the God Who is the creator, the sustainer and provider for all the creatures of the universe. He is the one Who deserves the oneness of Lordship, worship and supplications. In [Surah Al-Furqan, verse\(25:77\)](#), Allah says, O Muhammad tell the believers: ["My Lord pays attention to you only because of your invocation to Him"](#). In [Surah As-Shura, verse\(26:213\)](#), says, O Prophet(SAW): ["Therefore, invoke not with Allah another god, lest you be one of the doomed"](#). In [Surah Al-Aaraf verse \(7:180\)](#) says: ["Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited for what they do"](#). Finally, belief in Oneness of Lordship means that one should believe that he can move mountains with the help of Allah (Hasbi-Allah, Allah is enough for me). I will explain it with an example. When Ibrahim(AS) was about to be thrown in a fire that lasted forty days, Jibril and other angels came to him and asked him if he needed any help. Ibrahim(AS) refused to accept their help because he trusted Allah more. Remember, Allah is enough for us; His help is the only help we should rely on.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Names and Attributes of Allah

Let us study some of His names and Attributes which are unique to Him alone. In a hadith in Sunan Bahiqi, part 10, hadith 48, Abu Huraira narrates that Prophet(SAW) said that Allah has ninety-nine names and attributes and whoever memorizes them and recites them (with understanding) he will enter the Paradise. His attributes are called His beautiful names. In [Surah Bani Israel, verse\(17:110\)](#), Allah says, O Prophet say to them, “You may call Him by any name, Allah or Rehman; call Him by whatever name you may, to Allah belongs the most beautiful Names”. In [Surah Al-Hasher, verses\(59:22-24\)](#), Allah says: “He is Allah besides Whom there is no god. He is the Knower of the unseen and the seen; He is the compassionate and the Merciful. He is Allah, besides Whom there is no God; He is the Sovereign, the Holy, The Source of Safety, The Giver of Peace, the Guardian, the All-Mighty, the Enforcer of His decrees, and the ever Supreme. Exalted is Allah above what they associate with Him. He is Allah alone Who is the Planner of the Creation, He is its Enforcer and its Fashioner, His are the excellent names. Whatever is there in the heavens and the earth glorifies Him, and He is The All-Mighty and the All-Wise. His names and attributes are as mentioned below:

**Rub** (Lord), the provider, the sustainer, the giver and taker of life etc. There is no other being with these attributes, it leaves no room for us to seek help from anyone else except our Rub Allah(SWT). O Allah, give us good in this world and good in the Hereafter and protect us from the punishment of the fire. O Allah, You are our Rub, there is no god but You, You created us. We are Your slaves, and we will stand by our covenant and pledges made to You to the best of our abilities. We seek refuge with You from the evil we have committed. We accept and recognize the blessings bestowed on us and we accept all the sins we have committed, please forgive us, for none can forgive sins except You. Amin!

1. **Ar-Rehman**, the All Compassionate, All Beneficent, All Gracious. He wills goodness and mercy for all his creatures. Once we say and accept for fact that Allah is the Most Generous;

Most Compassionate, Most Beneficent; then it leaves no room for us to seek help from anyone else but Allah, the Ar-Rehman. *Ya Rahman, we are in need of Your compassion, generosity and kindness, please forgive us. Amin!*

2. **Ar-Rahim**, the All-Merciful. He Who acts with great kindness. Once we say and accept for fact that Allah is the most merciful; then it leaves us no room to seek intercession from anyone else but Allah, the Ar-Rahim. *Ya Rahim, we are in need of Your mercy and kindness, please bestow it on us. Amin!*

3. **Al-Malik**, the Absolute Ruler. The Sovereign Lord, the One with the complete Dominion, the One Whose Dominion is clear from imperfection. Once we say and accept for fact that Allah is the Supreme Ruler of the world; then it leaves no room to seek help from anyone else but Allah the Al-Malik. Therefore we should not fear anyone but Allah. *O Allah, we are Your slaves, sons of Your slaves and sons of Your female slaves, we are Your slave, our mothers are Your slaves, our fathers are Your slave. Our forelocks are in Your hands, Your command over us will be executed, Your judgment over us is always fair. We ask You O Allah, by all Your names which You have called Yourself or which You have revealed them in Your Book or You have taught it to one of Your slaves or You had kept the knowledge to Yourself, we ask You O Allah to make the Quran the life of our hearts, and the light of our chest, and source for the removal of our sadness and departure for our anxieties. Ya Malik, You are our sovereign Lord, protect us from the whispers of Satan. Amin!*

4. **Al-Quddus**, the Pure, the Holy, the Perfect. The One who is pure from any imperfection and clear from having children and adversaries. Once we accept and know for fact that Allah is free from all faults associated with the creation; then it leaves no room to look unto anyone else but Allah, the Al-Quddus. We should look unto Allah in all our affairs as no one else shares His divine attributes. *Ya Quddus, You are the Holy One, guide us to Your way. Amin!*

5. **As-Salam**, the Embodiment of Peace. Once we accept and know for fact that Allah is the only source of peace; then it leaves no room to seek peace from anyone else but Allah, the

As-Salam. If we follow His instructions we will attain peace. O Allah, expound our chests with knowledge to make our mission easy, undo the knots of our tongue so that people can understand us. Ya Salam, destine for us to follow Your instruction so that we may attain peace. Amin!

6. **Al-Momin**, the Inspirer of Faith. The One who witnessed for Himself that no one is God but Him. And He witnessed for His believers that they are truthful in their belief that there is no God but Him. Once we accept and know for fact that Allah is the sole inspirer of faith; then it leaves no room to follow any other faith but the faith destined for us by Allah, the Al-Momin (which is the Quran). O Allah, there is no god but You, glory be to You, we have wronged ourselves. Ya Momin, infuse in us Your faith of monotheism and make us the dwellers of Your Paradise. Amin!

7. **Al-Muhaymin**, the Guardian, the Preserver of Safety. The One who witnesses the sayings and deeds of His creation. Once we accept and know for fact that Allah is the sole Guardian of all creations; then it leaves no room to entrust ourselves in the guardianship of anyone else but Allah, the Al-Muhaymin. O Allah, we seek refuge in You from distress, grief, incapacity, laziness, miserliness, timidity, from the burden of debt and being overpowered by men. Ya Muhaymin, we entrust ourselves in Your guardianship, protect us from the accursed Satan. Amin!

8. **Al-Aziz**, the Almighty. The Invincible, The Honorable, The Strong, The Defeater who is not defeated. Once we accept and know for fact that Allah is the mightiest, The Invincible then it leaves no room to seek the cover of anyone else but Allah, the Al-Aziz. Ya Aziz, You are the invincible one; guide us to Your way. Amin!

9. **Al-Jabbar**, the Compeller, the Omnipotent. The One in whose dominion nothing happens but that which He willed. Once we accept and know for fact that Allah is the compeller; then it leaves no room for us to fear anyone accept Allah, the Al-Jabbar. We should always refrain from disobeying Him because he is the Omnipotent. Ya Jabbar, You are the omnipotent; compel us to follow Your way. Amin!

10. **Al-Mutakabbir**, the Majestic, the Supreme, the Dominant One. The One who is clear from the attributes of the creation

and from resembling them. Once we accept and know for fact that no other being is worthy of this attribute of Allah<sub>(SWT)</sub>. Then we should refrain from being arrogant. *Ya Mutakabbir, this is Your personnel attribute, help us to refrain from it. Amin!*

11. **Al-Khaliq**, the Evolver, the Creator Who created the universe with a Big Bang with all its creatures. The One who brings everything from non-existence to existence. He is the One Who created time, space, matter and energy. In *Surah Al-Buruj* verse (65:12-16), Allah says, “Indeed the grip of your Lord is very strong. It is He Who creates in the first instance, and He it is Who will create again. And He is the All forgiving, the All loving, Owner of the Throne, the Exalted and the Doer of whatever He Wills. Further in *Surah An-Ankabout* verse (29:19), Allah says, have these people never seen how Allah originates and then repeats it? Surely this (repetition) is easier for Allah (because design already exists). Once we accept and know for fact that Allah is the one Who initiated the creation and He is the one who will bring it back after death; then it leaves no room for us to seek help from anyone else but Allah, the Al-Khaliq. *Ya Khaliq, You created us, and we accept You as our Lord, please forgive our excesses. Amin!*

12. **Al-Bari**, the Giver of life. The Maker, The Creator who has the Power to create the entities. Once we accept and know for fact that Allah is the one Who created life and time; then it leaves no room for us to seek help from anyone else but Allah, the Al-Bari. *Ya Bari, You created us and infused life in us, guide us to Your way. Amin!*

13. **Al-Musawwir**, The flawless shaper, The Fashioner and The designer of his creations. The One who forms His creatures in different pictures. In *Surah Al-Infitar* verse (82:6-8), Allah says, “What has misguided you concerning your Lord, the Gracious, Who created you, fashioned you, and put you together in whatever form He pleased?” Once we accept and know for fact that Allah is our fashioner; then it leaves no room to change our outlook but what Allah, the Al-Musawwir has fashioned us with. *Ya Musawwir, You fashioned us and fashioned us well, we are grateful to You. Amin!*

14. **Al-Ghaffar**, The repeatedly forgiving. The Forgiver, The One who forgives the sins of His slaves, time and time again. Only Allah forgives sins and no one else can do that. In [Surah Aalal-Imran verse \(3:128-129\)](#), Allah says, O Prophet, “You have no authority to decide the affair; Allah alone has the authority to pardon them or punish them for they are workers of iniquity. Allah is the owner of whatever is in the heaven and whatever is in the earth; He may forgive whomever He pleases and punish whomever He wills; Allah is forgiving and merciful. Once we accept and know for fact that Allah is the forgiver; then it leaves no room to seek forgiveness from anyone else but Allah, the Al-Ghaffar. Because He owns us and only He has the right to forgive us. O Allah, forgive us for those sins which have come to pass as well as those which shall come to pass, and those we have committed in secret as well as those we have committed in public, and where we have exceeded all bounds as well as those things about which you have more knowledge. You are Al-Muqaddim and You are Al-Muakhir. Non has the right to be worshipped except You. Ya Ghaffar, You love forgiving when Your slave repents to You, O the forgiving one forgive us. Amin!

15. **The Qahhar**, the Subduer. The All-Prevailing One, the Dominant, the One who has the perfect Power, and there is nothing that He is unable to overcome. In [Surah Az-Zumar verse \(39:36-38\)](#), Allah says, O Prophet: Is not Allah enough for His servants? These people frighten you with others besides Him, whereas there is none to guide him whom Allah lets go astray, and there is none to misguide him whom He guides aright. Is Allah not mighty and capable of revenge? If you ask them, “who created the heavens and the earth?” they will say, Allah. Ask them, “When the fact is this, do you think that if Allah wills harm for me, your goddesses, whom you invoke instead of Allah, will avert His harm from me? Or, if Allah wills to show me mercy, will they be able to withhold His mercy?” Therefore, tell them, “Allah is enough for me. In Him do those who trust repose their trust.” Once we accept and know for fact that Allah is the subduer; then it leaves no room to seek help from anyone else but Allah, the Al-Qahhar. Ya Qahhar, please subdue the enemies

of Islam especially in Sham and provide relief to its oppressed people. Amin!

16. **Al-Wahab**, the Bestower of all things. The Supreme Bestower, The One who is Generous in giving plenty without any return. His is everything that benefits whether Halal or Haram. Once we accept and know for fact that Allah is the bestower; then it leaves no room to ask from anyone else but Allah, the Al-Wahab. *O our Lord let not our hearts deviate after You have guided us, and grant us from yourself mercy. Indeed you are the one Who Bestows. Ya Wahab, bestow victory to the Muslims of Sham. Amin!*

17. **Al- Razzaq**, the Provider, the Sustainer. The one Who takes care of the needs of its creations. In *Surah Saba* verse (34:39), Allah says, O Prophet, say to them, “My Lord gives abundantly to whomsoever of his servants He wills and sparingly to whom He wills. Whatever you spend, He replenishes it by other provisions: He is the best of providers.” Once we accept and know for fact that Allah is the one Who gives sustenance; then it leaves no room to seek sustenance from anyone else but Allah, the Al-Razzaq. *Ya Razzaq bestow on us halal and good sustenance and make us from the dwellers of the Paradise. Amin!*

18. **Al-Fattah**, the Opener, the Victory Giver. Once we accept and know for fact that Allah is the one Who opens ways to relieve us of afflictions; then it leaves no room to seek relief from anyone else but Allah, the Al-Fattah. *Ya Fattah, give victory to the Muslims of Sham. Amin!*

19. **Al-Alim**, the All Knowing. Allah knows what we have done, what we are doing and what we will do. He also knows what face down the leave is going to fall on the ground. He has written down everything in minutest details about all that is going to happen in the Book with Him. In *Surah An-Namal* verse (27:64-65), Allah asks, Who is it Who originates the creation and then reproduces it? And Who provides you sustenance from the sky and the earth? Is there besides Allah another god (who is partner in these works)? Say, “Bring your proof if you are truthful”. Tell them, “None has the knowledge of the unseen, in the heavens and the earth, and they (your deities) do not even

know when they will be raised back to life". Further in Surah Hud verse (11:49), Allah says, You did not know these before this nor did your people. So practice fortitude, for ultimately, the God-fearing people shall come out successful. Once we accept and know for fact that Allah is the all-knowing and knower of the unseen and seen; then it leaves no room to seek Wasilla (approach) from anyone else except Allah, the Al-Alim. He has knowledge of everything in minutest details. *Ya Alim, You have knowledge of all our bad and good deeds, please forgive us and help us to the right way. Amin!*

20. **Al-Qabiz**, the Constrictor, the Withholder, the One who constricts the sustenance by His wisdom and expands and widens it with His Generosity and Mercy. Once we accept and know for fact that Allah is the one Who constricts sustenance; then it leaves no room to seek sustenance from anyone else but Allah, the Al-Qabiz. *Ya Qabiz, constrict the sustenance of the oppressors in Sham. Amin!*

21. **Al-Basit**, the Extender of sustenance, the Expander. Once we accept and know for fact that Allah is the one Who expands sustenance; then it leaves no room to seek sustenance from anyone else but Allah, the Al-Basit. *Ya Basit, expand the sustenance of the oppressed in Sham. Amin!*

22. **Al-Khafid**, the Subjugator, the Humiliater, the Abaser, the Down-grader. The One who lowers whoever He willed by His Abasing and raises whoever He willed by His Endowment. Once we accept and know for fact that Allah is the one Who down-grades; then it leaves no room to seek help from anyone else but Allah, the Al-Khafid. *Ya Khafid, humiliate the forces of oppression in Sham. Amin!*

23. **Ar-Rafi**, the Exalter, the Up-grader. The One who lowers whoever He willed by His Destruction and raises whoever He willed by His Endowment. Once we accept and know for fact that Allah is the one Who upgrades; then it leaves no room to ask anyone else but Allah, the Al-Rafi. *Ya Rafi, exalt the freedom fighters in Sham, and around the globe. Amin!*

24. **Al-Muizz**, the One who Bestows Honor. He gives esteem to whoever He wills, hence there is no one to degrade him; and He degrades whoever He wills, hence there is no one to give him

esteem. Once we accept and know for fact that Allah is the bestower of honor; then it leaves no room to seek honor from anyone else but Allah, the Al-Muizz. [Ya Muizz, lead us back to Your way and bestow us honor in the nations of the world. Amin!](#)

25. **Al-Muzill**, the giver of Dishonor. The Dishonorer, the Humiliater. He gives esteem to whomever He willed, hence there is no one to degrade him; And He degrades whoever He willed, hence there is no one to give him esteem. Once we accept and know for fact that Allah is the giver of dishonor; then it leaves no room to seek prevention of dishonor from anyone else but Allah, the Al-Muzill. [Ya Muzill, dishonor the nations that are killing innocent Muslims. Amin!](#)

26. **As-Samee**, the All Hearing. The One who hears all things that are heard by His Eternal Hearing without an ear, instrument or organ. His hearing is free from distance, time, loudness and space. He can hear all his creation at a time without confusion. He alone is Al-Samee and no one else has this attribute. In [Surah Yunus verse \(10:31-33\)](#), Allah says, O Prophet, tell them, [“Who provides for you from the heavens and the earth? Who has power over the faculties of hearing and sight? Who brings forth the living from the dead and dead from the living? Who directs the system of the universe?”](#) They will surely reply, [“Allah”](#). Say, [“Will you not, then, refrain \(from going against the truth\)? The same Allah is your true Lord: then, what remains there after the Truth except deviation? Well, to what outcome are you being turned away? \(O Prophet, behold!\) Thus, has the word of your Lord come true in regards to the evil-doers that they would not believe.](#) Once we accept and know for fact that Allah is the All-Hearing; then it leaves no room to seek someone else to deliver our message to Allah, the As-Samee. [Ya Samee, please help us to unite and fight the powers of oppression. Amin!](#)

27. **Al-Baseer**, the All Seeing. The All-Noticing, The One who sees all things by His Eternal Seeing without a pupil or any other instrument. Allah sees everything that is in the universe in the sky, and on the earth, and beneath the earth. His seeing is free of distance, time or space, whether it is in open or hidden etc. He alone is Al-Baseer and no one else has this attribute. Once



we accept and know for fact that Allah hears everything; then it leaves no room to seek someone else to deliver our message to Allah, the Al-Baseer. [Ya Baseer, Muslims are being humiliated all around the globe, help us back to Your way and give us victory over our adversaries. Amin!](#)

28. **Al-Hakam**, the Judge, the Arbitrator. The Impartial Judge, He is the Ruler and His judgment is His Word. In [Surah Baqarah verse \(2:139\)](#), O Prophet, say to them, “Do you argue with us concerning Allah, whereas He is our Lord and also your Lord? We shall be accountable to him for our deeds and you for yours; so we have dedicated our worship to Him alone”. Once we accept and know for fact that Allah is the Judge; then it leaves no room to seek judgment from anyone else but Allah, the Al-Hakam. [Ya Hakam, judge us with mercy. Amin!](#)

29. **Al-Adl**, the Just. The Embodiment of Justice, The One who is entitled to do what He does. Once we accept and know for fact that Allah is the Just Judge; then it leaves no room to seek judgment from anyone else but Allah, the Al-Adl. [Ya Adl, we seek Your mercy grant it to us. Amin!](#)

30. **Al-Latif**, the subtle One. The Knower of Subtleties, The Gracious One, The One who is kind to His slaves and endows upon them. Once we accept and know for fact that Allah is kind to His slaves and endows upon them; then it leaves no room to seek endowment from anyone else but Allah, the Al-Latif. [Ya Latif, bestow Your mercy on us. Amin!](#)

31. **Al-Khabeer**, the All Aware. The One who knows the truth of things. In [Surah Hud verse \(11:5-6\)](#), Allah says, Behold, they aside their chests in order to hide themselves from Him. Beware, even when they cover themselves with clothes, Allah knows alike what they conceal and what they show: indeed He knows even the secret they conceal in their breasts. There is no moving creature on the earth, whose sustenance does not depend on Allah: He knows its dwelling place and its repository. Everything has been recorded in an open register. Further in [Surah Yunus verse \(10:18\)](#), Allah says, “These people worship besides Allah those which can neither harm nor benefit them, and say, these are our intercessors with Allah. O Mohammed, say to them, “Do you presume to inform Allah of that thing

which is He knows not of that is in the heavens or the earth? He is absolutely free from all faults and exalted above what they associate with Him. He is Allah the Al-Khabeer, knower of all things. Once we accept and know for fact that Allah is the All-Knowing; then it leaves no room to supplicate to anyone else but Allah, the Al-Khabeer. **Ya Khabeer, You know our bad and good deeds, please forgive us. Amin!**

32. **Al-Haleem**, the Forbearing One. The Clement One, the One who delays the punishment for those who deserve it and then He might even forgive them. Once we accept and know for fact that Allah is the gentle One; then it leaves no room to seek intercession from anyone else but Allah, the Al-Haleem. **Ya Haleem, You are the lenient one, please forgive all our sins. Amin!**

33. **Al-Azeem**, the Great One. The Magnificent One, The Mighty, The One Who deserves the Exalting, Glory, Extolment, and Purity from all imperfection. Once we accept and know for fact that Allah is the magnificent one and He is pure from all imperfections; then it leaves no room for exalting anyone else but Allah, the Al-Azeem. **Ya Azeem, You are the Great One, guide us to Your way. Amin!**

34. **Al-Ghafoor**, the All Forgiving. The one Who forgives repeatedly when one seeks his pardon with sincerity. Once we accept and know for fact that Allah is the All-Forgiving; then it leaves no room to seek forgiveness from anyone else but Allah, the Al-Ghafoor. **O Allah, forgive us for all the sins we have committed intentionally and forgive us for the sins we have committed unintentionally. Oh Allah, we are crying for Your forgiveness, although we have betrayed You so many times in the past. Ya Ghafoor, You love forgiving, please forgive all our sins. Amin!**

35. **As-Shakoor**, the Appreciative. The One who gives lots of reward for a little obedience. Once we accept and know for fact that Allah is the All-Appreciative; then it leaves no room to seek appreciation from anyone else but Allah, the As-Shakoor. **Ya Shakoor, You appreciate our unworthy deeds, please accept them and recompense us with Paradise. Amin!**

36. **Al-Aliy**, the Most High. The one Who has no limitations, while His creations have limitations. Once we accept and know for fact that Allah has limitless attribute; then it leaves no room to seek anyone else but Allah, the Al-Aliy. *Ya Aliy, Your status is most high and we are low of low, please forgive us and make us your friend. Amin!*

37. **Al-Kabeer**, the Greatest. The one Who is greater than everything in status. Once we accept and know for fact that Allah is the greatest; then it leaves no room to seek help from anyone else but Allah, the Al-Kabeer. *Ya Kabeer, You are the knower of everything and Your status is most high and we are low of low, please forgive us and make us your friend. Amin!*

38. **Al-Hafeez**, the Protector. The one Who protects whatever and whoever He Willed to protect. Once we accept and know for fact that Allah is the protector; then it leaves no room to seek protection from anyone else but Allah, the Al-Hafeez. *Ya Hafeez, You are the protector of everything, please protect us from the footsteps of Satan. Amin!*

39. **Al-Muqit**, the Nourisher. The sustainer Who has the power to do so. Once we accept and know for fact that Allah is the nourisher; then it leaves no room to seek nourishment from anyone else but Allah, the Al-Muqit. *Ya Muqit, You are the sustainer; please enhance our sustenance with the resolve to give lots of charity to the needy. Amin!*

40. **Al-Haseeb**, the Reckoner, the One who will take us to account. Once we accept and know for fact that Allah is the one Who will take us to account; then it leaves no room to seek reckoning from anyone else but Allah, the Al-Haseeb. *Ya Haseeb, You are the one who has our account, please forgive us and give us satisfaction in Your remembrance. Amin!*

41. **Al-Jalil**, the Mighty. The One who is attributed with greatness of Power and Glory of status. Once we accept and know for fact that Allah has the all the powers; then it leaves no room to seek help from anyone else but Allah, the Al-Jalil. *Ya Jalil, You are the mighty one, help the oppressed Muslims in Sham. Amin!*

42. **Al-Kareem**, the Generous One. Once we accept and know for fact that Allah is the all-generous; then it leaves no

room to seek generosity from anyone else but Allah, the Al-Kareem. *Ya Kareem, with Your generosity, please make our life in this world and in the Hereafter good. Amin!*

43. **Ar-Raqeeb**, the Watchful one. Once we accept and know for fact that Allah is the All-Watchful; then it leaves no room to think we can escape the watchful eyes of Allah, the Al-Raqeeb. *Ya Raqeeb, let us not deviate from Your straight path. Amin!*

44. **Al-Mujeeb**, the Responder to prayers. The Listener, the One who answers to the one in need when he asks Him and responds to Him. Once we accept and know for fact that Allah is the one who responds to all our calls; then it leaves no room to supplicate to anyone else but Allah, the Al-Mujeeb. *Ya Mujeeb, You are the responder to our supplications, please accept our supplications. Amin!*

45. **Al-Wasi**, the All Comprehending. The All-Embracing and Knowledgeable. Once we accept and know for fact that Allah is the All-Comprehending; then it leaves no room to seek other sources but Allah, the Al-Wasi. *Ya Wasi, You are the all comprehending, save us from following the footsteps of Satan. Amin!*

46. **Al-Hakeem**, the All-Wise. The One who is correct in His doings. Once we accept and know for fact that Allah is the one Whose knowledge is correct; then it leaves no room to rely on anyone else but Allah, the Al-Hakeem. *Ya Hakeem, You are All-Wise, save us from the torment of the Hellfire. Amin!*

47. **Al-Wadud**, the Loving One. His love to His slaves is His Will to be merciful to them and praise them. Once we accept and know for fact that Allah loves us more than seventy times the love of a loving mother; then it leaves no room to share His love with anyone else but Allah, the Al-Wadud. *Ya Wadud, You love us seventy times more than our mothers, save us from the torment of the Hellfire. Amin!*

48. **Al-Majeed**, the Majestic One. The One who is with perfect Power, High Status, Compassion, Generosity and Kindness. Once we accept and know for fact that Allah is the kind majestic one; then it leaves no room to seek intercession from anyone else but Allah, the Al-Majeed. *Ya Majeed, You are*

the majestic one, save us from the torment of the Hellfire. Amin!

49. **Al-Baith**, the Infuser of new life. The One who resurrects His slaves after death for reward and/or punishment. Once we accept and know for fact that Allah is the one Who will resurrect us; then it leaves no room to seek repentance from anyone else but Allah, the Al-Baith. *Ya Baith, You will resurrect us for the life of Hereafter save us from the torment of the Hellfire and bestow us Your Paradise. Amin!*

50. **As-Shaheed**, the Witness. The one from Whom nothing is absent which He does not know. Once we accept and know for fact that Allah is witness to all our affairs; then it leaves no room to seek intercession from anyone else but Allah, the Al-Shaheed. *Ya Shaheed, You are witness to all our deeds, white wash our slate with Your mercy and save us from the torment of the Hellfire. Amin!*

51. **Al-Haq**, the Truth. The One who truly exists. Once we accept and know for fact that Allah truly exists; then it leaves no room to surrender to anyone else but Allah, the Al-Haq. *Ya Haq, You are the truth, and we surrender ourselves to Your mercy. Amin!*

52. **Al-Wakeel**, the universal Trustee. The One who gives the satisfaction and is relied upon. To Him is our return. Once we accept and know for fact that Allah is our trustee; then it leaves no room to seek anyone else but Allah, the Al-Wakeel. *Ya Wakeel, You are our trustee; give us good in this world and in the Hereafter. Amin!*

53. **Al-Qawi**, the Possessor of All Powers. Once we accept and know for fact that Allah is the all-powerful; then it leaves no room to seek help from anyone else but Allah, the Al-Qawi. *Ya Qawi, You are the possessor of all powers, bestow victory to the oppressed people of Sham. Amin!*

54. **Al-Mateen**, the Firm One. The One with extreme Power which is un-interrupted and He does not get tired. Once we accept and know for fact that Allah is untiringly powerful; then it leaves no room to seek help from anyone else but Allah, the Al-Mateen. *Ya Mateen, You are the possessor of all powers, bestow victory to the oppressed people of Sham. Amin!*

55. **Al-Waliy**, the Supporter, the Protecting Friend. Once we accept and know for fact that Allah is our supporter and protector; then it leaves no room to seek support or protection from anyone else but Allah, the Al-Waliy. *Ya Waliy, grant piety to our souls and purify them, You are the best of the ones to purify them; You are their Guardian and Patron. Ya Waliy, You are our protector, bestow victory to the oppressed people of Sham. Amin!*

56. **Al-Hameed**, the Praiseworthy. Once we accept and know for fact that Allah is the most praiseworthy; then it leaves no room to praise anyone more than Allah, the Al-Hameed. *Ya Hameed, You are the Praiseworthy One, let all our praise and worship be for You alone. Amin!*

57. **Al-Muhsi**, the Appraiser. The one Who knows the count of all things (even atoms, electrons, neutrons etc.). Once we accept and know for fact that Allah is the evaluator; then it leaves no room to hide from Allah, the Al-Muhsi. *Ya Muhsi, You have count of everything that exists and are witness to all our deeds, white wash our slate with Your mercy and save us from the torment of the Hellfire. Amin!*

58. **Al-Mubdi**, the one who will resurrect. Once we accept and know for fact that Allah is the one Who will resurrect us; then it leaves no room to seek help from anyone else but Allah, the Al-Mubdi. *Ya Mubdi, You created us and You love us, white wash our slate with Your Rehma and save us from the torment of the Hellfire. Amin!*

59. **Al-Mueed**, the restorer. The One who brings back the creatures after death. Once we accept and know for fact that Allah is the one who will resurrect us; then it leaves no room but to surrender to Allah, the Al-Mueed. *Ya Mueed, You will resurrect us and You are witness to all our deeds, white wash our slate with Your Rehma and save us from the torment of the Hellfire. Amin!*

60. **Al-Muhyi**, the giver of life. Once we accept and know for fact that the all-powerful Allah is the one Who brought us into existence; then it leaves no room but to worship only Allah, the Al-Muhyi. *Ya Muhyi, You gave us life and we strive on Your*

Rehma, please help the oppressed people of Sham and save us from the torment of the Hellfire. Amin!

61. **Al-Mumit**, the Taker of Life. Once we accept and know for fact that Allah is the one Who will inflict death on us; then it leaves no room but to worship Him alone, Allah the Al-Mumit. *Ya Mumit, You will cause death to us and then You will resurrect us, please white wash our slate with Your Rehma and save us from the torment of the Hellfire. Amin!*

62. **Al-Hayee**, the Ever Living One. The One attributed with a life that is unlike our life and is not a combination of soul, flesh or blood. Once we accept and know for fact that Allah is the only ever living; then it leaves no room but to worship Allah, the Al-Hayee. *Ya Hayee, You are the ever living and we are mortals. Our existence is solely dependent on You, please white wash our slate with Your Rehma and save us from the torment of the Hellfire. Amin!*

63. **Al-Qayyum**, the Self-Existing. The One who remains and does not end. Once we accept and know for fact that Allah is the self-existing; then it leaves no room but to worship Him alone, Allah the Al-Qayyum. *Ya Qayyum, You are the self-existing and we are mortals. Our existence is solely dependent on You, please white wash our slate with Your Rehma and save us from the torment of the Hellfire. Amin!*

64. **Al-Wajid**, the Finder, the Perceiver. Once we accept and know for fact that Allah finds everything (even an atom); then it leaves no room but to worship Him alone, Allah the Al-Wajid. *Ya Wajid, You are the knower of all creations, we cannot hide from You, please white wash our slate with Your Rehma and save us from the torment of the Hellfire. Amin!*

65. **Al-Majid**, the most Glorious. Once we accept and know for fact that Allah, Almajid is the most glorious one; then it leaves no room but to worship Him alone, Allah the Al-Majid. *Ya Majid, all glory belongs to You, we surrender ourselves to Your mercy. Please forgive us. Amin!*

66. **Al-Wahid**, the Unique. The one without a partner. Once we accept and know for fact that Allah is without a partner; then it leaves no room to associate Allah's attributes to anyone else but Allah the Al-Wahid. *Ya Wahid, we bare witness that You are*

alone without a partner, give us good in this world and in the Hereafter. Amin!

67. **Al-Ahd**, the sole One, The All Inclusive. Once we accept and know for fact that Allah is the sole one without a partner; then it leaves no room to associate Allah's attributes to anyone else but Allah the Al-Ahd. *Ya Al-Ahd, we bare witness that You are alone without a partner, give us good in this world and in the Hereafter. Amin!*

68. **Al-Samad**, the Satisfier of All Needs. The Master who is relied upon in all matters and called upon in times of need. In Surah An-Namal verse (27:62), Allah asks, "Who is it Who listens to the oppressed one when he invokes Him, and Who relieves him of his affliction? And Who makes you the vicegerents in the earth. Is there besides Allah another god (to do this)? How little you reflect. Once we accept and know for fact that Allah is the one Who satisfies our needs; then it leaves no room to ask anyone else but Allah the Al-Samad. *Ya Samad, You are the provider of all our needs, give us good in this world and in the Hereafter. Amin!*

69. **Al-Qadir**, the All Powerful. The one Who is capable of doing anything. Once we accept and know for fact that Allah is capable of doing anything; then it leaves no room to ask from anyone else but Allah the Al-Qadir. *Ya Qadir, You are the All-Powerful and provider of all our needs, give us good in this world and in the Hereafter. Destroy the oppressors of the people of Sham. Amin!*

70. **Al-Muqtadir**, the Creator of All Powers. The One with the perfect Power that nothing is withheld from Him. Once we accept and know for fact that Allah is the creator of all powers; then it leaves no room to ask from anyone else but Allah the Al-Muqtadir. *Ya Muqtadir, You are the All-Powerful and provider of all our needs, give us good in this world and in the Hereafter. Destroy the oppressors of the people of Sham. Amin!*

71. **Al-Muqaddim**, the expeditor. He makes ahead what He wills and delays what He wills. Once we accept and know for fact that all what happens is what Allah wills; then it leaves no room to ask from anyone else but Allah the Al-Muqaddim. *Ya*



Muqaddim, You are the expeditor; expedite for us good in this world and in the Hereafter. Amin!

72. **Al-Muakhir**, the delayer. He makes ahead what He wills and delays what He wills. Once we accept and know for fact that Allah's will prevails; then it leaves no room to ask from anyone else but Allah the Al-Muakhir. *Ya Muakhir, You are the delayer and You are the expeditor; expedite for us good in this world and in the Hereafter. Amin!*

73. **Al-Awwal**, the First. The One who's Existence is without a beginning. Once we accept and know for fact that Allah exists without a beginning; then it leaves no room to associate Allah's attributes to anyone else but Allah the Al-Awwal. *Ya Awwal, You have no beginning and You created us, we surrender to Your mercy. Amin!*

74. **Al-Aakhir**, the Last. The one Who will exist when everything ceases to exist. Once we accept and know for fact that Allah will exists when everything will cease to exist; then it leaves no room to associate Allah's attributes to anyone else but Allah the Al-Aakhir. *Ya Aakhir, You have no beginning and no end, You created us, we surrender to Your mercy. Amin!*

75. **Az-Zahir**, the Manifest One, the Perceptible. Once we accept and know for fact that Allah exists without a place; then it leaves no room to associate Allah's attributes to anyone else but Allah the Az-Zahir. *Ya Zahir, You are the manifest one; We surrender to Your mercy. Amin!*

76. **Al-Batin**, the Hidden One, the Imperceptible. His Existence is obvious by proofs and He is clear from the delusions of attributes of bodies. Once we accept and know for fact that Allah exists without the delusions of time, matter and space; then it leaves no room to associate Allah's attributes to anyone else but Allah the Al-Batin. *Ya Batin, You are the imperceptible one; we surrender to Your mercy. Amin!*

77. **Al-Waali**, the Governor, the One who owns things and manages them. Once we accept and know for fact that Allah owns and manages everything; then it leaves no room to ask from anyone else but Allah the Al-Waali. *Ya Waali, You own everything in the universe; we surrender to Your mercy. Amin!*

78. **Al-Mutaali**, the Most Exalted. The one Who is clear of the attributes of the creation. Once we accept and know for fact that Allah is the most exalted; then it leaves no room to ask from anyone else but Allah the Al-Mutaali. *Ya Mutaali, You are the exalted one; make us the dweller of Your Paradise. Amin!*

79. **Al-Barr**, the source of goodness. The One who is kind to His creatures and provides them with His specified sustenance to whoever He willed by His support, protection, and special mercy. Once we accept and know for fact that Allah is the source of goodness; then it leaves no room to ask from anyone else but Allah the Al-Barr. *Ya Barr, You are the source of all goodness, give us good in this world and in the Hereafter. Amin!*

80. **At-Tawwab**, the ever acceptor of repentance. In *Surah Al-Furqan* verse (25:70-71), Allah says, he who repents and believes and does righteous works, for then Allah will change his evil deeds into good deeds, and He is very Forgiving and Merciful. In fact, the one who repents and does righteous deeds, returns to Allah as one rightly should. Once we accept and know for fact that Allah is the sole acceptor of repentance; then it leaves no room to repent to anyone else but Allah the Al-Tawwab. *Ya Tawwab, You are the forgiver of all sins, please accept our repentance and make us from the dwellers of Your Paradise. Amin!*

81. **Al-Muntaqim**, the Avenger. The One who victoriously prevails over His enemies and punishes them for their sins. Once we accept and know for fact that Allah is the avenger; then it leaves no room but to surrender to Allah the Al-Muntaqim. *Ya Muntaqim, You are the avenger, please accept our repentance and make us from the dwellers of Your Paradise. Take revenge from the oppressors of the people of Sham. Amin!*

82. **Al-Afuw**, the Supreme Pardoner. Once we accept and know for fact that Allah is the supreme pardoner; then it leaves no room to seek pardon from anyone else but Allah the Al-Afuw. *Ya Afuw, You are the forgiver of all sins, please accept our repentance and make us from the dwellers of Your Paradise. Amin!*

83. **Ar-Rauf**, the Benevolent One. Once we accept and know for fact that Allah is the benevolent one; then it leaves no room

but to ask Allah the Al-Rauf. **Ya Rauf, You are the kindest, please accept our repentance and make us from the dwellers of Your Paradise. Amin!**

84. **Al-Malik-ul-Mulk**, the Eternal Owner of All Sovereignty. Once we accept and know for fact that Allah is the owner of all sovereignty; then it leaves no room but to surrender to Allah the Al-Malik-ul-Mulk. **Ya Malik-ul-Mulk, You are my merciful Lord, give us good in this world and in the Hereafter. Amin!**

85. **Al-Zul-Jalal-e-Wal-Ikram**, the Lord of Majesty and Bounty. Once we accept and know for fact that Allah is the source of all bounties; then it leaves no room but to surrender to Allah the Al-Zul-Jalal-e-Wal-Ikram. **Ya Zul-Jalal-e-Wal-Ikram, You are Lord of Majesty and bounty, give us good in this world and in the Hereafter. Amin!**

86. **Al-Muqsit**, the equitable One. The one Who is just in His judgment. Once we accept and know for fact that Allah's judgment is just; then it leaves no room but to surrender to Allah the Al-Muqsit. **Ya Muqsit, please don't judge our deed, forgive them with Your Rehma. Amin!**

87. **Al-Jaamay**, the Gatherer. The One Who will resurrect and gather everyone on The Day of Judgment. Once we accept and know for fact that Allah is going to gather us; then it leaves no room but to repent to Allah the Al-Jaamay. **Ya Jaamay, You will resurrect us on the Day of Judgment, Please hide our sin on that day. Amin!**

88. **Al-Ghani**, the Self-Sufficient. The One Who does not need the creation but the creation needs Him. In **Surah An-Ankabut** verse (29:5-7), Allah says, "Whoever expects to meet Allah (should know that), Allah's appointed time is about to come, and Allah hears everything and knows everything. Whoever will exert will exert for his own good, Allah is certainly independent of all His creations. As for those who believe and do good deeds, We will wipe off their evils and reward them for the best of their deeds. Once we accept and know for fact that Allah is self-sufficient; then it leaves no room but to surrender to Allah the Al-Ghani. **Ya Ghani, You need no one, while everything depends on You. Please make us the dweller of Your Paradise. Amin!**

89. **Al-Mughni**, the Enricher. One Who satisfies the necessities of the creation. Once we accept and know for fact that Allah looks after our needs; then it leaves no room but to ask Allah, the Al-Mughni. *Ya Mughni, thank you for all our need which You alone catered for.*

90. **Al-Maanay**, the preventer of Harm. Once we accept and know for fact that Allah is the one Who prevents harm from us; then it leaves no room but to call Allah, the Al-Maanay. *Ya Maanay, save us from the footstep of the Satan and make us the dweller of Your Paradise. Amin!*

91. **Ad-Daarr**, the Creator of the Harmful. In Surah Baqarah verse (2:214), Allah says “Do you think that you will enter the Paradise without undergoing such trials as were experienced by the believers before you? They met with adversity and affliction and were so shaken with trials that the prophet of the time and his followers cried out, When will Allah’s help come?” They were told “Yes Allah’s help is near”. Once we accept and know for fact that Allah is the one Who sends sufferings upon us; then it leaves no room but to repent to Allah, the Al-Daarr. *Ya Daarr, save us from the footstep of the Satan and make us the dweller of Your Paradise. Amin!*

92. **An-Naafay**, the Creator of Good, the benefiter. Once we accept and know for fact that Allah is the one Who can benefit us; then it leaves no room to seek sustenance from anyone else but Allah, the Al-Naafay. *Ya Naafay, give us good in this world and in the Hereafter. Amin!*

93. **An-Noor**, the Light. Allah is the light of the universe and the earth. Without His light the universe would not exist. He sent His lights the Quran and Mohammed(SAW) to guide the human race to the right path; path that will lead them away from the Hellfire and make the Paradise their permanent abode. Once we accept and know for fact that Allah is the light of the universe; then it leaves no room but to surrender to the will of Allah, the Al-Noor. *Ya Noor guide us to the right path and make us the dwellers of Your Paradise. Amin!*

94. **Al-Haadi**, the Guide. He sent his guidance the Quran to guide people to the right path. He sent Mohammed(SAW) to show people how to follow it, by practically following the guidance.

Once we accept and know for fact that Allah is the guide; then it leaves no room to seek guidance from anyone else but Allah, the Al-Haadi. *Ya Haadi guide us to the right path and make us the dwellers of Your Paradise. Amin!*

95. **Al-Badei**, the Originator. The one Who created the creatures without preceding example. In the Quran in *Surah Ha-Mim As-Sajdah*, verses (41:9-12), Allah tells Prophet(SAW) to ask people: “Do you deny that God, and setup others as equal with Him, the One who created the earth in two days? He indeed is the Lord of all creations. In the fourth day He set mountains over the earth (after its creation) and bestowed blessings on it, and provided in it means of sustenance adequately according to the needs and demands of all those who ask. Then He turned towards the heaven, which was only smoke at that time. He said to the heaven and the earth; “Come into being, whether you like it or not. They both said, “We do come in submission”. Then in two days He made the seven heavens, and in each heaven He ordained its law, and We adorned the lower heaven with lights and made it fully secure. Such is the design of the One, Who is the All-Mighty, the All-Knowing. Once we accept and know for fact that Allah is the originator of the creation; then it leaves no room but to surrender to Allah, the Al-Badei. *Ya Badei, You are the originator and You are everlasting and everything else is mortal, please forgive us. Amin!*

96. **Al-Baqi**, the Everlasting One. Once we accept and know for fact that Allah is the everlasting one; then it leaves no room but to surrender to Allah, the Al-Baqi. *Ya Baqi, only You are everlasting and everything else is mortal, please forgive us. Amin!*

97. **Al-Waris**, the Eternal Inheritor of all. In *Surah Al-Inam* verse (6:12), Allah says, ask them, “To who belongs all that is in the heavens and the earth?” Say, to Allah, Who has prescribed mercy and generosity for Himself (that is why He does not catch hold of you immediately at your first disobedience). He will, however, certainly muster all of you on The Day of Resurrection. There is no doubt about this; yet those who have made themselves liable to ruin, do not believe in this. Once we accept and know for fact that Allah is our heir; then it leaves no room

but to surrender to Allah, the Al-Waris. **Ya Waris, You are our inheritor and inheritor of everything You created, please forgive us. Amin!**

98. **Ar-Rasheed**, the Righteous Teacher. The One who distinguishes right from the wrong. Once we accept and know for fact that Allah is the guide; then it leaves no room but to seek guidance from Allah, the Al-Rasheed. **Ya Rasheed guide us to the right path and make us the dwellers of Your Paradise. Amin!**

99. **As-Saboor**, the patient One. The one Who does not quickly punish the sinners. Once we accept and know for fact that Allah is the forgiver; then it leaves no room to seek forgiveness from anyone else but Allah, the As-Saboor. **Ya Saboor, embed in us patience and fill our heart with Your love and love of Your creation. Amin!**

**And many more.**

After having learned the attributes of Allah<sub>(SWT)</sub>, Allah in **Surah Ha-Mim As-Sajdah**, verses (41:9-12), tells Prophet<sub>(SAW)</sub> to ask the people: **“Do you deny that God, and setup others as equal with Him, the One who created the earth in two days? He indeed is the Lord of all creations. In the fourth day He set mountains over the earth (after its creation) and bestowed blessings on it, and provided in it means of sustenance adequately according to the needs and demands of all those who ask. Then He turned towards the heaven, which was only smoke at that time. He said to the heaven and the earth; “Come into being, whether you like it or not. They both said, “We do come in submission”. Then in two days He made the seven heavens, and in each heaven He ordained its law, and We adorned the lower heaven with lights and made it fully secure. Such is the design of the One, Who is the All-Mighty, the All-Knowing. Similarly in Surah Al-Aaraf verse (7:180) says: “Allah's are the fairest names. Invoke Him by them.**

**And leave the company of those who blaspheme His names. They will be requited for what they do”.** O Muslims, we are supposed to leave the company of those who blaspheme Allah's names i.e. they associate His attributes to others besides Allah. Then how can we even consider such a tiny mortal human to equal the Creator who created all these colossal heavens and

created me and you with all our internal sophisticated design and He is not time, space or matter bound? So, we are left with no choice but to deny that He bears any resemblance to His creation, and affirm that He has attributes of perfection in a manner that befits Him, and may He be glorified. The summary of what we have read above is mentioned in the six Kalimas.

### **Six Kalimas**

We have already discussed the first kalmia which is called the **First Kalima Tawheed**, which is: [“La-ilaha-illallah, Mohammedur rasool-Allah”](#) (Kunz-ul-Imaan). There is no god but Allah and Mohammed is His messenger i.e. no one is worthy of worship, prostration, beseeching and calling out for help, except Allah. Believing in it is a must to become a Muslim; it is the most important part of our faith. If we don't have this then no good deeds of ours are acceptable in the eyes of Allah(SWT). The importance of this kalmia can be better understood with the story of Musa(AS). One day when Musa(AS) was having an interesting conversation with Allah, he asked Allah(SWT) to give him a unique special powerful zikr by which he could remember Him, a zikr which no one else has or will have. Allah(SWT) tells Musa(AS) to say **Lailaha-illallah**. So, Musa(AS) said: “O Allah I already say this, and all prophets that came before me said it. O Allah, I want a kalmia that is special for me. Allah(SWT) tells Musa(AS), if the seven heavens and the earth and all that it contains was placed on one end of the scale and Lailaha illallah was placed on the other, Lailaha illallah would be heavier. This kalmia is easy to recite for our tongue, yet it weights massive on the scale and is of great value in the eyes of Allah(SWT). Never underestimate the power of this Kalima, good deeds without it are zero in the eyes of Allah(SWT). Once we have pledged this then we bear witness to the **Second Kalima (Shihad)**, which is: [“Ash-hadu an-lailaha-illallah, wa ash-hadu anna Mohammadan abduhu wa rasoolu”](#) (Sahih Bukhari). Having believed in Allah from our heart, then we bear witness that there is no god but Allah and we bear witness that Mohammed(SAW) is His slave and His messenger. In [Surah Ar-Rum verse \(30:28\)](#), Allah gives example to illustrate His oneness: [He draws out a comparison](#)

for us from ourselves: Allah asks: from among the slaves that you possess, are there any such slaves also who may be sharing with you equally the wealth that We have given you, and you fear them as you fear one another among yourselves? Thus do We present the Revelations clearly for those who use their common sense. The answer is simply no. No slave can equal a master (even though both are human, then how can the Creator and the created be equal). All creations including prophets are Allah's slaves and as such they have no say in running the affairs of the universe. He does what He Wills. Yes, He accepts our supplications, for He is all bountiful. The **Third Kalima (Tamjeed, Glorification)** describe the attributes of the one to Whom we are pledging our submission, which is: "Subhan-Allahai, wal Hamdu-lillahai, wala-ilaha illallahu, walla hu Akbar. Wala haula wala quwata illabillah hil-alliyul Azeem" (Sahih Muslim). The attribute of Allah is that He is Subhan, free from all faults, shortcomings and limitations. All praises are for Him because He is the one Who controls everything, from atoms to heavens and viruses to galaxies, and there is no other being who possess or shares His powers. He is unique, He is omniscient and He is All-Powerful. And there is no might or power except with Him, i.e. He does what He pleases. Allah the creator is free from all faults and the creations are full of faults. He needs no one and the creation needs Him for their survival. The **Fourth Kalima (Tawheed mufasil)**, Which is: "La ilaha illallahu Wahdahu la-shareeka lah, la hul mulku, wa la hul hamdu, yuhye wa yumeet, wa huwa hayyun la ya mootu abadan abada, Dhul Jalaalai Walikram, beyadihi al-khair, wa howa ala kullay shayin Qadeer" (Jama Trimzi). This kalmia further elaborates on his attributes. There is none worthy of worship (praying, obeying, beseeching etc.) besides Allah who is alone and He has no partner. He is the owner of the Kingdom of heavens and the earth and whatever is in them and for Him is all praise. He gives life and causes death. He himself is eternally alive and He will never ever die. He is the Lord of Majesty, Bounty and Reverence (only one worthy of our admiration and worship). And in His hand is all good and He has power over all things. After having accepted Allah with His attributes as our Lord, we repent to him. The **Fifth Kalima**



**(Astaghfar, penitence)** is “Astaghfirullahu Rubbi min kulli zumbin aznubtu amadan aw khata-an, sirran aw alaniyattan, wa-atubu ilaihi minal zambil-lazi a’lamu wa minal zambil-lazi la-alamu. Innaka anta allamul ghayyub, wa sattar al-ayyub, wa ghaffar uz-zanub, Wala haula wala quwata illabilla al-Alliyul Azeem” (Sahih Bukhari). I seek forgiveness from Allah, my Lord, from every sin I have committed knowingly or un-knowingly, secretly or openly, and I turn towards Him from the sins that I know and from the sins that I do not remember. You are the knower of the hidden things, the concealer of the shortcomings and the forgiver of sins. And there is no power and no might except with Allah, the Most High, and the Most Great. After repenting to Allah(SWT), our Lord, we pledge our allegiance and reject all that He dislikes, which could lead us to the Hellfire. After this we declare our pros and cons in our belief in the **Sixth Kalima (Rudde Kufar, rejection of disbelief)**. Which is: “Allah-humma inni auzo beka min-un oshrika beka shaie-un wa anaa alamu behi, wa astaghfiruka lima la alamu behi, tubtu anhu wa tabarratu minal kufray wash-shirkay wal-kizbay wal-gheebatay wal-bidattay wal-nameematay wal-fowahishay, wal-buhtanay wal-masia kollayhi, wa-aslamtu wa-akolu La-ilaha-illallah, Mohammedur rasool-Allah” (Musnad Ahmad). O Allah, I seek protection with You from that I should join any partner with You knowingly. And I seek Your forgiveness from that which I do not know (in ignorance), and I repent for it. I distance myself from disbelief and from joining partners with You (polytheism and falsehood), I distance myself from lying and from backbiting and I distance myself from innovations in religion and from tell-tales. I distance myself from vulgarity and from false blames, and I distance myself from all disobediences. I submit and declare that there is none worthy of worship except Allah, and Mohammed(SAW) is the messenger of Allah. This kalmia rejects associating attribute of the creator to humans. It rejects inventing new things bidaa in the matters of religion. It prohibits us from lying, backbiting, tell-tales, vulgarity, false blames and all disobediences.

These are the fundamental principles of Islam, and it’s the first pillar of faith which we have pledged to follow. If we follow it

then (as per hadith of the Prophet<sub>(SAW)</sub> mentioned earlier) Allah may forgive us and award us Paradise in the Hereafter. And if we all follow it in letter and spirit, then He will make our state the ruling state of the world. If we turn away from our pledges, He will disgrace us and place His wrath on us by allowing the non-Muslims to rule us with extreme brutality. The second important part of our faith is the second part of the first Kalima and that is “Mohammedur Rasool Allah”. A Muslim cannot be Muslim unless and until he accepts Mohammed<sub>(SAW)</sub> as the last messenger of Allah. Rejecting him is rejecting all prophets, rejecting the Quran and rejecting Islam. It is further elaborated in the second part of second Kalima, which says, “Ash-hadu ana Mohammedan abdu-ho wa-rasoolu”, we bear witness that Mohammed<sub>(SAW)</sub> is Allah’s **slave and messenger**. The status of Prophet Mohammed<sub>(SAW)</sub> is beyond our comprehension, we can only say the famous statement that after Allah is his status. Yet, Mohammed<sub>(SAW)</sub> is Allah’s slave and he cannot equal Him in anything in the least bit. He<sub>(SAW)</sub> is our most beloved after Allah<sub>(SWT)</sub>, and without loving him more than our lives we can’t a true believer. The Prophet<sub>(SAW)</sub> has said, that the greatest honor for him is to be the slave of Allah.

Allah alone is my Lord	And to that I bear witness
There is no god but Him	He is the Lord of the Worlds
He sent Prophet Mohammed	A light guiding to the straight path
He is the controller of everything	This is my most important belief

### **Conclusion on First Pillar of Islam**

O Muslims, the only religion acceptable in the eyes of Allah is Islam. Allah also says, there is no compulsion in religion i.e. no one will be forced to accept it, whoever wants to believe, may believe, whoever wants to disbelieve, may disbelieve. Let me be slightly blunt, what Allah is saying, if we want to believe in Lailaha illallah then believe, if we don’t want to believe, then don’t believe. If we want to believe in Allah and His rasool then believe, if we don’t want to believe, then don’t believe. If we want to believe in the Hereafter then believe, if you don’t want to believe, then don’t believe. Choice is yours. If we want to give preference to the world over the Hereafter then give preference to the world. If we want to enjoy the 50-100 years of this life

instead of the everlasting bliss of the Hereafter then enjoy the life of this world. For such people the last laugh will be with non-other than the Lord of the Arsh-ul-Kursi. **The Prophet(SAW) said, you do what you please, but remember, you will die just like you lived and you will be resurrected on the Day of Judgment just like you died.** O Muslims, those who wine and dine, and expect that at the time of death, they will be able to utter the kalmia, **“La-ilaha-illallah, Mohammedur rasool-Allah”**, according to the above hadith those who think so are living in a fantasy world. If someone believes that he can reject the teachings of Allah and His messenger, and yet he is going to die with kalmia, **“La-ilaha-illallah, Mohammedur rasool-Allah”**, then he is kidding no one else but himself. If someone thinks that someone who believes and follows the instructions of Allah and His messenger, and someone who disbelieves and abstains from following the instructions of Allah and His messenger are equal, then he is living in a fool’s world. Wakeup Muslim, we have to believe in Allah and His messenger from our hearts and follow their teachings to the best of our abilities. Can a person who begs for Allah’s forgiveness (and is forgiven, Allah being the most merciful), and the one who is arrogant and does not beg for His forgiveness (and is not forgiven), can be equal in the eyes of Allah(SWT). Never!

O Muslims, the Prophet(SAW) said **that your deeds will be reckoned according to your intention.** Ibn Al-Mubaarak(RA) said: “Maybe a small action is made great by its intention, and maybe a great action is made small by its intention”. Imaam Ahmad(RA) said that the foundation of the religion is upon three Hadiths:

1. Verily actions are by intention. (Al-Bukhari and Muslim)
2. Whosoever introduces (bidaa) into this affair of ours (religion) that which is not part of it, then it is rejected. (Muslim)
3. The Halal (lawful) is clearly laid down and the Haram (prohibitions) are clearly laid down. (Al-Bukhari and Muslim)

O Muslims, if you want our deeds to carry weight in the Hereafter then we should make our intentions pure and dedicated to Allah(SWT), otherwise they would be rejected. This world is an examination hall for the life of the Hereafter. Just

like in this world, when we have our exams hovering over our heads, those who take their exams seriously would abstain from all extracurricular activities. Similarly, we Muslim should be serious about the test of this world, and adhere to the curriculum of the Quran and Sunnah of the Prophet(SAW), if we want to pass the test of this world and be part of the nations of Prophets, aulias, righteous in the Paradise. **O Allah, make us from them. Amin!** We humans opted for the test, if we fail, we will have no one but ourselves to blame. Allah created man as forgetful and upon that He put desires in us and then surrounded us with temptations and then put us on the earth to remember Him. Calamities and sustenance is part of the test in believing in the unseen (Allah). Allah(SWT) in **Surah Az-Zumar, verse(39:52)**, says: **Do they not know that Allah enlarges the provision for whom He pleases and restricts it for whom He wills? Surely there are signs in this for those who believe.** These are profound verses in which our Merciful Allah says, in **Surah Az-Zukhruf, verses(43:33-35)**: **And were it not that all mankind might become one nation of disbelievers, We would have given those who disbelieve in Ar-Rehman, such houses whose roofs, stairways by which they go to upper chambers, all made with silver, and also the doors and windows of their houses and couches on which they recline, along with ornaments of gold, because all these are nothing but merely comforts of this worldly life. It is the life of the Hereafter which your Rub has reserved for the righteous.** Allah(SWT) is saying, were it not that all humans would have disbelieved in Allah, He would have made the roofs and stairs of the houses of disbelievers with silver, there doors and ornament and couches of gold, so that they may get their share in this world. He did not do that because everyone would have disbelieved. So, rejoice Muslims, Allah has not put us through such a test. **Thank you, Allah.** This verse is telling us that we should not care for the pleasures of this world, rather look forward to the abode of the Hereafter. Allah has reserved the Paradise for the believers with never ending bliss. This is what we should be aiming for. O Muslims, life of this world is a test, abstain from all extracurricular activities. We should strictly

adhere to the curriculum of the Quran and the Sunnah of our Nabi, and also abstain from activities which are in direct collision with its teachings (Shirk and Kufr). O Muslims, Prophet(SAW) was the last messenger of Allah(SWT) with the last message to the humanity. And the last verse that was revealed to the Prophet(SAW) nine days before his demise was [Surah Baqarah verse\(2:281\)](#). It was the last verse and it will remain the last word of Ar-Rehman to humanity till Judgment Day. This verse is an admonishing for the people who fear Allah; it reminds us about what we frequently forget, and that is that on the Day of Resurrection we will be gathered to meet our Lord. In this verse, Allah warns us and says: [Fear and guard yourself against the disgrace and misery of the Day when you shall return to Allah; there everyone shall be paid in full for the good or evil one has earned and none shall be wronged.](#) O Allah, we have wronged ourselves, please forgive all our sins. Amin! In this verse we are being reminded of the Day in which either there will be punishment or the fragrance of the musk for us. We are being reminded of the Day where throats will chock with fear. There is no other day like it, and there will be no such day after it. Without a doubt it is the Day of Reckoning which is bound to come. It will be the most important and most horrifying moment, standing in the presence of the Almighty, the Gracious Allah ([O Allah, save us from Your wrath. Amin!](#)). This is the verse that has snatched the sleep of the righteous people when they remember the Day they will meet their Lord. They leave their beds and rise to stand in prayers fearing Allah. They call out to him quietly and loudly, requesting for His mercy. This is the Day for which Allah has recorded every deed, small or big, good or evil, deeds that will weight heavy on the scale and the despicable deeds. Our deeds will either lead us to be from the notable and respected ones or to be from the lowly and despised ones. Our deeds will either lead us to be honored or to be debased in the eyes of Allah(SWT). This is the Day where our final destination will be decided. That Day we will witness, what was promised to us. [O Allah, have mercy on us, and guide us to the right path, and be pleased with us. O Allah, make us from those who die and You are pleased with them. O Allah, we have](#)

wronged ourselves and You forgive all sins, please forgive us. Amin!

Fuzail Ibn Ayyaz saw an elderly man and asked him, "How old are you"? The man said "I am sixty years old". So Fuzail said, "**For sixty years you have been journeying to meet your Lord**". The realization gripped the elderly man, and he said: "What a long journey to my Lord and my preparations are so little, weakness has gripped me, with piles of accumulated sins, while death is nearing me. With these sentiments, the elderly man said, "Ina-lillahay-wa-inna-ilaihi-rajaioon". Fuzail asked, "Do you know what it means"? The man replied, "To Allah I belong and to Him is my return". Fuzail said that whoever realizes that he belongs to Allah and to Him he will return; he must also realize that there is accountability and the owner will ask, "What did you do"? Fuzail then asked the man, "What have you prepared for your return to your Lord"? The man started to cry and said it is difficult because he has nothing to present in His court. Fuzail said, do not despair in Allah's mercy, live the rest of your life in His obedience. He will not only forgive your bad deeds, He will convert them into good deeds. Remember we cannot fool or hide from Allah, our repentance should be sincere. Allah says in Surah Al-Inam, verse(6:59): And with Him are the keys to the hidden unseen, no one has excess to it but Him. He knows whatever is in the Land and whatever is in the Sea, there is not a leaf that falls from a tree except that He has full knowledge of it; there is not a grain in the dark crevices of the earth of which He is not aware; everything fresh and dry has been recorded in an open Book with Him. To put more emphases on it, the Prophet(SAW) in a hadith tells us: **That it is already predestined on which side that leave will land. Subhan-Allah!** Further in Surah Zumar, verses(39:53-61), Allah say, "O my servant who has transgressed against themselves (by sinning), do not despair of the mercy of Allah. Indeed, Allah forgives all sins; indeed, it is He Who is The Forgiving, The Merciful. And turn to Your Lord (in repentance) and submit to Him, before the punishment comes upon you; **then you will not be helped.** And follow the best of what was revealed to you from Your Lord, before the punishment comes upon you suddenly while you do not

perceive. Lest the soul should then say, Oh, (how great is) my regret over what I neglected, in regard to Allah, and that I was among the mockers, or lest it says, "If only Allah had guided me I would have been among the righteous." Or lest it should say, when it sees the punishment; "If only I had another turn so I could be among the doers of the good." Then he will be replied: **Nay! There had come to you my verses, but you denied them** and were arrogant and you were among the disbelievers, and on the Day of Resurrection you will see those who lied about Allah, their faces will be turned black. Isn't in Hell the abode for the arrogant? (O Allah, forgive us and let us not be from them. Amin) That Day, Allah will deliver the righteous those who feared Him to their place of salvation, no evil shall touch them nor shall they grieve. In Surah Hajj, verse(22:74), Allah says: They have not truly recognized the true worth of Allah as they should have; the fact is that Allah alone is the Al-mighty, the All-Powerful. Our Lord has full knowledge of every happening before hand, so we should repent to Him and mend our ways. A man came to Imam Bin Hamble with these verses.

If my Lord was to ask me                      weren't you shy when you sinned?  
 You hid your sins from the people And with your sin you come to face Me  
 O Allah, Your Mercy is far greater than our sins, please forgive us.  
 O Allah, Your Mercy is far greater than our sins, please forgive us.  
 O Allah, Your Mercy is far greater than our sins, please forgive us.  
 O Allah, we have wronged ourselves, please guide us to Your path and make us steadfast on it.  
 O Allah, forgive our sins and convert them into good deeds. Amin!

O Muslims, the life of this world is even less than the time spent in an examination hall when we compare it to the life of the Hereafter. Allah explains this in Surah Al-Mominun, verses(23:112-116): which tells us that on the Day of Judgment, Allah will inquire: "For how many years did you live on the earth"? They will say, "We stayed there for a day or part of a day". You may inquire this from those who kept account". Well, now you know that your stay was just a little while, what a pity you did not believe it then. Did you think then we created you as mere idle play, and that you would not have to return to Us (for accountability)? Know then Allah is sublimely exalted. The true King! There is no god but Him,

the Lord of the Throne of Honor. O Muslims, hurry for success, the life of Hereafter is our real abode with everlasting bliss. Allah(SWT) in Surah Alai Imran, verse(3:133-134), says: Hasten to follow the path that leads to forgiveness from your Lord and to the Garden, which is as wide as the heavens and the earth and has been prepared for those pious people who spend their wealth freely in the way of Allah alike in prosperity and adversity; who control their rage and forgive other people, Allah likes such good people very much. O Muslims prepare for the Hereafter, both in prosperity and adversity and always thank Allah for He loves us seventy folds more than our loving mothers. Tests are nothing but to increase our status in the Hereafter. The Prophet(SAW) said in a hadith that when Allah loves someone, He puts him through tests, to rid him of his bad deeds, or raise his status. O Muslims, we humans are weak; on top of that we have desires and are surrounded by temptations from Satan. So we will commit sins and put ourselves in lots of harm, but Subhan-Allah our Merciful Lords says in Surah Az-Zumar, verse(39:53): O Prophet, sat to them, O My servants, who have transgressed against their souls, do not despair of Allah's mercy, for Allah forgives all sins. It is He Who is the Forgiving, the Merciful. Subhan-Allah, Allah-humalal-Hamd Qulaihi, O Allah all praise is for you. So, rejoice, Allah the Merciful has left the door of His mercy open for us. The other things we have to do to enter the Paradise are what Prophet(SAW) said in a hadith: "If you guarantee me six things, I will guarantee you Paradise. 1. When you speak, speak the truth. 2. Keep your pledges. 3. Return the trust to the rightful owner. 4. Protected your chastity. 5. Keep your gaze low. 6. Control your hands and do not wrong anyone. The Prophet(SAW) further said that a man passes away, such that he is free of three things: arrogance, corruption and debt. He will enter the Paradise. The Prophet(SAW) also said whoever asks Allah for the Paradise three times, the Paradise requests Allah to award him Paradise, and whoever seeks refuge from the Hellfire three times, the Hellfire request Allah to spare him from the Hellfire. Thankyou Allah! O Muslims, we should be concerned about Hereafter, which is our permanent abode. In a hadith, in Ibn



Majah, Prophet(SAW) told us that: “For the ones whose concern is this world, Allah will scatter his affair, and place poverty between his two eyes. He will not get from the world except what is written for him. For the one whose intention is the Hereafter, Allah will gather for him his affair and place contentment in his heart, and the world will come to him willingly”. Prophet(SAW) also said in Muslim hadith 7527 that the world is a prison for the believers and paradise for the non-believers. What this statement means is that a believer may get whatever in this world yet, that is nothing in comparison to what he will get in the Paradise. So, for a believer this world is a prison. Similarly, a non-believer may suffer as much in this world; it will be nothing in comparison to the torment of the Hellfire. So, this world is a paradise for him. O Muslims, always be grateful to Allah for all the blessings he has bestowed on us, especially Islam. To really understand His blessings, we should look down towards those people who are less fortunate than us. If we look up towards the one who are better off than us, it will only increase our anxiety and make us ungrateful to Allah. Allah says in Surah Luqman, verse(31:12), that: We had bestowed wisdom on Luqman that he may be grateful to Allah. Whoever is grateful, his gratefulness is for his own good, and whoever is ungrateful, then Allah is self-sufficient and self-Praiseworthy. O Allah, make us Your grateful servant. O Allah, we ask You for Your Paradise and seek refuge from the Hellfire. O Allah, we ask You for Your Paradise and seek refuge from the Hellfire. O Allah, we ask You for Your Paradise and seek refuge from the Hellfire. Amin!

O Muslims, Allah(SWT) tells us in Surah Bani Israel, verse (17:34) to keep our pledges in all affair and that we will be answerable for them. We have to abide by the pledges we have pledged to Allah(SWT). We have pledged that our bodily worship our standing, our bowing, our prostrations and all our other worships are only for Allah(SWT) alone. What Prophet(SAW) pledged in a verse of the Quran mentioned earlier, we his followers have also pledged that our prayers, our sacrificial worships (animals we sacrifice to eat, animals sacrificed as sadaqas and animals

offered to God) and our wealth are all for Allah<sub>(SWT)</sub>. We have also pledged that our living and dying is solely for Allah<sub>(SWT)</sub>. We have pledged in Imaan Mujmal that we recognize Allah with His eternal attributes, which cannot be associated with anyone; attributes like, He is all seeing, He is all hearing, He is all knowing (knower of unseen and seen), He is Hazir Nazir (all present and all aware). This is because Allah is not bound by space nor by time, nor by matter and nor by energies (these are His creations). We associate the eternal attributes of Allah<sub>(SWT)</sub> with the creation which is space bound, matter bound, time bound, and they will all perish, as they are mortal. Ulema-e-soo and scoundrel peers associate these attributes to the dead saints to swindle money from their followers. A genuine wali (friend of Allah), when he dies he is in dire need of our supplications made to Allah<sub>(SWT)</sub> for his forgiveness and elevation of his status. Prophet<sub>(SAW)</sub> in a hadith said that no one will enter the Paradise except with the mercy of Allah<sub>(SWT)</sub>. Hazrat Ayesha<sub>(RA)</sub> asked even you<sub>(SAW)</sub> O Prophet of Allah. He replied thrice “yes I too will enter Paradise with the mercy of Allah<sub>(SWT)</sub>”. That is why a Muslim should always remember all his Muslims brothers in his supplications. We are all in dire need of supplications from our Muslim brothers to wave off our bad deeds and to elevate our status. Allah<sub>(SWT)</sub> has also placed trillions of angels who supplicate to Allah<sub>(SWT)</sub> **for the forgiveness of the believers.** Subhan-Allah! Thank you, Allah.

O Muslims, without imaan (faith, what we have discussed earlier), the deeds carry no weight. I will try to explain it with an example. The Prophet<sub>(SAW)</sub> told us in Ibn Majah, in Abwabal Masajid, hadith 738, **that when a believer (a person with Imaan) builds a small mosque (size of a birds nest) in this world, Allah will build a mansion for him in the Paradise.** On the other hand, the musrikeen of Makah who believed in Allah<sub>(SWT)</sub> as their Lord (they are the followers of Ismael<sub>(AS)</sub>), and who with passage of time started to associate Allah’s attributes to their dead saints whom they thought were pious, and lost their basic belief of believing in the oneness of Allah’s attributes. That is why their bowing, prostrating, circumambulating Kaaba carries no weight in the Hereafter. Before the prophet hood of Mohammed<sub>(SAW)</sub>, a

torrential rain destroyed Kaaba. The people of Makah decided to rebuild it. They pledged that they will rebuild Kaaba with halal (honestly earned) money. They could not muster enough halal money to completely rebuild Kaaba so they left out part of Kaaba called Hateem without construction. They also used to serve drinking water to the pilgrims, to please Allah. In response in [Surah Tauba verse \(9:19\)](#), Allah tells them, [“Do you make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, as equal to the work of the one who has believed in Allah and the last Day, and exerted his utmost in the way of Allah?”](#) There good deeds were nullified and carried no weight. There deeds are like ash; a breeze can blow away a big heap. That is why initially Prophet(SAW) prohibited us from going to the cemeteries, and when the Imaan (belief) of the sahabas became strong, he allowed it because it would remind them of the Hereafter. The Prophet(SAW) also instructed us in a hadith narrated by Jundab(RA) in Sahih Muslim, book on mosque and places of worship, hadith 1183, five days prior to his(SAW) demise [“... Beware! People who came before you, made the graves of their prophets and pious people a place of worship don’t make the graves a place of worship. I am forbidding you from doing so”](#). O Muslims, how can we build mausoleums when our beloved Nabi(SAW) has prohibited it. Similarly, beware, the so called Muslims who say they have Imaan and yet work against their brothers, they are hypocrites and their abode is the lowest level in the Hellfire and will face the harshest punishment. The second from the bottom will be the mushriks (polytheist) who have associated Allah’s attributes falsely to mortals against the teachings of the Quran and teachings of the Prophet(SAW). This is because they have rejected their pledges regarding Imaan Mujmal and the six kalimas. O Muslim, turn back to your loving Lord before it is too late. Further Hazrat Saad bin Jabal narrates in a hadith 4296 in Sunan Ibn-e-Majah, book of zuhud, that once he was sitting on his donkey when Prophet(SAW) passed by him and said [“Do You know the rights of Allah on his servants and servants rights on Allah\(SWT\)”?](#) He replied, Allah and His messenger know best. The Prophet(SAW) said, the rights of Allah on His servants is that they worship Him, do not associate

partners with Him, and do righteous deeds, likewise the rights of the servants on Allah is that if they do these things, then He does not punish them. Thank you Allah, we believe in the oneness of You and Your attributes. O Allah, guide us to Your way and give us strength to abide by our pledges made to You. O Allah, forgive us and enter us in Your Paradise. Amin!

Remember, Allah did not create us to punish us. He loves us seventy folds more than our loving mothers. He cares for us and wants us to attain His Paradise. In order to please Allah, we should try to attain the four stages of imaan. In [Surah Al-Ahzab, verse\(33:21\)](#), Allah tells us that, [you have indeed in the life of Rasool-Allah, the best role model, whose hope is in Allah and the Day of the Hereafter, and who engages himself much in the remembrance of Allah\(SWT\)](#). If we want to attain His Paradise, Prophet(SAW) is the perfect role model for us to follow. In Quran in [Surah Aalai-Imran verse \(3:31-32\)](#), Allah says, O Prophet, tell the people, [“If you sincerely love Allah, follow me; then will Allah love you and forgive your sins, for He is forgiving and Merciful.”](#) Also say to them, [“Obey Allah and His messenger. And in spite of this, they do not accept your invitation, \(warn them that\) Allah does not love those, who refuse to obey Him and His messenger.](#) If we love Allah and His rasool(SAW), then we will have to obey Allah and His rasool. Today unfortunately we have put aside the Quran and Sunnah of the Prophet(SAW) and think that someone else can give us Paradise. Remember, Allah is the owner of the Paradise and the Hellfire, and He alone will decide who goes where. He is our inheritor and inheritor of everything. Those people who break their pledge of Oneness in Allah’s attributes (become mushrik), in [Surah Luqman, verse\(31:11\)](#), Allah asks the mushriks (polytheists): [This universe is Allah’s creation; now show Me what is there that other \(gods, saints etc.\) besides Him have created? In fact the wrong doers are in manifest error.](#) O Allah, we seek Your asylum that we associate partner in Your attributes knowingly and seek Your forgiveness for that we do not know. Amin!

Everything has been created by Allah, humans only have started to understand Allah’s system and meddle with it. O Muslims, till we die, we will sin, so race to repent to Allah(SWT), He is waiting

for us with open arms. In Surah Al-Hadeed, verse(57:21), Allah says: Race toward forgiveness from your Lord and for the Paradise whose width is like the width of the heavens and earth, prepared for those who believe in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty. O Muslims the race is on, let us hurry to repent to our merciful Lord, He is waiting for us to turn towards Him. Prophet(SAW) said that Allah stretches His hands during the day time so that the sinners of the night can repent to Him, and then Allah the Almighty stretches His hands during the night so that the sinners of the day can repent to Him. He will keep doing this until we die, or the sun rises from the West. He forgives all sins when requested with sincerity. O Muslims, hurry, let's turn back to our Lord before the door of repentance is closed. Let us seek His forgiveness for He is All-Forgiving. For those who repent, Allah says in Surah Saad, verses(38:49-50): This Quran is but a reminder. Surely the righteous shall return to an excellent resort. The Gardens of Eden, whose gates shall be wide, open to receive them. O Allah, make us from those whose final abode will be the Paradise. Amin! O Muslims, if we are looking forward to meeting with Allah(SWT) then we should do two things in this life. We should do good deeds (goodness to all fellow human beings and engage in acts of worship taught by Mohammed(SAW)) and protect ourselves from all forms of shirk. Allah says if we do these two things and love to meet Him, then Allah too will look forward to meeting us. O Allah, protect us from committing shirk, and raise our status so that we can look forward to meeting You, O the Merciful One. Amin!

O Muslims, don't be scared of the taghouts as Allah says in Surah Ali-Imran verse(3:175-176), one should realize: (Now you must have realized that) it was Satan who is frightening the people with the fear of his friends; therefore, in future do not fear men but fear Me, if you are true believers. O Mohammed(SAW), let not the mischievous activities of those, who are striving today in the way of unbelief, grieve you; they can do absolutely no harm to Allah(SWT) (our protector). Thus, Allah intends that they should not have any share in the Hereafter, and there is a very severe punishment in store for them. Further

in Surah Az-Zumar, verses(39:36-38), Allah asks: Is Allah not all-sufficient for His servants? Yet they try to frighten you with others besides Him! For such whom Allah confounds, there can be no guide. But the one to whom Allah guides, none can lead him astray. Is not Allah the All-Mighty, the Lord of retribution? If you ask them: “Who created the heavens and the earth”? They will surely say: “Allah”. Tells the Prophet (SAW) to ask them: “Do you think then, that if Allah intends to harm me, can they (your goddesses) to whom you invoke besides Allah save me from His harm or if He wants to bestow on me His blessings, can they withhold His blessings”? Tell them: “Allah is all-sufficient for me. On Him do the reliant rely”? O Muslims, the wealth and effort of the disbelievers should not worry us. What they have is this world, this world will perish and so will the disbelievers. O Muslims, unlike humans, Allah loves when people ask Him to the point of nagging Him, so never lose hope in Allah, keep nagging Him, He will respond to our supplications. Sometimes Allah delays the response so that He may elevate us and raise our ranks in the Hereafter. Nag him in the day time, and nag Him in the late hours of the night. Remember, Allah loves us seventy folds more than our loving mothers. The Prophet(SAW) said that Allah loves to hear our voice more than hundred times a day. Turn towards the True Beloved Allah and repent to Him alone. The Prophet(SAW) said that he repents to Allah(SWT) more than hundred times a day. O Muslims, if we have sinned and neglected Allah for fifty, sixty years and then one time in our life we decided to make tawbah (repent). Allah responds by saying, O My slave what do you want? And if one says, O Allah, forgive me. He responds, O My slave I have already forgiven all your sins. O Muslims, is this Rub not worthy of our worship? Is He not worthy of being praised day and night? Turn back to Allah for repentance and never associate partners with Him, He will forgive us. He will forgive even shirk if repented in this world. O Allah, we turn to You, please forgive us and guide us to the right way. O Allah, elevate our status and make us your Wally. O Allah, make us from the dwellers of Your Paradise. Amin! It has been narrated by Ahd-Allah Ibn Masood in a hadith that the Prophet (SAW) said, Allah loves those who sacrifice their repose and arise in the depths of the night to

glorify the word of their Lord; those who give in charity without making their identity public; and those who uphold their ranks even when their companions have been overcome. O Allah, make us from those who rise in the middle of the night to remember You, to recite Your word (Quran), whom You will forgive and enter them in Your Paradise. Amin!

O Muslim, in Surah Baqarah, verses(2:211-212), Allah says: Ask the children of Israel how many a clear sign We have shown to them; (also ask them) what a severe punishment Allah inflicts on the community that after receiving Allah's favors exchanges it (for wretchedness). **This worldly life has been made very charming and alluring for those who have adopted the way of disbelief.** So they mock at those, who have adopted the way of belief, but (they forget that) **the pious people will rank above them on the Day of Resurrection.** As to the worldly provision, Allah has full authority and power to bestow these without measure on anyone He wills. Allah tells Prophet(SAW) in Surah Az-Zumar, verse(39:11-15), to declare and tell the people that, "I have been commanded to serve Allah, making sincerely His, and I have been commanded to be a Muslim myself first of all". Say, "I shall serve Allah alone, making my religion sincerely His. As for you, you may serve whomever you please besides Him". Say, "The real losers are those who would incur loss for themselves and for their families on the Day of Resurrection". Note it well: this is the real bankruptcy. Allah(SWT) tells us in Surah Al- Anaam, verse(6:88), Allah says: "... But if any of His people had ever practiced shirk, all the good deeds they had done would have been rendered vain". Similarly in Surah Az-Zumar, verse(39:64-66), Allah says: O Prophet, say to them, "Ignorant people! Do you bid me to worship others than Allah"? (Tell the plainly this because) the revelation sent to you and all the prophets before you, has been this: "if you commit shirk, all your works will be rendered vain and you will be among the losers". Therefore, O Prophet, you should worship only Allah and become His grateful servant. O Muslim, refrain from Shirk, it will lead you to the Hellfire. O Allah, protect us from committing shirk and we look forward to meeting You, O

the Merciful. O Allah, we seek Your Paradise and refuge from the Hellfire. Amin!

Finally, in Surah Al-Momin verse (40:38-40), the man who believed in the court of pharaoh said, "O my people! Follow me; I shall show you the right way. O my people! **The life of this world is temporary; only the abode of the Hereafter is everlasting.** Whosoever does evil shall be recompensed to the extent of evil done; and whosoever does good, whether man or women, **provided that he is a believer**, all such people shall enter the Paradise, wherein they shall be provided without measure. It is narrated by Abu Huraira in Bukhari, book al-Raqiq, chapter Tawaza, hadith 6137 narrates that Prophet<sub>(SAW)</sub> said that Allah said, **whoever is enemy of my friend I have declared war on them. No servant can attain my pleasure with voluntary acts of worship, without obligatory ones. After obligatory worships, My servant comes closer to Me with nawafil, until I start loving him. When I love someone, I become his ears with which he listens, I become his eyes with which he sees, I become his hands with which he catches, I become his leg with which he walks. When he asks for something I give it to him, and when he seeks asylum from something I give it to him.** This hadith tells the importance of obligatory acts of worships. I end my concluding note on Tawheed with a self-explanatory hadith narrated by Abu Huraira<sub>(RA)</sub> in Bukhari, Book 75, Hadith 417, so rejoice. The Prophet<sub>(SAW)</sub> said, Allah has some angels who are on a mission to seek people who gather to commemorate and praises Allah on the roads paths and mosques, and when they find a gathering of people commemorating and praising Allah<sub>(SWT)</sub>, they call each other, by saying, "Come to the object of your pursuit". Then the angels encircle them with their wings up to the sky of the world. He added, after those people finish commemorating and praising Allah, the angels go back. Their Lord asks them (although He knows better than them), "What do My slaves say"? The angels say, "They say, Subhan-Allah, Allahu-Akbar, and Alham-du-lillah". Allah then asks, "Did they see Me"? The angels say, "No, by Allah they did not see You". Allah asks, "How it would have been if they saw Me"? The angels reply, "If they saw You, they would worship You more



devoutly and Glorify You With more reverence, and declare Your freedom from any resemblance to anything more often". Allah asks, "What do they ask Me for"? The angels say, "They ask You for the Paradise". Allah asks, "Did they see it"? The angels say, "No, by Allah they did not see it". Allah asks, "How it would have been if they saw it"? The angels reply, "If they saw it, they would have greater greed for it, and would seek it with greater zeal, and would have greater desire for it". Then Allah asks, "From what do they seek My refuge"? The angels say, "They seek refuge from the Hellfire". Allah asks, "Did they see it"? The angels reply, "No, by Allah they did not see it". Allah asks, "How it would have been if they saw it"? The angels reply, "If they saw it they would flee from it with extreme fear". Then Allah says, "I make you witnesses that I have forgiven them". **Subhan-Allah!** The Prophet<sub>(SAW)</sub> added, one of the angels would say, "There was so-and-so amongst them who had just come for some need". Allah will say, "These are those people whose companions will also not face desolation". **Subhan-Allah!** Scholars say that there are conditions for Lailaha-illalla which has to be met, and they are that we should have the knowledge of Quran, belief in Allah, accepting Him as our Lord and obeying Him, and similarly we should be truthful, sincere towards Him, love Him and reject all polytheistic beliefs. Fulfillments of the above conditions are the requirements of Lailaha illalla for us to succeed. O Allah, You tell us in a verse of Quran not to despair and that You will forgive us and make us pleased. O Allah, we will leave the past habits of committing sins and move towards Your pleasure and Your Paradise, because we love You O our Lord. It is our humble request that You accept us O Karim. **O Allah we have left behind our sinning habits and have started walking towards Your pleasure and Your Paradise, because we love You, O our Lord. We humbly request You to accept us. Amin! O Allah, make us from the ones who remember You in the middle of night, and remember You in congregations, and fulfill the conditions of Lailaha-illalla. O Allah let us die on Tawheed. Amin!**