

إنجليزي

للمسلمين والمهتدين

THE ISLAMIC CONCEPT OF GOD

In the light of THE GREATEST VERSE
in QURA'N (Ayat-UI-Kursi)

مفهوم الألوهية

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IPC

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ISLAM PRESENTATION COMMITTEE
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**Second Edition
(Revised)**

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Kuwait

Acknowledgment

Verily all the praises are due to Allah (swt). We seek His help, we seek His forgiveness, we seek His guidance, and we seek refuge in Him from the evils of ourselves and the mistakes of our deeds. And he whom Allah guides no one can mislead and he whom Allah misleads no one can guide. We bear witness that there is no God but Allah alone with no partners and prophet Mohammad is His slave and messenger.

I am deeply grateful to the Almighty Allah (swt) for offering me a chance to get in touch with a group of Muslim sisters from all over the world, to help them in understanding Islam, and to study with them the interpretation of Holy Qura'an. This booklet is a one of the products of these blessed studies. I am also grateful to my sisters for their useful discussions, comments, valuable remarks, and help in typing this booklet. I deeply pray to Allah (swt) from of all my heart as He gathered us together in our journey for the truth and the straight path in this life to gather us together in the place of His mercy, the Paradise, in the Hereafter.

About the Author

The author of this book, Zeinab Hassan Ashry, a computer engineer, who spend 12 years in Islamic studies in Dar Al-Qura'n in Kuwait. She is a well-known figure in the field of *da'wah* (preaching Islam) in Kuwait; she spent decades of her life in this field. She has been dedicates most of her time for spreading awareness about Islam. She teaches courses, gives lectures, writes books, articles, and is actively involved in Dawah activities among non-Muslims in Kuwait. The author aim is to provide for the readers authentic Islamic information based on the Noble Quran, sound traditions of Prophet Mohammad (pbuh), authentic Islamic books and references as well as the opinions of great respected Muslim scholars

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Introduction

Ayat-UI- Kursi is verse number 255 of the second chapter (Surat Al-Baqarah) of the Holy Quran. It has been given this title because it refers to the “Kursi,” or Throne, of the Almighty God and the greatness of His Kingdom.

This verse is of great significance because it mentions many attributes of God, may He be glorified (swt), and provides protections against evils of the Devil. In addition, the reward of reciting this verse is so great that it is equivalent to the reward of reciting one-quarter of the Holy Quran .

This booklet presents the significance, reward and interpretation of this verse, which has been described by the Prophet (pbuh) as the greatest verse in the Allah’s Book .

The names and attributes of God which are mentioned in the verse are also discussed in detail, particularly the unity of Almighty God. Believing in these attributes firmly from the depth of our hearts with no slight doubt will verily promote our lives by strengthening our faith in Allah (swt), and helping us to keep ourselves in the right path.

Arabic Text

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- (1) اللَّهُ لَا إِلَهَ إِلَّا هُوَ
- (2) الْحَيُّ
- (3) الْقَيُّومُ
- (4) لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ
- (5) مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
- (6) مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
- (7) يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
- (8) وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
- (9) وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
- (10) وَهُوَ الْعَلِيُّ الْعَظِيمُ

Translation

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Allah! There is no God save He

"الْحَيُّ الْقَيُّومُ"

"The Living, the Eternal, the Self-Subsisting and the Supporter of the whole universe."

"لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ"

Neither slumber nor sleep overtake Him

"لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ"

**“Unto Him belongs whatsoever is in
the heavens and whatsoever is in the earth”**

"مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ "

**"Who is he that intercedes
with Him except by His Permission."**

" يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ "

**He Knows that which is in front of them
and that which is behind them (Knowledge)**

" وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ "

**They encompass nothing of His knowledge
save what He wills.**

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

“His ‘Kursi’ (Chair) includes the heavens and the earth”

وَلَا يَئُودُهُ حِفْظُهُمَا

“He is never weary of preserving them”

وَهُوَ الْعَلِيُّ الْعَظِيمُ

“And He is the Most High, the Most Magnificent”

Significance of Ayat– Ul–Kursi

It has been reported in many good authentic prophetic traditions (Ahadeeth) that this verse is of great significance and is the greatest verse in the Holy Quran. The following are some examples of these traditions:

1) The Greatest Verses in Quran

عن أبي بن كعب أن النبي صلى الله عليه وسلم سألته : " أيُّ آيةٍ في كتاب الله أعظم؟ " قال : الله ورسوله أعلم. فرددها مرارا ثم قال أبي : آية الكرسي. قال : "ليهنك العلم أبا المنذر". (حديث صحيح رواه أحمد ومسلم)

1) Ahmad and Muslim reported that the Prophet (pbuh) asked Obayy Ibn Ka'ab, "Which verse in God's Book is the greatest?". He said, "God and His Messenger know better". Then the Prophet (pbuh) repeated the question several times and then Obbay replied, "Ayat-Ul-Kursi". The Prophet (pbuh) congratulated him for the knowledge that God had bestowed upon him.

2) Abu Ubaidah narrated that Salamah Ibn Qais (the first Amir on Al-Qdus) said that: "There is no thing revealed in the Torah, nor the Gospel, nor the psalms greater than the verse of Al-Kursi: "Allah ..There is no God but He"

2) Equivalent to One quarter of the Quran

عن أنس بن مالك أن رسول الله صلى الله عليه وسلم سأل رجلا من صحابته فقال : أي فلان ، هل تزوجت ؟ قال : لا ، وليس عندي ما أتزوج به. قال : أوليس معك قل

هو الله أحد؟ قال : بلى ، قال رُبِع القرآن. قال : أليس معك قل يا أيها الكافرون ؟
 قال : بلى ، قال رُبِع القرآن. قال : أليس معك إذا زُلزلت ؟ قال : بلى ، قال : رُبِع
 القرآن. قال : أليس معك إذا جاء نصر الله ؟ قال : بلى ، قال : رُبِع القرآن. قال :
 أليس معك آية الكرسي " الله لا إله إلا هو " ؟ قال : بلى ، قال : رُبِع القرآن. (رواه
 أحمد)

Imam Ahmad reported that Anas Ibn Malik said that the Prophet (pbuh) asked one of his companions, "Have you got married?"

He replied, "No and I have nothing to get married".

The Prophet asked him, "Don't you have,"¹ "Say: He is God, the One!?"²

He replied, "Yes, I do".

The Prophet said, "One quarter of the Quran".³

Then the Prophet asked him, "Don't you have," "Say: O Disbelievers!?"⁴

The man replied, "Yes , I do".

The Prophet said, "One quarter of the Quran".

Then the Prophet asked, "Don't you have," "When the earth is shaken with its earthquake!?"⁵

The man replied, "Yes, I do."

The Prophet said, "One quarter of the Quran"

And then he asked him, "Don't you have," "When God 's help and victory come?"⁶

¹ . "Don't you memorize"

² . (Surat Al-Ikhlās, chapter 112)

³ . Its recitation is equivalent in reward to one-quarter of the Holy Quran.

⁴ . Surat Al-Kafiroon, Chapter 109

⁵ . Surat Al-Zalzalah, Chapter 99

⁶ . Al-Nasr, Chapter 110

He replied, “Yes, I do.”

The Prophet said, “One quarter of the Quran.”

Finally, the Prophet asked, “Don’t you have Ayat-Ul-Kursi:
“Allah! There is no god but He.”

He replied, “Yes, I do.”

The Prophet said, “One quarter of the Quran.”¹

3) It Contains God’s Greatest Name

عن أسماء بنت يزيد بن السكن قالت : سمعت رسول الله صلى الله عليه وسلم يقول
في هاتين الآيتين : " الله لا إله إلا هو الحي القيوم " ، و " ألم الله لا إله إلا هو
الحي القيوم " ، إن فيهما اسم الله الأعظم.
(رواه أحمد وأبو داود والترمذي وابن ماجه ، وقال الترمذي حسن صحيح)

In a well accepted Hadeeth, Al- Tarmazi, and Ibn-Maga reported that Assma’a Bint Yazeed said, “I heard the Messenger of God (pbuh) as saying regrading these two verses:

i) “God! There is no god save Him, the Living, the Eternal” (*Ayat-ul-Kursi*), and

ii) “Alif, Lam, Meem. God! There is no god Save Him, The Living, The Self-subsisting, The Eternal” (*Verse1, Surat Al-Imran Chapter 3*)

that they contain the greatest name of Allah.

¹ . The Prophet (p.b.u.h) wanted to comfort him for not having enough money to get married. Men used to teach their wives some Surahs of Quran as their marriage gifts.

عن أبي أمامة رضي الله عنه قال : " اسم الله الأعظم الذي إذا دعي به أجاب في ثلاث سور : البقرة وآل عمران وطه " . وقال هشام وهو ابن عمار خطيب دمشق : أما البقرة فالله لا إله إلا هو الحي القيوم ، وفي آل عمران : " ألم الله لا إله إلا هو الحي " وفي طه : " وعنت الوجوه للحي القيوم " .

Abu-Omama reported in a well accepted tradition that the greatest name of God, by which if He is called He will verily answer, is mentioned in three Surahs (Chapters):

1- in Surat Al-Baqara (chapter 2) in Ayat-Ul-Kursi (Verse 255) :
"God ! There is no god save Him, The Living, The Eternal, The Self-subsisting"

2- in Surat Al-Imran (Chapter 3) in (Verse 1):
"Alif, Lam, Meem. God! There is no god Save Him, The Living, The Eternal, The Self-subsisting"

3- and in Surat Taha (Chapter 20) in (Verse 111): *"All faces shall be humbled before The Living, The Eternal, The Self-Subsisting"*.

4) It was Revealed from underneath the Throne

عن معقل بن يسار أن رسول الله صلى الله عليه وسلم قال : " البقرة سنام القرآن وذروته . نزل مع كل آية منها ثمانون ملكا ، واستخرجت (الله لا إله إلا هو الحي القيوم) من تحت العرش ، فوصلت بها ، أو فوصلت بسورة البقرة " . (رواه أحمد)

Ahmad reported that the Messenger of God (pbuh) said, "Al-Baqara (Chapter 2) is the hump of the Quran and its peak. With each verse of it, eighty angels descended. And the verse, "God!

There is a no god save Him, the Living, the Eternal” (Ayat-Ul-Kursi) was extracted from underneath the Throne and joined to Surat Al-Baqara.”

1) Ibn Mardawiah narrated that Ibn Abbas, may Allah be pleased with him, said that whenever the Prophet, peace be upon him, recited verses at the end of Surat Al-Baqrah or the verse of Al-Kursi then he would laugh and say, "They are verily from the treasure of the Merciful from underneath the Throne"

2) Al-Dilemy narrated that Ali Ibn Abi Talib, may Allah be pleased with him, said: "I cannot comprehend that how a rational Muslim would spend a night without reciting the verse of Al-Kursi. If you know how lofty it is you will never discard it. The messenger of Allah (pbuh) said: "I have been given the verse of Al-Kursi from the treasures underneath the Throne. It has not been given to any prophet before me". I have never spent a night without reciting this verse since I heard that from the prophet (pbuh).

3) Ibn Mardawiah narrated that Ibn Abbas, may Allah be pleased with him, said that whenever the Prophet, peace be upon him, recited verses at the end of Surat Al-Baqrah or the verse of Al-Kursi he would say, "They are verily from the treasure of the Merciful from underneath the Throne"

5) Its Recitation Leads to Paradise

عن أبي أمامة قال : قال رسول الله صلى الله عليه وسلم : " من قرأ دبر كل صلاة مكتوبة آية الكرسي لم يمنعه من دخول الجنة إلا أن يموت". (رواه النسائي ، وابن حبان في صحيحه ، وقال ابن كثير : إسناده على شرط البخاري)

An-Nisa'i and Ibn-Hibban reported that Abu-Omama said, "The messenger of God (pbuh) said: "Whoever recites Ayat-UI-Kursi after every obligatory prayer lacks nothing to enter Paradise except to die."

4) Its Recitation Drives out the Devil

1) عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال : "سورة البقرة فيها آية سيد أي القرآن لا تقرأ في بيت فيه شيطان إلا خرج منه: آية الكرسي" (رواه الحاكم في مستدرکه)

Al-Hakim reported that Abu-Huraira said that the Messenger of God (pbuh) said. "In Surat Al-Baqara (chapter 2) there is a verse which is the Master verse of the Quran ; it will never be recited in a house dwelled by Satan, but he will (immediately) get out of it. It is Ayat-UI-Kursi."

2) It is also reported by Al-Hakim and Al-Baihaqi that Abu Hurairah, may Allah (swt) be pleased with him, narrated that prophet Muhammad (pbuh) said, "The verse of Al-Kursi in Surat Al-Baqara is the chief verse of the Quran. Whosoever recites it in a house wherein a Satan is, but he (the Satan) will leave.

5) Its Recitation Provides Protection against Devils

1) Ibn Abi Al-Dounia narrated that Al-Hassan said that the Prophet, peace be upon him, said, " Jibraeel came to me and

informed me that a rebellious Jinn is plotting against me, so when you retire to your bed, then recite the verse of Al-Kursi."

2) Abu Huraia, may Allah be pleased with him, said that the Prophet, peace be upon him, said: "Whosoever reads "Haa Meem Al Mu'min" up to "Al maseer" (the first 3 verses) and the verse of Al-Kursi in the morning, will be protected until the evening and whoever reads them in the night will be protected until the morning."

3) Al-Baihaqi reported in the book of Iman that Anas, may Allah be pleased with him, said that the Prophet, peace be upon him, said: "The one who recites the verse of Al-Kursi after every obligatory prayer will be protected until the next prayer and this is constantly done by a prophet or a siddiq or a martyr"

4) Qatadah , may Allah be pleased with him, said: "Whosoever recites the verse of Al-Kursi at his sleeping time, Allah, Subhanahu Wa Ta'aala, would nominate two angels to protect him until morning."

5) At-Tabarani, Abu Naeem, and Daramy narrated that Ibn Masood , may Allah be pleased with him, said that a person left his home and met a Jinn on the way. The Jinn asked him, "Can you defeat me at wrestling? If you do so then I will teach you such an Ayah if you recite it upon entering your home, Satan will not enter." They wrestled and the person defeated the Jinn. The Jinn said: "Read the verse of Al-Kursi, because any one who who recites it upon entering the home, then Satan flees like a donkey..." A person asked Ibn Masood, "Who was that person

who wrestled the Jinn to the ground", Ibn Masood, may Allah be pleased with him, answered, "He could only be Omar, may Allah be pleased with him"

6) Al-Mahamily narrated that Ibn Masood, may Allah be pleased with him, said that a person asked the Prophet, peace be upon him to teach him something that would benefit him. The Prophet said, "Recite the verse of Al-Kursi, it will protect you, your children, home and even those houses surrounding your house."

(7) عن أبي هريرة قال : "وَكَلَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ ، فَأَتَانِي آتٌ فَجَعَلَ يَحْتُو مِنْ الطَّعَامِ ، فَأَخَذْتَهُ وَقُلْتُ : لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ : دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ . قَالَ : فَخَلَيْتُ عَنْهُ ، فَأَصْبَحْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا أَبَا هُرَيْرَةَ ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ؟ قَالَ : قُلْتُ يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةٌ وَعِيَالًا فَرَحَمْتَهُ وَخَلَيْتُ سَبِيلَهُ . قَالَ أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ . فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ سَيَعُودُ فَرَصَدْتُهُ فَجَاءَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتَهُ ، فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لَا أَعُودُ . فَرَحَمْتَهُ وَخَلَيْتُ سَبِيلَهُ ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا أَبَا هُرَيْرَةَ ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ؟ قُلْتُ : يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ وَعِيَالًا فَرَحَمْتَهُ فَخَلَيْتُ سَبِيلَهُ . قَالَ : أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ . فَرَصَدْتَهُ الثَّلَاثَةَ فَجَاءَ يَحْتُو مِنْ الطَّعَامِ فَأَخَذْتَهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَهَذَا آخِرُ ثَلَاثِ مَرَاتٍ أَنَّكَ تَزْعُمُ أَنَّكَ لَا تَعُودُ ثُمَّ تَعُودُ . فَقَالَ : دَعْنِي أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا ، قُلْتُ : وَمَا هِيَ ؟ قَالَ إِذَا أُوبِيتَ إِلَى فَرَاشِكَ ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ " اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ " حَتَّى تَخْتَمَ الْآيَةَ ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ ، وَلَا يَقْرَبُكَ شَيْطَانٌ حَتَّى تَصْبِحَ ، وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَمَا إِنَّهُ صَدَقَكَ وَهُوَ كَذُوبٌ ، تَعْلَمُ مِنْ تَخَاطَبٍ مِنْ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ ؟

قلت : لا . قال : ذاك شيطان. (رواه البخاري والنسائي)

Al-Bukhari and An-Nisa'i reported that Abu-Huraira said, "The Messenger of God (pbuh) charged me with keeping the collected Zakat of Ramadan.

Then someone came and kept taking from the food. I caught him and said, "I'll take you to the Messenger of God (pbuh)."

He said, "Leave me, I am needy. I have many children and I am in much need." So, I set him free.

In the morning, the Prophet (pbuh) asked, 'O Abu-Huraira, what did your prisoner do last night?' I replied, 'O Messenger of God! He complained much for his urgent need and his children; so, I felt sympathy for him and let him go.'

The Prophet said, "He told you a lie and he will return."

So I knew that he would return because of the saying of the Messenger of God that he would return. Then I kept waiting for him until he came and started taking from the food . I caught him and said, "I'll take you to the Messenger of God (pbuh)." He said, "Leave me, I am needy and I have many children to take care of, I'll not come back." I felt sympathy for him and set him free.

In the morning the Messenger of God (pbuh) asked, 'O Abu-Huraira, what did your prisoner do last night'

I replied, ‘O Messenger of God ! He complained of his need and children ;so, I felt sympathy for him and let him go’. He said, ‘He told you a lie and he will be back.’

So I waited for him for the third time. Then he came and started taking from the food. I caught him and said , ‘I will take you to the Messenger of God (pbuh) and this is the last of the three times that you claim you will not return but you do.’

He said, “Leave me and I will teach you some words with which God will let you benefit from.” I asked , “What are these words ?” He replied, “If you go to your bed , recite Ayat-ul- Kursi: “God ! There is no God save Him, the Living, the Eternal ...” until you complete the verse. If you do this, there will be a keeper on you from God and no devil will approach you until you get up in the morning.”

So, I let him go; and in the morning, the Messenger of God (pbuh) asked me, ‘What did your prisoner do last night?’ I replied, “O Messenger of God! He claimed he would teach me some words with which God would let me benefit, So I set him free.” He asked, ‘What are these words?’

I replied, “He told me that when I go to bed I should recite Ayat-Ul-Kursi from its beginning to its end, and he said to me there will be a keeper on you from God and no devil will approach you until you get up in the morning.” Then the Prophet (pbuh) said, “Indeed, he told you the truth even though he is a liar. Do you

know to whom you were talking for three nights O Abu-Huraira?." I replied, "No." He said, "It was a devil."

Similar stories were narrated by other Sahabah at the life time of prophet Muhammad (pbuh), for example: Ali Ibn Abi Talib, Ma'aaz bin Jabal, Abu Asaad Saeede, and Abu Ayoob, Al-Ansari may Allah be pleased with them all.

6) Its Recitation Blesses Food and Provisions

1) Abu Al-Hassan Alwa'iz narrated that Aisha, may Allah be pleased with her, said that one person came to the prophet (pbuh) and complained that there was absolutely no blessings "Barakah" in all the things at home. The prophet (pbuh) replied, "Why are you neglectful of the verse of Al-Kursi. It is not recited on food or but Allah will bless them."

2) Abu Yaa'la and Ibn A'sakir reported that that when ever Abdur Rahman Bin Auf, may Allah be pleased with him, entered his home, he used to recite Ayatul Kursi in all its corners (seeking its protection).

7) Its Recitation Helps in Easing Hardships

Abi Qatada, may Allah be pleased with him, reported that the Prophet, peace be upon him, said, "Whosoever reads the verse of Al-Kursi and the last two verses of Surat Al-Baqarah when in difficulty, but Allah, Subhanahu Wa Ta'ala, will surely relief his difficulty."

8) Its Recitation Helps in Easing Child-birth

Ibn Al-Sini that Fatima Al-Zahra daughter of the prophet (pbuh) narrated that when the time approached for her delivery, then the prophet ordered Umme Salama and Zainab to go to Fatima and recite the verse of Al-Kursi and "Very your Lord is Allah" (the whole Ayat of Surat Al-Aa'raf) and the last two Surahs in Quran and blow on her.

The benefits of this great verse could be summed up in the following:

Benefits of Ayatul Kursi

1. It is the Greatest Verse of the Holy Quran.
2. It is equal to a quarter of the Holy Quran.
3. It contains the Greatest Name of Allah (swt).
4. It was revealed from the underneath the Throne of Allah (swt).
5. Whoever recites it after an obligatory prayer, will be protected until the next prayer; and he who does so constantly, only death would be the barrier between him and Paradise.
6. Its reader is protected from the evil effects of the Jinn from morning until evening and from evening until morning.
7. Whoever reads it upon entering the home, Satan would run away from there.
8. The reciter, his children, home, wealth, property and the homes of his neighbors are protected.

9. Whoever reads it together with the last verses of Surat Al-Baqarah, Satan does not enter his home for three days.
10. Reciting it upon food and drinks brings blessings and abundance.
11. When recited with the last verse of Surat Al-Baqarah then his hardships would be removed.
12. When reciting it whilst retiring to bed one is protected until the morning. Two angels are assigned to protect him.
13. It is recited to women on labor to ease the delivery.
14. When one reads it and blows on his possessions and goods, then Satan will not come near.
15. Whosoever reads *Ayatul Kursi* and the beginning of Surat Ghafir in the morning then he will be protected until the evening and vice versa.

Interpretation of Ayat-UI-Kursi

Ayat-UI-Kursi consists of ten independent sentences, each one describing one or more attributes of the Almighty God. The verse derives its significance from these great attributes which form the basis of Islamic concept of God.

[1]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Allah! There is no God save He

Allah, the True One God

The sacred word “Allah” is originally in Arabic الإله which means the True one God. Then the letter hamza ء was dropped for easy pronunciation, the two letters ل Lam were emerged and thus it is written الله.

The verse begins with the sacred word “الله - Allah” to assure the existence of the true one God, Allah. It means that Allah’s Existence is the undeniable fact; It is the fact of all the facts. Allah (swt) was always there, Allah is always there, and Allah will always be there.

Man’s Existence

Man’s existence in this world is limited by his life span. His life begins by birth and ends by death. Man depends on many things for his existence. He owes his life to: oxygen, water, and food ,.... etc.

His existence is subjected to weakness, changes, and loss; he gets tired or sick, or may lose some part(s) of his body, or some of his

physical or mental power. He keeps changing from a helpless baby to a strong adult then an aged person and finally dies.

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Allah's Existence

Allah's Existence is in no way comparable to man's existence. Unlike man's existence, Allah's existence, as we going to see in the light of verse of Al-Kursi, is absolute, perfect, and beyond the limits of time, space and needs.

1) Allah's existence is eternal; it has no beginning and is not preceded with nullity (nothingness). It has no end and is not subjected to extinction. As Quran says:

“He is The First and The Last ..”¹

”Every thing shall perish save His face”.²

2) Allah's being is Self-Subsisting. He depends on nothing for His existence. He is free from all needs and wants. He is not in

¹ . Surat Al-Hadeed, chapter (57) - Verse 3

² . Surat Al-Qassass, Chapter (28) - Verse 88

need to marry or have children. He has no need for: food, water, sleep, rest.....ext.

3) Allah's existence is not subjected to any form of imperfection, weakness, or loss. He could never feel tired, get sick, or lose power and control of the universe even for a moment.

4) Allah's being is not exposed to any kind of changes; since He is free from all needs and imperfections and under no control of any body.

Man Searching for God

Since Allah's being is beyond the limits of time, space and is free from wants and changes. It is beyond man's physical and mental capabilities to understand the exact nature of Allah (swt). However, Allah out of His Mercy did not leave man alone in his search for the truth about God. God supplied man with many qualities that would guide him to find the truth about God:

1) Allah (swt) (swt) created man with pure innate nature, فطرة (Fitrah)¹, which is the instinctive need to know God and worship Him as well as the ability to recognize the good and evil. This explains why people of different cultures at all times worshipped god of some form or another even those who denied the existence of God worshipped some thing else, such as their ideology, state, or power ... etc., and made them sacred.

¹ . The pattern on which God created mankind.

2) Allah (swt) supported man with the mental abilities to reason and contemplate the signs of God in the universe and in himself to recognize the existence of the True One God and always turn to Him for guidance.

3) Allah (swt) sent messengers from amongst mankind to teach people the truth about God and set good examples for them.

4) Allah (swt) revealed Books¹ as a reminder to mankind to guide them to the straight path.

Evidences of Allah's existence

Man is created with the abilities to know God and worship Him. There are plenty of evidences within our selves, and the universe that guide man to recognize Allah's existence. The following are the most important of these evidences:

- | |
|--|
| <p>a) Man's innate nature (Fitrah) فطرة</p> <p>b) Law of causality (using logic and reasoning)</p> <p>c) Signs of Allah in the universe.</p> <p>d) Perfection of Allah's Creation.</p> <p>e) The challenge to create.</p> |
|--|

These evidences will be discussed in more details.

a) Man's Innate Nature (Fitrah) فطرة

Ibn-Al-Qaieem¹ says, "Man could never feel inner happiness and have peace of mind until he knows the True One God and worship Him in the right way."

¹. The Torah, Gospel, and Quran

If this innate nature (فطرة) is kept pure; man could easily be guided to believe in Allah and follow His way. Unfortunately, this pure nature (فطرة) is subjected to corruption.

Corruption of Fitrah فطرة

The corruption of pure nature (فطرة) of man could be due to different causes:

- i) Environmental causes.**
- ii) Following one's desires.**
- iii) Imitation of others blindly.**
- iv) Guile of Satan.**

i) Environment and (Fitrah) فطرة

The pure nature (فطرة) of man could be corrupted due to impact of his environment. Wrong philosophies and ideologies the person is taught by his parents, family, schools, society, and media are the most common environmental causes of alteration of man's nature.

The Prophet (pbuh) said :”Every new-born is born with pure nature (فطرة). It is then his parents who turn him into a Jew, a Christian, or Magian.”

The prophet (pbuh) did not say that parents could turn him into a Moslem to indicate that every new born Moslem², i.e. every person is born with the pure nature that guides him to know God

¹ . A great Moslem scholar, a sincere student of Ibn-Taimiah

² . A Moslem is the person who submits to God willingly.

and submit to Him willingly. That is why many new-Moslems say that they were Moslems before their Islam but they did not know a name for it.

ii) Following desires and (Fitrah) فطرة

Following our desires plays a significant role in concealing or perhaps spoiling our pure nature.

The more the person is indulged in the pleasures and the lusts of the life of this world, the more his pure nature is curtained until he reaches the stage where his pure nature is completely sealed and his entire life is controlled by his desires (as if they are his god); and then he could not see the truth and have no means of guidance. The Quran tells us about this kind of people:

"Have you seen him who takes his vain desires as his god, and Allah misled him knowingly, and sealed up his hearing and his heart, and set a veil upon his sight? Who can guide him besides Allah? Will you not take heed?"¹

iii) Blind imitation and (Fitrah) فطرة

Imitating of others blindly is one of the obstacles between mankind and the straight path of God. The Holy Quran warned man against blind imitation of people or society without following any evidences or having other considerations.

Many verses of Quran condemn those who are biased to the way of life of their fathers and follow it blindly, whether it is wrong or right, as an example,

¹ . Surat Al-Jathiah, Chapter 45, Verse 23

“And when it is said to them:’ come to that which Allah has revealed, and to the messenger’, they say : ‘It is enough for us to follow what we found our father following’, even though, their fathers know nothing and have not any guidance”¹

Imitation impairs our judgment and prevents us from recognizing the truth and following it. That is why Islam wants man to be independent in his search for the truth and to do his best to follow whatever is right regardless of the attitudes of the people around him.

In one tradition the Prophet (pbuh) said: “Do not let one of you be Ima’ah.²”, they said ,“who is Ima’ah.?” He (pbuh) explained, ”It is he who, if people do good he does good like them, and if they do wrong he does wrong like them.” Then he (pbuh) added, “Make sure that if people do good you do good and if they do wrong you do good.”

iv) Guile of Satan and (Fitrah) فطرة

In addition to the previous factors that could deform the pure nature (فطرة) God created in man, the seduction of the devil, the worst enemy of man, plays an important role in distorting the pure nature of those who respond to him. Devils whisper to people to set partners with God, change the law of God, make the lawful unlawful, and the unlawful lawful in order to corrupt the

¹ . Surat Al-Ma’idah, Chapter (5), Verse 105

² . The person who follows people blindly

straight nature God created in them¹ and drive them astray from His straight path.

The Quran records the saying of Satan (Iblis): **“Then by Your Might, I’ll put all of them in the wrong way except Your servants among them who are sincere and purified”**

In a Hadeeth Qudsi Allah (swt) said :”I have created all My servants upright. Then the devils (Satans) came to them and let them go astray away from their religion and prohibited for them what I made lawful for them, and ordered them to associate with Me what I have revealed no sanction for”

Returning to God at Times of Distress

No matter how far man has been deviated from the pure nature (فطرة) at the times of distress, he returns to his pure nature and forgets all the false gods he invented, and finds no body to turn to for real help and support but the True One God. Allah (swt) says in Quran addressing the unbelievers:

i) “And there is no good thing you enjoy but is from Allah: and moreover, when you are touched by distress unto Him you cry for help. Yet when He removes the distress from you behold! some of you turn to other gods to join with their Lord”²

ii) “When distress seizes you at sea, those that you call upon besides Himself leave you in the lurch! But when He brings

¹ . Which is knowing the True One God and worshipping Him alone

² . Surat An-Nahl, Chapter (16) Verses : 53, 54

you back safe to land you turn away (from Him). Most ungrateful is man!”¹

The verses are telling us that there are many people who are very ungrateful to God. They know God only at time of distress; when God removes their difficulties, they forget about Him and slip back to their corrupted life style.

However, life is full of examples of people who were fare away from God, following their own desires then, when they were stricken with a calamity or a misfortune of life, they returned back to God and accepted His guidance and later they considered that calamity as a gift from God because it showed them the right way.

Now, we return back to continue the discussion of other evidences of Allah’s existence in addition to the pure nature (فطرة) which Allah formed in man in order to guide him to the straight path.

b) Law of Causality

Using logic and reasoning we know beyond any doubt that nothing could exist in this world by its own, there have to be a maker. Quran uses this kind of logic when arguing with those who deny the existence of God saying:

**“Were they created out of nothing ?
Or were themselves the creators?
Or did they create the heavens and the earth?**

¹ . Surat Al-Israa, Chapter (17) Verse : 67

Nay, but they are sure of nothing.”¹

From our observations we know fore sure that nothing in this universe possesses the reasons of its existence and nothing in this universe possesses the power of creation. No human being would dare to claim that he has created himself.

Furthermore, man could never dare to claim that he created the heavens and earth, simply because this universe has existed long before the existence of man on earth. This is a clear proof that this well planned universe must be created by a Self-Existent, Self-Subsistent, a Master and a Super Power that possesses all means of creation, the True One God, Allah.

Imam Abu-Hanifah², may Allah be pleased with him, used this logic to set a practical proof to convince a group of atheists who denied the existence of God.

He arranged for a debate with those atheists. At the appointed time, a lot of people from both sides gathered for the debate.

However, Abu-Hanifah was late and people kept waiting for him for a long time.

The atheists were so proud of themselves thinking that Abu-Hanifah changed his mind and failed to debate with them.

And Abu-Hanifah’s supporters were so frustrated that they were about to leave.

¹ . Surat At-Tur, Chapter (52) - Verses 35,36

² . A great Moslem scholar, the founder of Al-Hanfiah school of Fiqh.

Abu-Hanifah finally came. They asked, “Why were you late”. He said: ”I was planning to come at the right time. I kept waiting at the other bank of the river for a ship or a boat to cross the river but there was none. And suddenly when I was about to return home, I saw floating pieces of woods coming toward me, then these pieces patterned themselves in an amazing way into the shape of a boat, then I saw nails fixing those pieces together to make a nice boat which transported me to the other bank of the river”.

The atheists protested: ”Are crazy? Are you making fun of us? How can these pieces of woods make a boat by their own?”

Abu-Hanifah said: ”And how come this amazing, well designed universe, with all what it contains: the heavens, earth, planets, animal, plants etc., could exist by its own or by a chance without a Creator?”

They were all convinced and accepted Islam.

c) Signs of God in the Universe

The signs of God’s existence are in every where in the universe as the Arab poet before Islam said:

“ In every thing, there is a sign for Him, Proving that He is One.”

One of the great blessings of God upon mankind is the gift of mind which differentiates between man and animal. Mind makes man able to distinguish between the evil and good, right and wrong, truth and falsehood. It is the duty of man to use his mental faculties, which Allah entrusted him with, to reason, and contemplate the creation of God around him. A great part of

Quran encourages man to look for the signs of God in himself and in every thing around him order to recognize God, strengthen his faith in Him; the following verses are examples:

- 1) **“Verily in the creation of heavens and earth and alteration of day and night there are signs for those who have sense.”¹**
- 2) **“Behold what is in the heavens and in the earth”²**
- 3) **“Let man consider and look at his food. How We pour down water in showers. Then We split the earth in clefts. And We produce in it grain. And grapes and fresh vegetation. And olives and palm trees. And gardens, dense with lofty trees. And fruits and all kinds of grass. An enjoyment for you and your cattle”³**
- 4) **“Let man consider from what he was created”⁴**
- 5) **“And He gave you the faculties of hearing, sight, and hearts. Little thanks you give”⁵**

The creation of the heavens with its unlimited number of stars and planets rotating in their orbits in extremely high speeds with no slight deviation, and the earth with its land, rivers, oceans,

¹ . Surat Al-Imran, Chapter (3) - Verse 190

² . Surat Younis, Chapter (10), Verse 101

³ . Surat Aa’bas, Chapter (80), Verse 24

⁴ . Surat Attariq, Chapter (86) - Verse 5

⁵ . Surat A-ssajdah, Chapter (32) - Verse 32

seas, mountains, deserts, trees, different types of animals and plants, and alteration of day and night all are clear proofs of the great power of God.

The measureless and countless blessings of God which have been continually coming forth from the earth to fulfill the ever-increasing needs of the creatures living on it are great signs of God's Mercy, Care, and Kindness toward His creatures.

Indeed, the miracles of God are abundant around us in every place and at any time. The modern science is revealing to us more and more of them as a fulfillment of Allah promise:

“We verily shall show them our signs in the horizons and within themselves till it becomes manifest to them that it is the truth”¹

But, only those who have pure nature (فطرة), who are willing to recognize the truth will notice these miracles and benefit from them.

One does not have to be a scientist or a scholar in order to consider the signs of God and realize His existence; a Bedouin was asked: "How did you know your Lord?." He replied, in perplexity: "Glory be to Allah!, the camel drops indicates the presence of a camel, footprints are indication of the walking. Are not the dark night, bright day, the sky raised with no pillars, and the earth with its extended roads, clear proofs for existence of the Creator, the Expert?."

¹ . Surat Fussilat, Chapter (41) - Verse 53

This plain, uneducated man was guided by his pure nature (فطرة) to recognize the existence of God by just considering the simple environment around him: the day, night, earth, sky, camel, and footprints. He realized that this marvelous universe must be a product of a Master Creator, an Expert in Creation.

d) Perfection of God's Creation

One of the great evidences of the existence of God is the fact that the universe around us is running smoothly in a precise, prescribed course, and following fixed laws which never fail. Every thing is functioning in the best manner as Quran says: **“Who created and proportioned will. Who determined and guided.”¹**

It is clearly visible in every thing in this universe, from the smallest thing such as an atom to huge planets and stars, is well proportioned and perfected and given guidance to play its role in the most efficient way. God's proportion is very perfect and exact. Any deviation from it will produce problems and imbalance in our life.

For example, the earth, its size, shape, angle of inclination, speed of rotation around its self and around the sun, and the distance between it and the sun, the proportion of the gases that form its atmosphere are all designed in a very precise way to make life possible and easy on it. Quran says: **”And in earth, there are**

¹ . Surat Al-A'ala, Chapter (87), Verses : 2,3

signs for those who have strong faith. And also within your selves; do not you perceive”¹

Could this universe be running in this amazing order and harmony by itself? Could this happen by chance without a creator? Since man has no control over the universe, the definite answer to this question is: “No, there must be a Master, an all Powerful Creator who created this universe and fashioned it in the best way and is running and preserving it”.

e) The Challenge to Create

It is God alone who possesses the Power of Creation, nothing in this universe shares with Him this power.

Those gods called beside Him do not deserve to be worshipped because they are powerless; they can not create even a fly. They are helpless; even if a fly takes something from them they can not rescue it back from it. Quran states that:

1- “Is He who creates as he who does not create?”²

2- “This is the creation of Allah, Show me that which those you call beside Allah have created”³

3- “Lo! Those whom you call beside God will never create a fly though they combine together to do it. And if the fly takes something from them, they can not rescue it from it (the fly)”⁴

¹ . Surat Athariate, Chapter (51) - Verses 20 - 21

² . Surat An-nahl , Chapter (17), verse 16

³ . Surat Luqman, Chapter (11), Verse 31

⁴ . Surat Al-Hajj, Chapter (22) - Verse 73

The proofs of God's existence are unlimited and in everywhere in the universe around us.

Unfortunately, many people, due to the influence of their own desires, society, media, families, friends, or the like fail to notice these signs and thus instead of submitting to Their Lord they rebel against His will and reject His straight path following other crooked ways of life.

[2]

There is no God save He

“There is no God save He”; this sentence refers to the unity of the Almighty Allah, the True One God. He is the **ONLY** God of the universe, of all creatures. He is **ONE**. There is no other god with Him. And He in Himself (may He be exalted) is one in His essence, and is not composed of separate parts. Nothing is like Him in regard to His being, essence, nature, names, attributes, and actions.

“There is no God save Allah” was the core of all the messages of Allah to mankind. Prophet Mohammad (pbuh) said, “The beast of what I have brought and the previous messengers brought before me is ‘*There is no God save Allah*’.”

The Holy Quran states that God is similar to nothing and nothing is comparable to His likeness: ***“Nothing is similar to His likeness; and He is the all Hearer, the all Seer of all things”***¹

¹ .Surat Al-Shurah, Chapter (42) - Verse 11

Perfection of the True God

It is logical and agreeable by all those who are searching for the truth that the True God, who deserves to be worshiped, must be all Perfect regarding His essence, nature, names, attributes, sayings, and actions and should not resemble any of His creatures.

Mankind through ages, due to ignorance has ascribed to God qualities and attributes which do not fit His Perfection and Majesty.

Some peoples dealt with God in human terms, thought of Him as a mysterious spiritual evil power, associated with Him partners, made angels His daughters and prophets his sons, and made Him equal to forces of nature or even idols and stones.

However, logically all of these claims proof to be faulty. For example, let us examine the principle of multiplicity of gods (the existence of many gods) with the basic assumption that the True God is a supreme being and must be Perfect in every aspect, and His power is ruling the universe, and He can be neither defeated nor destroyed.

Proof of Oneness of God

The following is a logical discussion of the existence of many gods. We shall see that in each case of the different possibilities of the multiplicity of gods, we face a contradiction to the assumed perfection of God, and hence we come to the only conclusion of the unity of God.

Assume that there is more than one god.

These gods are either identical or different; and they will either agree on everything or disagree.

Assumption (1):

Multiple Identical gods

If these gods are identical in every aspect, agreeing on every matter, doing the same job, each having perfect and equal knowledge and power, with the same intentions and attributes, *then* they all are in fact identical copies of the same god. In this case, the existence of each one of them is unnecessary as we can do without him because others are doing his job.

However, since God is perfect, He cannot be unnecessary, as being unnecessary, with no need for Him contradicts perfection. Hence, no one of these gods is the True God.

Assumption (2):

Multiple non-Identical gods

There are two cases to discuss. These non-identical may

- i) disagree and dispute with one another.
- ii) or agree to share their duties in the universe.

Case (i) : Disputing gods

These gods may dispute with one another and fight against one another, each trying to overcome the others and defeat them in order to fulfill his will and put it into action.

Any one who is defeated or unable to overpower the others is not fitting to be a real god.

This disagreement and fight between these gods will certainly lead to the spread of mischief, destruction and disorder in the universe as the Holy Quran told:

"مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ" (المؤمنون - 91)

“God has not chosen any son, nor is there any god along with him; else would each god assuredly taken away what he had created, and some of them would assuredly have overcome others. Glorified be God above all that they allege and attribute to Him.”¹

(لو كان فيهما آلهة إلا الله لفسدتا) (الأنبياء 22)

“If they were, in the heavens and the earth, other gods beside God, there would have been confusion in both, and both would have been disordered.”²

But we see the universe running smoothly in complete order and harmony, according to constant laws which is a proof beyond

¹ . Surat Al-Mu'minoon, Chapter (23) - Verse 91

² . Surat Al-Anbiya', Chapter (21) - Verse 22

doubt that the universe must be controlled by One God who is all Powerful, Undefeatable God; and there is none similar to Him or capable of competing with him. His will is above the will of all the creatures. None can stand against His will; whatever He wills it will be, and whatever He does not will it will not be and will never be. He has power over the universe, and He is capable to do everything.

Hence, True God must be ONE; there must be not other gods beside him.

Case (ii): Sharing Duties

In this case, we assume that the multiple gods may agree to share the duties and jobs. The different responsibilities of creation and preservation of the universe may be distributed amongst them, each one being responsible for a part of the universe, e.g., beauty-god, sun-god, rain-god, harvest-god, light-god, darkness-god, and so on.

This means that every one of these multi-different gods can control only his special sphere and is incapable of controlling the others' spheres of domain. For example, the light-god is incapable of controlling darkness and the darkness-god is incapable of controlling light and so on.

In addition, every one of these gods would be also ignorant of the domains of other gods and unable by himself to be in full control of the entire the universe.

Ignorance and inability to have full control over the entire the universe are obviously against assumed Perfection of the True God. Thus, each of these gods is certainly imperfect and is not fitting to be god.

The assumption of having multi-different gods is against logic. Because all of these gods would suffer from disabilities and ignorance, and none of them is fitting be the True Perfect God.

Assumption (3):

God is composed of separate parts

Another possibility is that there is only one god but he has several hypostases or constitutive elements or parts. Such a god, however, resembles his creatures that are formed of parts, is dependent on these parts, and he would be no longer fitting to be a god with the lacking or absence of any of these parts.

This assumption again contradicts the Perfection of the True God who must be absolutely Independent, and entirely Incomparable to any of His creatures.

Assumption (4):

God Incarnation in His creatures

Another possibility is that there is only one god, but he manifests himself through incarnation or becoming embodied in various creatures e.g. a human being, trees, animals, rocks, .. etc.

Such a god who needs to reveal himself in one of the forms of his creatures could not be self-subsisting; he is helpless and incapable of enforcing his will without the assistance of some channel or help of some creature and thus he is lacking the characteristics of the True God who must stand in need of none of His creatures, and all His creatures depend on Him for all their needs. The True God is highly exalted; He is far removed from needing his creatures nor resembling them.

Such a god is not true as he is totally lacking perfection because he resembles his creatures, adopts their shapes, and is incapable of manifesting himself or putting his will into actions without them.

Assumption (5):

One God and subordinate gods

A further possibility is that there is only one ‘supreme god’ but he has some subordinate gods who help him running the universe. Being subordinate, however, contradicts the perfection of God, so those god-assistants cannot be true gods. Also, the idea that the ‘supreme god’ is in need of subordinate gods proves that such a god could not be True God.

The only remaining logical and reasonable possibility is that there is no god but only the True One God, with no associates and no partners. He is Absolute and all Perfect, Unique, All Powerful, Independent, Self-subsisting, and Incomparable to His creatures.

All of the above is summarized in Surat Al-Ikhlās – Chapter (112) in the Holy Quran where God the Almighty describes Himself as:

قُلْ هُوَ اللَّهُ أَحَدٌ 1 اللَّهُ الصَّمَدُ 2 لَمْ يَلِدْ وَلَمْ يُولَدْ 3 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ 4
(سورة الإخلاص)

“Say, “He is God, the One. God, to Whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like Him.”¹

Islamic Belief in God

So Moslems believe that God is the only Creator, Lord of the heavens and the earth, looking after all their affairs with no partners. He has the most magnificent names and sublime perfect attributes.

No one shares His divinity, nor His attributes. Therefore, it is reasonable and logical that He and only He is deserving of worship. No one else should be worshipped, and all the acts of worship should be presented to the Almighty God alone.

We should worship Him only in the way He explained to us. We should obey Him and follow His orders in all matters. His laws described in His Book should rule our lives, both on the individual and societal level.

We should abstain from all what He has forbidden. If we obey others and consequently disobey God, then this would be like

¹ . Surat Al-Ikhlās, Chapter (112)

associating partner(s) with Him. And if we follow our desires and lusts disobeying God, then we are worshipping our desires.

So, it is not enough for us, Moslems to confess our belief in the existence and unity of God, but it is also our responsibility to put this belief into actions, practices, and deeds, discarding any attitude that contradicts with this belief.

We must not worship anyone in words or deeds except the True God, Allah (Subhanahu Wa Taa'la).

We must seek the truth and guidance from God alone, the only one qualified to guide His creatures. We must believe in and contemplate God's perfect names and attributes.

Believing in the True One God, Allah (Subhanahu Wa Taa'la), worshipping Him alone, and striving hard in good deeds to please Him are the foundation of man's salvation and success both in this life and the next.

[3]

"الْحَيُّ الْقَيُّومُ"

"The Living, the Eternal, the Self-Subsisting and the Supporter of the whole universe."

This sentence of the verse of Al-Kursi describes two more Perfect attributes of God:

3. **الْحَيُّ** The Living, the Eternal
4. **الْقَيُّومُ** The Self-Subsisting and the Supporter of the whole universe.

3) الْحَيُّ The Living, the Eternal,

God must be alive and His Life must be eternal, with no beginning and no end. Being alive must be one of the perfect qualities and the attributes of God because the ability to control, rule and supervise the whole universe necessitates perfect life.

However, God's life is not like lives of His creatures particularly regarding two aspects:

- (i) It is Eternal
- (ii) It is Self-Subsisting.

(i) God's life is Eternal

God's life has no beginning and no end. The Noble Quran says:

"هو الأول والآخر" (الحديد 3)

"He is the First and the Last"¹

The Prophet (pbuh) used to say in his supplications praising God:

"أنت الأول فليس قبلك شيء وأنت الآخر فليس بعدك شيء"

"You are the First, nothing is before You. And You are the Last, nothing is after you."

God's life has no beginning. If not, he would be in need of someone to give Him life, and bring him into existence, and that one would be the real god.

God's life has no end. He never dies; He is not similar to His creatures. The Holy Quran states:

1) "كل شيء هالك إلا وجهه" (القصص 88)

"Everything will perish except His Face (Self Being)"²

2) "كل من عليها فان ، ويبقى وجه ربك ذو الجلال والإكرام"
(الرحمن 26 ، 27)

"All that is on earth will perish. But will remain (forever) the Face of your Lord, Full of Majesty, Mighty, Bounty and Honour."³

¹ . Surat Al-Hadeed, chapter (57), Verse 3

² . Surat Al-Qassass, Chapter (28) - Verse 88

³ . Surat Ar-Rahman, Chapter (55) - Verse 26, 27

3) **وتوكل على الحي الذي لا يموت" (الفرقان 58)**

“And put your trust in the Living One Who does not die.”¹

(ii) God’s life is Self-Subsisting

God’s life is Self-Subsisting. No body has granted God His life; if so then he who granted him life would be the real god. His life does not depend upon other beings, and is not in need of anything (e.g., food, drink, medicine, etc.) for its sustenance. It is God who grants all living beings their life. It is He Who keeps up and maintains all life and gives constant support for all derived forms of life. It is also He, and only He, who knows the secrets of life. The Holy Quran states that:

“And they ask you (Mohammad (pbuh)) about spirit say: “The spirit is something of my Lord command.’ And you are given but a little knowledge”²

Furthermore, it is God Who takes life to Himself whenever He wills and according to His Wisdom. Quran says:

“And it is He who gives life and takes life back (resulting death), and when He ordains an affair He only says: “ Be !” and it is”³

Man has no control over life

¹ . Surat Al-Furqan, Chapter (25) - Verse 58

² . Surat Al-Isra’, Chapter (17) - Verse 85

³ . Surat Al-Mu’min, Chapter (40) - Verse 68

Man has no control over life and death. He may cause death but knows nothing about how death takes place, how the spirit is separated from the body, what the dying person is going through, and where the spirit goes after death.

In addition, it is beyond man's capabilities to know the secrets of life. He has no means to know the secrets of the soul. In spite of the great progress of modern science, it failed even to explain what life is.

False God

From all the above, it is clear that none of all gods worshipped beside the True One God, whether they are human beings like Jesus, or idols, statues, trees, animals, ... etc., is a real god for one simple reason that they do not possess the attribute of God's Perfect Eternal life.

How can those lifeless and helpless gods are made equal to the True God while they themselves are created and can not create at all. Quran argues with the unbelievers:

i) "Do they ascribe to Him as partners, things which can not create anything, whereas they themselves are created?"

ii) Have they feet to walk with? Or have they hands to strike with? Or have they eyes to see with? Or have they ears to hear with? Say: "Call upon your false gods, and then plot against me, and give me no respite. My Protector is God who revealed the Book; and He is the guardian of the righteous"¹

¹ . Surat Al-A'raf, Chapter (7), Verses 195 -196

Prophet Abraham (pbuh) used this simple logic with his people to convince them that their idols do not deserve to be worshipped because they were not true gods. He proved to them that their idols were in a status lower than that of their worshippers, simply because they showed no signs of life at all. They did not eat or speak. They were powerless. They could not defend themselves when Abraham (pbuh) started striking them as it is mentioned in Quran :

“Then he (Abraham) went to their idols and said: ”Will you not eat?. What is the matter with you? Why do you not speak?” Then he started striking them with his right hand. After that, people came running towards him. He said: ”Do you worship what you carve? And God created you and what you make”¹

4) "الْقَيُّوم"

The Self-Subsisting and the Supporter of the whole universe.

The Almighty God is not in need of anyone for His existence and being, and all creatures in the universe are in need of Him for their existence and sustenance. He is the Supporter of the whole universe. The Holy Quran stressed this attribute of God in many places:

i)

“ومن آياته أن تقوم السماء والأرض بأمره" (الروم 25)

¹ . Surat Al-Saffat, Chapter (37) - Verses 91- 96.

“And of His signs is that the heavens and the earth stand fast by His command”¹.

ii)

"ياأيها الناس أنتم الفقراء إلى الله ، والله هو الغني الحميد" (فاطر15)

“O mankind! You are the poor in your relation to God: you have need of Him. But God is the Absolute, free of all wants, worthy of all praise.”²

iii)

"إن الله يمسك السموات والأرض أن تزولا ، ولئن زالتا إن أمسكهما من أحد من بعده" (فاطر41)

“It is God Who sustains and grasps the heavens and the earth lest they should fail and cease to function; and if they should fail, there is no one that can sustain and grasp them after Him”³.

Some philosophers say that God, after creating the universe, left it to run on its own as He is too high and too supreme to look after the universe and sustain it. This is completely contrary to the Islamic conception as explained above.

The Holy Quran rebuked the Jews for claiming that God is poor and they are rich:

"القد سَمِعَ اللهُ قولَ الذين قالوا إن الله فقير ونحن أغنياء. سنكتب ما قالوا وقتلهم الأنبياء بغير حق ، ونقول ذوقوا عذاب الحريق" (آل عمران 181)

¹ . Surat Ar-Rum, Chapter (30), Verse 25

² . Surat Fater, Chapter (35), Verse 15

³ . Surat Fater, Chapter (35), Verse 41

“Verily God heard the saying of those who said: “God is poor and we are rich!” We shall record their saying with their slaying of the Prophets wrongfully and We shall say: Taste the punishment of burning.”¹

On the contrary, God is in full control of the keys of the treasures in the earth and heavens; He is the most generous; He showers his creatures with his gifts and provisions freely in accordance to His Wisdom. On the other hand, man can not stand alone; he is totally dependent on God’s sustenance and without it, he can not continue to exist.

It is worth to be mentioned here that none of the gods worshipped beside Almighty God, could be the true god, as they all were neither self-subsisting nor supporter of the universe. At least, they did not sustain the universe before their existence on earth. Who was sustaining the universe before they existed? The Quran says:

"Or who originates Creation then repeats it and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say "Bring forth your proof if you are telling the truth!"²

In fact, all idols, statues, and all objects taken as gods are powerless. They are neither able to protect themselves or their worshippers, nor able to offer any kind of help for them nor cause any harm to them.

¹. Surat Al-Imran, Chapter (3) Verse : 181

². Surat An-Naml, Chapter (27), Verse 64

The Holy Quran stressed this point in its arguments:

i) “He said :”Do you worship besides God what can not benefit nor harm you?”¹

ii) “Do they ascribe to Him as partners, things which can not create anything, whereas they themselves are created? They can not help them nor can help themselves”²

iii) “Or do they have gods that can protect them from Us (God)? They can not help themselves, nor can they be defended from us.”³

All human beings worshipped beside the True God such as Jesus (pbuh) could not be true gods for the same simple reason that their life was not a perfect eternal life; it had a beginning and an end⁴.

Moreover, their life was not self-subsisting they were ordinary human beings; in their infancy, they all were helpless, powerless, completely dependable upon those who were taking care of them, and of course they used to eat food like normal human beings for sustaining their life. This contradicts with the perfection of the True One God.

¹ . Surat Al-Anbiya', Chapter 21, Verse 66

² . Surat Al-A'raf, Chapter (7), Verses 191 - 192

³ . Surat Al-Anbiya', Chapter 21, Verse 43

⁴ . According to Islamic beliefs, Jesus (pbuh) was raised alive to God and He will return back before the Day of Judgement and will die like ordinary human beings.

[4]

"لا تأخذه سنة ولا نوم"

Neither slumber nor sleep overtakes Him

The verse said: "*Neither slumber, nor sleep overtakes Him*" and did not say: "*He does not sleep*" in order to stress that Allah, the Almighty neither sleeps by His choice nor sleep overtakes Him. If it said, "*He does not sleep*" it would imply that He might slumber or be overtaken by sleep.

Sleep is one of the needs of mankind; without it, they can not survive. Sleep removes fatigue and restores body and mind normal state. The person who lost the ability to sleep due to some sickness is restless and agitated; and life becomes intolerable for him.

The need to sleep means tiredness and waste of energy; hence, it contradicts Allah's perfection; Allah (swt) is above all needs and far removed from all deficiencies. Allah (swt) never gets tired, thus, He has no need at all to rest or sleep.

Thus, the verse indicates that Allah in Himself is absolutely free from all sorts of weakness, limitations, and imperfections like those of human beings and because of this neither slumber nor sleep overtakes Him.

Allah (swt) is the supporter of the entire universe, all beings and things are depending on Him in their existence and sustenance. As Quran says:

“أفمن هو قائم على كل نفس بما كسبت” (الرعد 33)

“Is then He Who stands over every soul and knows all that it does (like any others)?”¹

It is not fitting for Allah to sleep or slumber even for a moment; otherwise, the entire universe will be mismanaged and corrupt.

Therefore, it is absolutely impossible for Allah, the One free of all needs and imperfections to sleep or rest. Imam Muslim reported that the Prophet (pbuh) said: "Verily Allah does not sleep and it does not befit Him to sleep."

The verse here negates from Allah the imperfection of getting tired and fatigued in order to prove His absolute perfection in both essence and actions; because the negation of imperfections implies perfection.

Islam rejects the Biblical ideas that God needs to rest and sleep. Genesis 2:2 tells that God got tired after creating the universe and rested on the seventh day of the creation: *“And on the seventh day God ended His work which he had made, and He rested on the seventh day from all the work which He had made.”*

Psalms (78:65) tells also that: *“Then the Lord awaked as one out of sleep and like mighty man that shouts by the reason of wine”*

Of course, God is far removed from such weakness. The Holy Quran has refuted such claims and misconceptions:

¹ . Surat, Ar-Ra'd, Chapter (13), Verse 33

i)

"ولقد خلقنا السموات والأرض وما بينهما في ستة أيام وما مسنا من لغوب" (ق)
(38)

"And verily We created the heavens and earth and all that is between them in the six days, and no sense of weariness touched Us."¹

ii)

"أو لم يروا إن الله الذي خلق السموات والأرض ولم يَعبَ بخلقهن بقادر على أن يحيي الموتى؟ بلى إنه على كل شيء قدير" (الأحقاف 33)

"Have they not seen that God, Who created the heavens and the earth and was not wearied by their creation, is able to give life to the dead? Aye, He verily is able to do all things."²

Ibn-Kathier (famous interpreter of Quran) reported Ibn-Abbas as saying that the Children of Israel asked prophet Moses (pbuh), "O Moses! Does your Lord sleep?" he said, "Fear God and obey Him!"

Then the Almighty God called him: "O Moses! they asked you if your Lord sleeps.

Take two bottles in your hand keep vigilant all the night." So, Moses did the same.

When one-third of the night passed, he slumbered and fell on his knees.

¹ . Surat Qaf. Chapter (50), Verse 38

² . Surat Al-Ahqaf, Chapter (46), Verse 33

Then, he stood again and held the two bottles firm. But at the end of the night he slept and the two bottles fell and broke.

Then God said, “O Moses! If I were to sleep, then the heavens and the earth would have fallen and been destroyed the same as the two bottles in your hands were broken.”

The True God must be free from such imperfections for He alone is the Creator, the Manager of all affairs, and the Sustainer of everything in the whole universe.

Every thing is relying on Him alone, so who would take care of His creatures while he is asleep or resting. Quran pointed to this truth:

“يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ” (الرحمن 29)

“All those who are in the heavens and the earth ask of Him; every moment He is in a state (of glory). Which then of the bounties of your Lord will you deny?”¹

If God were to sleep or rest, disorder and chaos would very quickly spread over all creatures leading to the collapse of the entire universe.

[5]

¹ . Surat Al-Rahman, Chapter (55), Verses 29, 30

"لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ"

"Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth"

Extra Meanings

The Arabic grammatical style of this sentence implies two extra meanings:

- 1) The sentence begins by the predicate "*Unto Him*" which is preceding the subject "*Whatever*" to stress that to Him (Allah) **alone** belongs whatever is in the heavens and the earth. This style is known in Arabic as a state of *Hasr* (exclusivity) which restricts the ownership of the universe exclusively to Allah alone indicating that there is no one who shares with Him this ownership.
- 2) The word "*maa*" or "*whatever*" here is a conjunctive noun in the form of generalization. It is used here to indicate that Allah' ownership of the universe includes all things existing in the heavens and the earth as well as their states of affairs.

The sentence, therefore, means that Allah is the One Who is the Masters all beings in universe: their creation, ownership, as well as the management of their affairs. As it is commonly said in Arabic:

"لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ خَلْقاً وَمَلِكاً وَتَصْرِيفاً"

Meaning that the creation, sovereignty, and management of the affairs of all beings belong to Allah alone; and thus no one should be worshipped beside Him.

Allah (swt) challenged those who associate partners with him and the idols worshippers to show Him which part of earth their gods have created and which part of heavens they are sharing its management with Him to prove to the unbelievers that all of these things worshipped rather than Him (the true One god, Allah) are false gods; they are creatures of Allah and do not deserve to be worshipped. This meaning is stressed in several places in the Noble Quran:

”قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ إِنِّي نُؤْتِيهِمْ كِتَابًا مِّن قَبْلِ هَذَا أَوْ أَنَارَةَ مِّنْ عِلْمٍ إِن كُنْتُمْ صَادِقِينَ“ (سورة الأحقاف 4 - 5)

”Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful. And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?”¹

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ بَلْ إِن يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا . إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا (سورة فاطر- 40-41)

¹. Surat Al-Ahqaf Chapter (46), Verses 4,5

“Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens; or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive. Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.”¹

The True Ownership and Sovereignty

Accordingly, Allah (swt) is the ONLY Creator, the Master and Owner of the entire universe, the earth and the heavens and every thing contained in them; and none else has any part or share in His Ownership, His Authority, His Kingdom, His sovereignty, as well as His Rule. Thus, all heavens and earth are under Allah's Power.

Every thing in the universe is God's property. Anyone or anything that can be thought of as a god is surely a part of the universe, and hence is God's property and, therefore, cannot be His partner or rival. God stands in no need of the creatures and His control over them is complete.

Also, God is able to do whatever He wants with His Kingdom and with what He owns. He is the only one who has the absolute right to order and forbid His creatures, and reward and punish

¹ . Surat Fatir, Chapter (35), Verses 40, 41

them as He wants according to His perfect wisdom and knowledge. All His creatures are under His absolute control; none of them can act but according to His will; and none of them have the right to object or question whatever He ordains. This meaning is emphasized in Quran in many places, examples are:

"وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ. وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانِتُونَ" (الروم 25-26)

"And among His Signs is this that heaven and earth stand by His Command: then when He calls you by a single call from the earth behold you (straightway) come forth. To Him belongs whosoever in the heavens and on earth: all are devoutly obedient to Him"¹

"وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ . لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ" (لقمان 25-26)

"If you ask them who it is that created the heavens and the earth they will certainly say "Allah." Say: "Praise be to Allah!" But most of them understand not. To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants worthy of all praise."²

¹ . Surat Ar-Rum, Chapter (30), Verses 25, 26

² . Surat Luqman, Chapter (31), Verses 25, 26

God's ownership lasts forever and never ceases. He behaves with His property as He wills. Thus, everything in this universe is His, not everything is He as the pantheist claim. He may give whomever He likes the possession of whatever He wants. Therefore, people's ownership in this world is merely outward or apparent only; it is not real; it is not genuine because the real owner is God, to Him everything returns – all people and all what they possess. In the Quran, Allah (swt) says:

"إنا نحن نرث الأرض ومن عليها وإلينا يُرْجعون" (مريم 40)

"Lo! We inherit the earth and all who are thereon, and unto Us they are returned."¹

Man is owned by Allah

Man could never be a rival with Allah for he is owned by Allah; he is in this world for only an appointed term; and from the time of his birth his trip back to Allah started. The Prophet (pbuh) used to remind his companions of this fact when expressing his condolence to people saying: "Whatever Allah takes belongs to Him, and to Him belongs whatever He grants, and everything with Him has an appointed term"

If man believes sincerely that he is owned by Allah, he is His slave, his ownership in this universe is not real, he would be motivated to act in Allah's kingdom only in accordance with that which pleases Allah, his Master, he would also keep himself far removed from prejudice, injustice, oppression, and exploitation

¹ . Surat Mariam, Chapter (19), Verse 40

in his dealings with people; he would have no reason to act arrogantly due to his wealth, education, or achievements, because he and his accomplishments and all what he owns fully belong to Allah. The firm belief that Sovereignty exclusively belongs to Allah (swt) would also result not only in the full submission to Allah, but also the total acceptance of His predetermined decrees, *Qadr*, both the good and evil. Because it is Allah alone who has the right to do whatever He wants in His Kingdom; and no one has the right to object or question His actions. As the Holy Quran pointed to:

“He cannot be questioned as to what He does, while they will be questioned”¹

¹ . Surat Al-Anbiya', Chapter (21), Verse 23

[6]

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ " "

**"Who is he that intercedes
with Him except by His Permission."**

No intercession is allowed but by God's permission

The above statement means that no one (no prophet, no angel, no saint, ... etc.) of God's creation can stand before Him and intercede for anyone or dare utter a word without the permission of the Sovereign of the universe, Allah, because no one in the universe is equal to Him. This indicates Allah's Glory, Greatness, and Majesty. The Noble Quran:

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا " (النبا 38)

"On the day when the spirit (the angel Gabriel) and the angels stand arrayed; none shall speak except whom the Beneficent allows and who says what is right."¹

In another verse, Allah (swt) says:

وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى " (النجم 26)

¹ . Surat An-Nabaa', Chapter (78), Verse 38

"And how many angels are in the heavens whose intercession avails nothing except after Allah gives leave to whom he pleases and accepts."¹

Definition:

Intercession (Shafaa') means asking Allah every good for people in the Hereafter. It is a kind of fulfilled or answered prayer. It represents an aspect of Allah's mercy towards His creatures; at the same time it shows the precedence, favor and superiority of those who intercede.

The Grand Intercession الشفاعة العظمى

The Grand Intercession is an unconditional intercession granted to Prophet Muhammad (pbuh) to show his superiority over all mankind. Al-Bukhari narrated by Jabir bin Abdullah that Prophet Mohammad (pbuh) said, **"I have been given five things which were not given to any one else before me..., one of them is the right of intercession for all mankind on the Day of Resurrection"**.

The Prophet (pbuh) also said:

"أنا أوَّلُ شافع وأوَّلُ مُشَفَّع"

"I am the first one to intercede and the first whose intercession to be accepted."

¹ . Surat An-Najm, Chapter, (53), Verse 26

According to many authentic prophetic traditions reported by Al-Bukhari, Imam Muslim, and other Hadeeth scholars this Grand Intercession will take place in the Hereafter when all nations of all times are gathered together waiting for the stand before Allah for the Reckoning Day.

After waiting for a long time suffering from the heat of the sun which would be so close to their heads, mankind will decide to seek the help of the prophets, Allah's chosen people, to intercede before Allah so that the reckoning may begin and their ultimate fate would be decided so that they would be relieved from their agonies even if they would go to the fire.

And they will call Adam for help, but he will apologize and refer them to Noah who in turn will also apologize and refer them to Abraham. Abraham will refer them to Moses, and then Moses will recommend Jesus but he will not accept to intercede and refer them to Prophet Muhammad (pbuh) who will intercede and his intercession will be accepted. Prophet Muhammad (pbuh) said:

"إن الشمس تدنو يوم القيامة، حتى يبلغ العرقُ نصف الأذن ، فبينما هم كذلك استغاثوا بآدم ، فيقول : لست بصاحب ذلك ، ثم بموسى ، فيقول كذلك ، ثم بمحمد صلى الله عليه وسلم ، فيشفع ليقضي بين الخلق ، فيمشي حتى يأخذ بحلقة باب الجنة ، فيومئذ يبعثه الله مقاما محمودا يحمده أهل الجمع كلهم" (رواه أبو داود والحاكم)

“On the Day of Resurrection the sun will descend until the sweat reaches the middle of the ear. While they (all people) are in this situation, they will call Adam for help, but he will

say, ‘ I am not the one to be called.’ Then they call Moses and he says the same. Then they call Muhammad (peace and blessings of Allah be upon him) and he intercedes for judgment among the creation. Then he walks until he holds the ring of the door of paradise. On that day Allah raises him to a praised rank and all the people of congregation praise him.” (reported by Abu-Dawood and Al-hakeem)

Allah (swt) says in the Quran advising Prophet Muhammad (pbuh) to work hard to bring himself near to Allah in order to qualify himself to the praised rank Allah prepared for him on the Last Day:

"ومن الليل فتهدد به نافلة لك عسى أن يبعثك ربك مقاما محمودا" (الإسراء 79)
 "And some part of the night awake and pray an additional prayer for yourself; it may be that your Lord will raise you to a praised estate (i.e. station of praise and glory)."¹

It is also reported that the prophet (pbuh) said:

"إذا كان يوم القيامة كنتُ إمام الأنبياء ، وخطيبهم ، وصاحب شفاعتهم من غير فخر" (رواه أبو داود)

“On the Day of Resurrection, I shall be the leader (Imam) and the speaker (Khateeb) of the prophets. And also, I shall be the one to present the intercession. I say this without boasting.”(Dawood)

¹ . Surat Al-Israa', Chapter (17), Verse 79

Conditional Intercession

Other than the Grand Intercession, other forms of intercession are conditional according to Allah's will:

1) No one could intercede except by the permission of the Almighty Allah

Intercession is not open for any people. It is only for those whom Allah permits. No one could intercede or mediate between the Almighty Allah and people without His consent, the Quran says:

"Who is he that intercedes with Him except by His permission"

and

"... their intercession avails nothing except after Allah gives leave to whom he pleases and accepts."

2) Intercession is allowed only on behalf of those whom God is pleased with and accepts it.

Furthermore, intercession is only accepted for those who deserve it according to the perfect knowledge, Justice, and Wisdom of Allah as Quran says: "... their intercession avails nothing except after Allah gives leave to whom He pleases and accepts."

Intercession is accepted only on behalf of people qualified for Allah's forgiveness. Allah (swt) made this clear in Quran:

“ولا يشفعون إلا لمن ارتضى” (الأنبياء 28)

"And they cannot intercede except for him whom He accepts."¹

Who are entitled to intercede?

From the previous discussion and according to many traditions of the Prophet (pbuh) we conclude that the people who have the right to intercede are:

- 1 - Messengers and prophets of Allah.
- 2 - Angels.
- 3 - The righteous (including the martyrs)

Types of Intercessions

i. Intercession for admitting people into Paradise without Reckoning

Prophet Muhammad (pbuh) will intercede for some of the righteous of his nation to be admitted into Paradise with no reckoning. He (pbuh) said:

وعدني ربي أن يدخل الجنة من أمتي سبعين ألفا ، مع كل ألف سبعون ألفا لا حساب عليهم ولا عذاب ، وثلاث حثيات من حثيات ربي عز وجل (رواه الطبراني)

“My Lord promised me to admit into paradise seventy thousand of my nation, with each thousand seventy thousand, without any reckoning or punishment and, in addition to these, three handfuls of the handfuls of my Lord the Almighty” (reported by Al-Tabarani)

¹ . Surat Al-Anbia', Chapter (28), Verse 21

ii. Intercession to raise Ranks in Paradise

Prophet Muhammad (pbuh) will also intercede to raise the ranks of the righteous in paradise. However, this kind of intercession is not unique to the Prophet (pbuh) but also for other prophets, angels and the righteous. Allah (swt) says in Quran:

"And those who believe and whose (progeny) families follow them in Faith, We shall cause their families to join them, and We shall not deprive them of the fruit of any of their works. Every man is a pledge for that which he has earned."¹

It is part of the reward of the righteous to permit them to intercede in behalf of their relatives and dear ones who are in the Paradise in a rank less than theirs, providing that those family members had faith and did good deeds according to their capacities. Although each individual is responsible for his conduct, Allah, out of His Mercy, will accept this intercession and permit the descendants or the ancestors to join their righteous relatives and thus raise them to their higher rank in Paradise even though their rank might maybe less.

iii. Intercession for the Disobedient

Allah (swt) will accept intercession for the dis-obedient (the sinful) who deserve to go to Hell, so that they will not go; and those who are in the Hell, so that they will be taken out of it.

¹. Surat At-Tur, Chapter (52), Verse 21

This kind of intercession is narrated in many traditions of the Prophet (pbuh); here are examples:

"شفاعتي لأهل الكبائر من أمتي" (رواه أبو داود والطبراني وابن حبان في صحيحه)

“My intercession is for those of my nation committing the major sins.” (Abu-Dawood, Al-Tabarani and Ibn- Hibban

He (pbuh) also said:

"الكل نبي دعوة مستجابة ، فتعجّل كل نبي دعوته ، وإني اختبأت دعوتي شفاعة لأمتي يوم الالقيامة ، فهي نائلة إن شاء الله من مات من أمتي لا يشرك بالله شيئا" (رواه مسلم)

“Every prophet has a call which should be answered (fulfilled), and every prophet has already made his call; but I am keeping my call to be an intercession for my nation on the Day of Resurrection. so, it shall reach ,God willing, every one of my nation who dies without associating with God any partners.” (Muslim)

The Prophet (pbuh) also said:

"يخرج قوم من النار بشفاعة محمد صلى الله عليه وسلم فيدخلون الجنة يسمّون الجهنميين" (البخاري وأبو داود والترمذي وابن ماجه)

“Some people will get out of Hell through the intercession of Muhammad (pbuh) and then enter Paradise. These are called ‘Al-Guhannamiyyeen’ (i.e. those who were in the Hell).”

Al-Bukhari and others narrated that the Prophet will intercede for those believers who are punished in the Fire. He will ask His

Lord to bring out of the Fire and admit into Paradise those who have faith equal to a mustard seed in their hearts, and his request will be answered. Then he will ask his Lord to bring out of the Fire and admit into Paradise those who have the least faith in their hearts, and his request will be answered. And he will keep doing so till all of those who witnessed that “*There is no God but Allah*” are brought out of the Hell. Then there will remain forever in the Fire its permanent inhabitants; those who are doomed to it, and verily they would neither die nor live in it.

Intercession of the Righteous

There are many evidences in both Quran and Sunnah that Allah (swt) will allow the righteous people, from among all nations, to intercede for others and accept their intercession. Allah will grade them to such a position to honor them and show their superiority over the others. Here are some examples:

Othman Ibn Affan said that the prophet said: "**On the Day of Judgment, the prophets will intercede then scholars then martyrs**"(Ibn Majah)

Ibn Majah reported that the Prophet (peace be upon him) said: "**Verily more than tribe of Tameem will enter the paradise through the intercession of a man.**" They said : "Is he somebody else rather than you." He said : ‘Yes’”

Abud Darda' that the Prophet (peace be upon him) said: "**The intercession of a martyr will be accepted for seventy members of his family.**" (Abu-Dawood)

Aisha that Allah's Messenger (pbuh) said: **"If a company of Moslems numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted."** (Muslim)

The Prophet (pbuh) said: **"Two tribes like Rabeea'h and Mudaar will enter the paradise through the intercession of a man from my nation."** (Al Baihaqy)

Al Bazzar reported that the Prophet (pbuh) said: **"Verily the man may intercede for one person, two persons, or three people"**

It is also reported that a man of the people of the Garden will look toward the Fire and he would hear some body saying: "O so and so do you remember me?" He will say, " No I do not know you" He will finally identify him and say, "I am that person who offered you a drink of water on day so and so; would you intercede for me" He will say: "I will ask my Lord". Then he will say: "O Allah that person offered me a drink of water, and asked me to intercede for him, would You, my Lord accept my intercession" Then Allah (swt) will say to him take him by his hand to the Garden.

Who will benefit from the Prophet's intercession?

Those who Believe in Oneness of God

Al-Bukhari narrated by Abu Huraira that he said, "O Allah's Messenger! Who will be the luckiest person who will get your intercession on the Day of Resurrection?" The Prophet said, "O

Abu Huraira! I have thought that none will ask me about this before you, as I know your longing for knowledge. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'There is no God but Allah' sincerely from the all of his heart."

As it was mentioned before, Allah (swt) will accept the intercession of Prophet Mohammad (pbuh) for the sinful and the disobedient of his followers if they died firmly believing that there is no God but Allah.

Those who Send Prays and blessings on the Prophet after the Call for the prayer

Al-Bukhari narrated by Jabir Ibn Abdullah that Allah's Messenger said, "Whoever says, after listening to the Call to the prayer, "O Allah! Lord of this perfect Call and of the prayer to be established! kindly give Muhammad Al-Wasila¹ and Al-Fadila² and raise him to Al-Maqam-al-Mahmud³ which You have promised him" but he will be granted my intercession on the Day of Resurrection."

Rejecting Sunnah disqualifies people for the Prophet's intercession

On the other hand, all of those who reject the Sunnah⁴ of the prophet (pbuh), discard his teachings, and innovate in the

¹ . The highest rank in the Paradise.

² . To show his superiority over all mankind

³ . The praised rank he deserves by being given the grand intercession.

⁴ . The teachings of the prophet (pbuh),

religion of Islam that which is not of it, disqualify themselves for the Prophet's intercession.

Al-Bukharinarrated by Abu Huraira said that the Prophet (pbuh) said, "By Him in Whose hands my soul is, I will drive some people out from my Reservoir on the Day of Resurrection as strange camels are driven from a private trough."

In another tradition, the prophet (pbuh) said: "... a person will be turned away from my Reservoir. Upon this, I shall say: 'My Lord, he is one of my people.' Then it will be said: 'You don't know what he had innovated after you.'"

Misconception about intercession

Many Moslems misunderstand the concept of intercession and the wisdom behind it as one of the faces of Allah's Mercy toward His servants. They rely on the intercession of the Prophet (pbuh) and the righteous Moslems; that is why they do not care much to fulfill their duties toward Allah and His Messenger as they are suppose to do; they do not strive hard in good deeds; they disobey Allah and commit sins lightly thinking that the intercession would save them from Hell fire and admit them into Paradise.

Furthermore, they seek a non-permissible forbidden sort of intercession; they visit the tombs of some dead righteous people and call them to intercede with God on their behalf to remove their difficulties or cure their diseases.

The Moslem must be aware that intercession takes place only by Allah's permission and on behalf of those people whom Allah decides; without sincere and correct faith in Allah and His messenger no one will benefit of the intercession.

Intercession is decided according to Allah's Will, Wisdom, and Perfect Knowledge. It is the will of Allah, as it is made clear in the Quran and Sunnah, that man's deeds are what count in his balance on the Last Day. Therefore, every Moslem must realize that if he does wrong he will find no protectors or helpers besides Allah (swt). He should return to Allah asking for forgiveness, Allah would accept his repentance and wipe out his faults.

Success on the Last Day is not achieved through empty wishes. He must purify his intentions, strive as hard as possible to please Allah, and guard himself against evil as much as he can. The Quran says:

"ليس بأمانتكم ولا أمانى أهل الكتاب ، من يعمل سوءا يُجْزَ به ولا يجد له من دون الله وليا ولا نصيرا. ومن يعمل من الصالحات من ذكر أو أنثى وهو مؤمن فأولئك يدخلون الجنة ولا يظلمون نقيرا" النساء (123-124)

It will not be in accordance with your desires, nor the desire with people of the Book. He who does wrong will have the recompense thereof, and will not find besides God any protector or helper. And he who does good deeds, whether male or female, and he (or she) is a believer, will enter Paradise and will not be wronged the dent in a date-stone (i.e., not the least injustice will be done to them). (Al-Nisaa 4:123,124).

The Prophet (pbuh) advised his daughter Fatima (may Allah be pleased with her):

"اعلمي يا فاطمة فإني لا أغني عنك من الله شيئا"

“O Fathima, strive in (good deeds) since I will avail you nothing with Allah.”

Muslim narrated by Aisha that when this verse was revealed: "*And warn your nearest kindred*" the Messenger of Allah (peace be upon him) stood up on Safa' and said: ‘O Fatimah, daughter of Muhammad, O Safiyyah, daughter of Abdul Muttalib, O sons of Abdul Muttalib, I have nothing which can avail you against Allah; you may ask me whatever you like of my worldly belongings.’

No intercession is permitted for the Unbelievers

As mentioned before, Allah will permit intercession only on behalf of those who are qualified for His Forgiveness.

The idolaters used to claim that the idols they worshipped would intercede with Allah on their behalf.

ويعبدون من دون الله مالا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله"
(يونس10)

“And they worship beside Allah that which neither hurts them nor profits them, and they say, “ These are our intercessors with Allah.” (10:18)

The Quran refuted their false claims making it clear that the idols would never be able to intercede for them but in the contrary, they would be with them in Hell; and furthermore, those idols would disown their worshippers and rebuke them for their acts of disbelief. The Quran says:

" ولم يكن لهم من شركائهم شفعاء وكانوا بشركائهم كافرين " (الروم 13)

"There will be none to intercede for them of those whom they made equal with God. And they will reject their partners."

As for the disbelievers, no intercession will avail them since they had disqualified themselves for Allah' Mercy. As we read in the Holy Quran:

”... فِي جَنّاتٍ يَتَسَاءَلُونَ . عَنِ الْمُجْرِمِينَ . مَا سَلَكَكُمْ فِي سَقَرٍ . قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ . وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ . وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ . وَكُنَّا نُكذِّبُ بِيَوْمِ الدِّينِ حَتَّى أَتَانَا الْيَقِينُ . فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِينَ“ (المدثر 40 - 48)

“ .. they shall ask each other about the guilty: What has brought you into hell? They shall say: We were not of those who prayed; And we used not to feed the poor; And we used to enter into vain discourse with those who entered into vain discourses. And we used to call the day of judgment a lie; Till death overtook us. So the intercession of intercessors shall not avail them.” (Al-Mudather 74:40 - 48)

The Quran records that the unbelievers will admit their grave error of worshipping false gods and holding them as equal to the Lord of the worlds. They will express their deep sorrow and

helplessness for not having intercessors nor true friends to save them from the endless dome.

"وَبَرَّزَتِ الْجَحِيمُ لِلْغَاوِينَ . وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ . مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ . فَكَبَّوْا فِيهَا هُمْ وَالْغَاوُونَ . وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ . قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ . تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ . إِذِ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ . وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ . فَمَا لَنَا مِنْ شَافِعِينَ . وَلَا صَدِيقٍ حَمِيمٍ " (الشعراء : 91 - 101)

“And the Hell shall be made manifest to the erring ones, And it shall be said to them: Where are those that you used to worship; Besides Allah? Can they help you or yet help themselves? So they shall be thrown down into it, they and the erring ones; And the hosts of Iblis, all. They shall say while they contend therein: By Allah! we were certainly in manifest error; When we made you equal to the Lord of the worlds; And none but the guilty led us astray; So we have no intercessors, Nor a true friend” (26 – 91:100)

Abraham's Father

Al-Bukhari narrated by Abu Huraira that the Prophet said, "On the Day of resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. Prophet Abraham will say to him: 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be

addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see his father as a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."

Intercession for Prophet Mohammad's uncle, Abu Talib

Prophet Mohammad (pbuh) was hoping that his intercession will help reduce the punishment of his uncle Abu Talib who died as an unbeliever.

Al-Bukhari narrated by Abu Said Al Khudri that he heard Allah's messenger when his uncle, Abu Talib had been mentioned in his presence, saying, "Maybe my intercession will help him on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil (this is the least torture of the fire)."

Abu Talib used to protect the Prophet from the persecution of the unbelievers of Mecca.

However, the Prophet's intercession on behalf of his uncle Abu Talib would not help to bring him out of the Fire.

Intercession of Believers after passing the Bridge

In a long tradition narrated by Al-Bukhari through Abu Said Al Khudri that the Prophet said, "You (Moslems) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for

their (Muslim) brothers on that Day, when they see themselves safe.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.'

Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize.

Abu Sa'id said: If you do not believe me then read the Holy Verse: "Surely! Allah wrongs not even of the weight of an atom but if there is any good (done) He doubles it."

The Prophet added, "Then the prophets and Angels and the believers will intercede"

Intercession of Almighty Allah

In the same tradition, the Prophet added, "Then the prophets and Angels and the believers will intercede", and (last of all) the

Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life.

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without their having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'

Intercession of the Righteous Deeds

Allah (swt), out of His mercy, allows the righteous deeds of the Moslem to intercede on his/her behalf. A long tradition reported by At-Tirmidhi that the Prophet (pbuh) saw in a vision many people in his nation who were about to be perished on the Last Day then come their good deeds and saved them. The Prophet (pbuh) specified acts of worship, fasting, Quran recitation, purification, kindness to parents, remembrance of Allah, charities, fear of Allah, enjoining the right and forbidding the wrong, good dealing with people, fear from Allah, and the like.

These good deeds will provide relief for the Moslem from the distressful situations on the Day of Judgment. Even calamities such as the death of children will provide protection against the Fire.

The Martyrdom

The martyr is promised not only protection against the agonies of death, the punishment and questioning of the grave, and the terrors of the events of the Last Day, but also the acceptance of his/her intercession on behalf of seventy two people of his relatives.

The Intercession of the Qur'an

Muslim narrated by Abu Umamah that he heard Allah's Messenger (peace be upon him) as saying, "Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two Bright Ones, Surat al-Baqarah and Surat al-Imran¹, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surat al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it."

The Intercession of the Fast

Al-Bayhaqi and Al-Tirmidhi narrated by Abdullah ibn Amr that Allah's Messenger (peace be upon him) said, "Fasting and the Qur'an intercede for a man. Fasting says, 'O my Lord, I have kept

¹. Second and third chapters of the Holy Quran.

him away from his food and his desires by day, so accept my intercession for him.' The Qur'an says, 'I have kept him away from sleep at night, so accept my intercession for him.' Then their intercession is accepted."

[7]

" يَعْزَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ "

He Knows that which is in front of them and that which is behind them (Knowledge)

Allah's Knowledge is Perfect

This sentence indicates one of the Perfect attributes of Allah which is the possession of perfect and complete knowledge.

The Holy Quran stresses this attribute in numerous verses using the Perfect names of Allah that indicate His comprehensive knowledge; these perfect names are:

The all Knowing	العليم
The all Hearing	السميع
The all Seeing	البصير
The well Aware of all the affairs	الخبير
The Witness over all things	الشهيد

Many verses in Quran draw mankind attention to the very important fact in this universe that Allah (swt) knows every thing; He (swt) is all hearing, all seeing and well aware of all of the affairs; He (swt) is always present with them and witnessing over all of their situations. Here are some examples of these verses:

“إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ” (الحج 17)

“Surely Allah is a witness over all things” (22:17)

..... " وَهُوَ الْعَلِيمُ الْحَكِيمُ " (التحریم - 2)

“He is the knower, the wise (Full of Knowledge and Wisdom)” (66:2)

..... " وَهُوَ الْعَلِيمُ الْخَبِيرُ " (التحریم - 3)

“The Knower, the Aware (Who knows and is aware of and well-acquainted with all things)” (66:3)

"وَتَوَكَّنْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ" (الأنفال 61)

“And put your trust in Allah for surely He is the Hearer, the Knower (Hears and Knows all things)” (8:61)

"لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ . لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ
يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ " (الشورى 11:12)

“There is nothing whatever like a likeness of Him, and He is the Hearer, the Seer (the One who hears and sees all things). His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.” (42:11)

Allah's Knowledge is All-encompassing

There is nothing that can escape Allah's Knowledge. His knowledge is enveloping everything. There is nothing that can be hidden from Him or be out of His sight. This must be the case since any ignorance contradicts His Perfection. Also, if we think

about the created universe that runs smoothly in complete harmony and order, we conclude that the Creator must in full control, knowing all and guiding all affairs. His knowledge must comprehend all, the earth, heavens, what is in them or above them or whatever is in between them, comes out of them or goes into them.

Allah's Knowledge, Wisdom, and Plan comprehend all things, great and small. Nothing happens in the Creation except by the permission of Allah and with His knowledge. There is nothing which we do, nothing which happens that is outside His account.

Allah (swt) knows what enters within the earth and what comes forth out of it, what comes down from the heavens and what goes up to them.

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ . لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ . يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ”

“.... He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heavens and that which goes up into them, and He is with you wherever you are; and Allah sees what you do. His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned. He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is in the hearts.” (57 – 4:6)

Allah is watching over man and observing his deeds.

And He is with every one of us wherever we may be. And Allah sees well all that we do.

"وما تكون في شأن ، وما تتلو منه من قرآن ، ولا تعملون من عمل إلا كنا عليكم شهودا إذ تفيضون فيه. وما يعزب عن ربك من مثقال ذرة في الأرض ولا في السماء ، ولا أصغر من ذلك ولا أكبر إلا في كتاب مبين" (يونس 61)

“In whatever business you may be, and whatever portion you may be reciting from the Quran, and whatever deed you may be doing, We are Witnesses over you when you are engaged their in. Nor is hidden from your Lord (as much as) the weight of an atom in the earth or in the sky, and not what is less than that or greater than that, but it is recorded in a clear record.” (10:61)

Allah's Knowledge penetrates into the innermost depths of our Hearts and where we conceal our hidden secrets.

أَلَا إِنَّهُمْ يَنْتُونِ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَشْفُونَ نِجَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ . وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ (هود 5:6)

“Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they cover themselves with their garments, He knows what they conceal and what they make public; surely He knows what is in the breasts (the innermost secrets of their hearts). And there is no creature in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository, all (things) are in a clear Record.” (11 – 5:6)

“وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ.” (سبأ:34)

"Those who disbelieved said, "The hour will not come to us." Say: Nay, by my Lord! Indeed, it shall surely come to you! [My Lord is] the Knower of the Unseen. There escapes not from His knowledge the weight of an atom in the heavens or the earth, nor anything smaller or bigger, except that it is in a clear record." [34:3]

In the light of the previous verses, we can conclude that:

1. Allah's Knowledge is Comprehensive

Allah, the Creator, must be well aware of all things, big or small, major or minor, as well as all the sophisticated details of all matters. There is nothing that can escape from His attention or can be out of His sight. Allah has full knowledge of everything including the finest secrets in the inmost of all hearts, the thoughts that cross men's minds, and the deepest intentions and desires in our hearts.

2. Allah's Knowledge includes the Seen and Unseen Worlds

Allah's knowledge is limitless and independent on no factors. Allah (swt) is witnessing, hearing and watching over every thing in the Seen and the Unseen worlds. Allah's knowledge covers the Seen and the Unseen worlds as well as all the visible and invisible beings. Allah (swt) is all seeing in darkness as well as in light; and is all hearing of all of His creatures whether they are

near or far, in heavens or earth, in the east or the west, in the south or the north.

“هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ” (الحشر 22)

“He is Allah, other than Whom there is no god, the Knower of the invisible and the visible (the Seen and the Unseen). He is the Beneficent, the Merciful.” (59:22)

Allah (swt) is well aware of the concealed and the unconcealed, closed and the disclosed. There is nothing on earth or in the heavens that may be withheld from Allah’s knowledge. He knows the whispers of the soul of every person of mankind, as well their most inner thoughts and deepest intentions. The Quran says:

“ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ”
 (ق 16)

"Verily, We created man and know what his soul whispers, for We are closer to him than his life vein" (50:16)

“أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ” (المجادلة 7)

“Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they may be; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things full well.”

3. Allah's Knowledge is not confined by Space or Time

The verse states that Allah (swt) knows what is before them and what is behind them. The pronouns 'before' and 'behind' indicate both place and time. It means that Allah (swt) knows their future and past as well as all things in front and behind them, all things they can perceive and all things they can not perceive.

Allah Alone knows the Future

Allah's knowledge encompasses the whole universe; there is not even an atom that can escape His knowledge; His knowledge is not confined by any barriers of place or time whatsoever. As mentioned in many verses in Quran, all the keys of universe future matters are all in the hands of Allah alone. Allah's knowledge encompasses all the detail about what happened in the past, what is happening at present, and what will happen in the future. He (swt) alone knows contents of the wombs, and secrets of the hearts, as well as the decrees of every soul. He (swt) knows the time of the death decreed on every soul, the life of Barzakh¹, the time of the Hour, the events of the Hereafter, the Paradise, and the Hellfire. Allah says:

“إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّأَدَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ” (لقمان 34)

¹ . A temporary world where the souls (after death) are kept waiting for the coming of the Hour; righteous souls are blessed while the wicked souls are tormented.

“Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows what land he will die. Verily, Allah is All-Knower, All-Aware.” (31 -34)

The World of the Unseen

Man’s knowledge that is bounded by the limitation of his faculties of hearing, seeing, and comprehending. The Unseen with respect to man is relative or absolute. The relative unseen includes all matters that could be perceived by man but the limitations of his faculties, plus other particular circumstances hinder him from seeing or hearing them. For example, man can not see the objects in the other room, even though people in that room can see them. We can not know what will take place in the next hour in the city square but people present there can witness what will happen. Too small and too far objects are unseen to man’s naked eye, but using modern microscope and telescope makes them seeable, and so on.

But the world of the Absolute Unseen can not be seen or perceived by man; the knowledge of it is only in the hands of Allah. Examples of the Absolute Unseen are: the future, the exact time of the Hour of Judgment, Angels, Jinn, events of the Last Day, Paradise, and the Hell Fire.

No man, angel, jinn or other creature of Allah can have access to the knowledge of the Absolute Unseen except by the permission

of Allah and only through the chosen messengers¹ and prophets unto whom Allah (swt) sends His revelation down. The Quran says:

“عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا 26 إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْئَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا 27 لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا” (الجن 26:28)

**“(Allah) The Knower of the unseen! so He does not reveal His Mysteries to any, Except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him, So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.”
(72 – 26:28)**

And Allah reveals to mankind some of the knowledge of the unseen, through His chosen messengers and prophets. Furthermore, Allah promised to safeguard His revelation till it reaches His messengers and prophets without being distorted or corrupted by the powers of evil. The Prophet would recognize the revelation by his own heart and insight. He would have then no doubt that it was the true Message from Allah, and that those who brought it were true messengers sent by Him. However, the revelation is not safeguarded against the misunderstanding and misuse by human.

¹ . Human or angels.

4. Allah's Knowledge is not Susceptible to Forgetfulness or Lose

Furthermore, Allah's Knowledge is one of His Divine Attributes; It is Eternal and Permanent in the sense that it is not vulnerable to forgetfulness, change, or lose. Allah (swt) is far removed from forgetting or failing to remember or recall some of His knowledge; it is against His perfection. The Quran states that the angels say:

" مَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا " (مریم 64)

“And we (angels) do not descend but by the command of your Lord; unto Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.” (19:64)

Quran stressed also that Allah is All-Knowing; He never forgets nor makes mistakes. Quran recorded the words of Prophet Moses (pbuh) to Pharaoh concerning Allah's knowledge of the former generations:

" قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى : قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى " (طه 51 - 52)

“He (Pharaoh) said: Then what is the state of the former generations? He said: The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget” (20: 51, 52).

5. Allah's Knowledge is Exact and Precise

Allah's knowledge is Precise, and Exact; Allah (swt) knows every thing about His creatures even before their existence in this world; He knows all the details about their future life. When every creature comes into existence in this world, his course of life will be exactly in accordance of Allah's knowledge.

Allah knows what every person will do in his life in this world even before he is born. Allah knows if he would choose good or evil, and what the final outcome of his deeds would be. In a tradition narrated by Al-Bukhari Prophet Mohammad (pbuh) said, "..... Allah orders an angel to blow the spirit unto the fetus in his mother womb and write four words: his provision, age, deed, and his final destiny, whether he will be of the wretched or the blessed (in the Hereafter)..." The Prophet (pbuh) further commented, "And by Allah, one of you may do deeds of the people of the Fire till there is only an arm distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) will precede and he will start to do the deeds of the people of Paradise and enters it (as it was written the angel); and a man may do the deeds of the people of Paradise till there is only an arm distance between him and the Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it (as it was written by the angel)."

The future will affirm that the information revealed to the angel was exact and precise because it comes from Allah, the possessor of the True Knowledge that is not bounded by time or space.

Whatever the angel wrote will come true as it was recorded; no person will die a moment earlier or a moment later than what was written for him; no person will die before his provision is completely fulfilled as it was written.

And the final outcome of man's life also affirms the information the angel received from Allah. If the angel recorded for a man that he would be of the people of the Fire, this will in the end come true even if this man was doing the deeds of the righteous; he will surely seal his life by a wrongdoing that will lead him to the Fire in consistency with the information Allah (swt) revealed to the angel before the birth of this man. On the other hand, if the angel recorded for a man that he would be of the people of the Garden, this will in the end come true even if this man was doing the deeds of the wicked, in the end he will surely repent and seal his life by good deeds that will lead him to the Garden.

It should not be understood from this tradition that Allah (swt) compels people to do wrong after they were doing good, because the Prophet (pbuh) said, "One of you may do the deeds of the righteous" which implies lack of sincerity; i.e., in his outward, he was apparently good but in his inward, there might be arrogance or some thoughts of disbelief, wrong attentions, dishonesty, or desires for sinning which will corrupt all his good deeds in the end. The other man who was apparently doing the deeds of the people of the Fire may have in his inward fear of Allah, honesty, humility, a desire for repentance, or good intentions, which will eventually lead him to repent, reform his life and become of the people of the Garden. Thus, the information Allah (swt)

disclosed to the angel will prove to be precise and exact in the end even if the apparent deeds of the person might look different.

The tradition stresses that Allah alone knows the true realities of people, how they will behave, and what they will choose in their future life. It also warns against judging people according to their outward appearance.

6. Allah's Knowledge is not Acquired

Allah's Knowledge is one of His Divine Attributes. Allah's Knowledge is Eternal, Infinite, and can not be encompassed by any being. There is no end for Allah's words as the Quran says:

"وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ" (لقمان 27)

“And if all the trees on earth were pens and the Sea were ink with seven Seas behind it to supply it (with ink) yet the Words of Allah would not be exhausted (in the writing): for Allah is Exalted in power Full of Wisdom.” (31, 27)

Man can not encompass Allah's Knowledge even if he is supplied with infinite resources. “Words of Allah” are infinite and cannot be expressed even if all the trees were made into pens, and all the wide sea, multiplied seven times, were made into ink.

Allah's Knowledge is not preceded by ignorance nor concealment; it is also permanent not susceptible to loss or changes, otherwise the assumption of Allah's Perfection would

be grossly violated. In other words, Allah (swt) does not acquire or earn His knowledge; He (swt) is not in need of learning, reading, writing, or experimenting to obtain knowledge similar to human beings.

Thus, Allah knows the outcome of His creation before it actually exists. Every thing happens exactly according to Allah's Divine Plans and Decrees without any change whatsoever.

The Preserved Record of Decrees

Before the creation of the universe, Allah (swt) passed the decrees of all the creatures and all that will take place in the earth and heavens including the deeds of mankind according to His Divine Plan, Perfect Wisdom and Comprehensive Knowledge. All these decrees were recorded in (اللوحة المحفوظة) a Preserved Record or a Guarded Tablet, a clear safeguarded book that nothing of its contents is susceptible to any changes or loses. And every piece of information in it will come truly exactly as it was written. Allah (swt) stressed this point in many places in Quran, as an example, **“Surely We write down what they have sent before (their deeds) and their footprints, and We have surely recorded everything in a clear Book” (36 -12)**

Nothing happens in the universe but is recorded in this Preserved Record. There is no leaf falls down, nor a grain in the darkness of the depths of earth, nor anything fresh or dry but is recorded in the a Preserved Record. The Holy Quran tells:

"وعنده مفاتيح الغيب لا يعلمها إلا هو ، ويعلم ما في البر والبحر ، وما تسقط من ورقة إلا يعلمها ، ولا حبة في ظلمات الأرض ولا رطب ولا يابس إلا في كتاب مبين"
(الأنعام 59)

“And with Him are the keys of the unseen. None but He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the earth, nor anything wet or dry but (it is noted) in a clear Record” (6:59)

God's Knowledge in the Bible

i. God does not know the outcome of His creation

This idea of all Perfect Knowledge of God is not so clear and pinpointed in the Bible. The Bible portrayed God as if He was experimenting with His creation. He did not know in advance how His work will look like and what would be the outcome of his creation. When he saw it was good he liked it and progressed to the second stage and so on till he finished the creation, as if God did not know from the beginning it would be good. Genesis (1–3:4): “Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness.”

After creating the dry land, all kinds of living creatures and animals God looked at everything he had made, and he found it was very good. Then He decided to give names to what He created; He called the dry land "the earth," and the basin of the water he called "the sea."

The Bible tells us that after God created man He discovered that it was not good for man to be alone so He decided to create a suitable partner for him. Genesis (2-18), ”The LORD God said:

"It is not good for the man to be alone. I will make a suitable partner for him."

God created various wild animals and birds but He found none of them was the suitable partner for the man so He created Eve from one of ribs of Adam while he was asleep and Adam liked her because she was created of his bone and flesh.

Islam refutes the idea that Allah (swt) had been experimenting with His creation. Allah (swt) decided the decrees of all that will be created in the universe. A prophetic tradition stated that the first thing Allah created was the pen then Allah commanded it to write and it wrote down all what would take place on the universe according to Allah's plans (Taqdeer). Then every thing, big or small, existed exactly as Allah (swt) decided.

ii. God did not know the hiding place of Adam

While the Noble Quran which teaches that God is witnessing over every thing and nothing in the universe is absent from His sight and His Knowledge encompasses the seen and the unseen, the visible and the invisible, and is independent on boundaries of time or place, the Holy Bible informs us that God's Knowledge is limited by barriers of time and place similar to man; so man can hide from God and God would have no idea where and why he is hiding.

The Bible tells that after Adam and his wife disobeyed Allah and ate from the forbidden tree, they hid themselves; God did not know their hiding place and had to ask them where they were.

Genesis (3 - 8:9): "When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden. The LORD God then called to the man and asked him, 'Where are you?'"

Moreover, God had no idea why Adam and Eve were hiding; when Adam told Him the reason God concluded that they ate from the forbidden tree. Genesis (3-10:11): "He (man) answered, 'I heard you in the garden; but I was afraid, because I was naked, so I hid myself.' Then he (God) asked, 'Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!'"

The effect of believing in God's Perfect Knowledge on man's behavior

Quran uses every possible argument to affirm to man that Allah (swt) knows every thing about him; He (swt) is hearing him, seeing him, and well aware of all of his affairs, the closed and the disclosed, even the innermost secrets of his heart. Man is warned by the Quran not to be heedless because Allah (swt) is always present with him and witnessing over him and there is no way for him to escape from Allah's knowledge.

The highest rank of devotion to Allah in Islam is Ihsan (perfection of faith) which is to worship Allah as though you are seeing Him, for though you cannot see Him yet He sees you."

When man really believes, sincerely from all his heart, that God knows, hears, and sees all things, is witnessing over all things, is aware of the seen and the unseen, the visible and the invisible, the secret and the open, the hidden and disclosed, the causes and the results, the past, present, and future, and even the innermost secrets of his heart, then his life will be deeply affected in a positive way.

Man will become more aware of the consequences of all his deeds both good and evil as the Quran says: “He who does an atom’s weight of good will see it then. And he who does an atom’s weight of evil will see it then” (99:7,8); this positive impact on man could be summarized in these points:

- i. Man will become shy of disobeying God; he will try his best to avoid ill deeds and keep himself away from all sorts of wrongdoings, however small, trivial or hidden they may be, even if they are bad intentions or wrong feelings or emotions such as jealousy or hatred.
- ii. Man will always strive hard for good deeds sincerely for God’s sake and he is sure that God watches and sees them and will reward him for them, however small or hidden they may be, even if they are good intentions in his heart or good wishes for other people. Man will not care if he does not get the appreciation he deserves from people because he is sure that God will never forsake him.
- iii. Man will realize the great difference between the creatures’ limited knowledge and God’s perfect Knowledge. Therefore, he

will be humble and never arrogant because of any knowledge he acquires, however much it may be, realizing the meaning of the verse in the Quran: “Of knowledge you have been given but little.” (17:85)

[8]

" وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ "

They encompass nothing of His knowledge save what He wills.

This phrase contrasts between the perfect Knowledge of God with the imperfect knowledge of His creatures. It stresses that no man, jinn, angel or any of God’s creatures can compass anything of God's Knowledge except that which He wills

God’s Knowledge is, as we discussed before, all-encompassing, eternal and complete, not acquired, not preceded by ignorance, nor susceptible to forgetfulness. Man’s knowledge -unlike God’s knowledge- is preceded by ignorance, limited by time, space and experience, and liable to forgetfulness.

Man’s Knowledge is Acquired by God’s Permission

The knowledge man obtains is certainly from God and by His permission as the Quran says:

“He taught man that which he did not know.” (96:5)

God’s Knowledge includes two types of knowledge:

1) the knowledge about His divine Essence, Attributes, Sayings, Decrees, and Actions, as well as the knowledge about the *Halal* (lawful) and the *Haram* (unlawful). Man has no means to obtain any knowledge of this type except that which God wanted him to know, and send it through His messengers, prophets, and revealed scriptures.

2) His Knowledge about His creatures (both the seen and the unseen worlds): the worlds of men, jinn, angels, souls, in addition to all other living and nonliving beings.

Man's knowledge of this type is also restricted to that which God determined for him to know. Man can not comprise any thing of this type of God's Knowledge except that which God allows.

Man can his acquire knowledge ONLY through the scheme, methods and the set of laws pre determined for him by God. It is God's Plan and Will that man can get knowledge through investigations, studies, and research following the fundamental scientific law of causes-and-effects. Through the relationship of causes and effects made by God, man was led to the discovery of many of the wonders of the seen world and the understanding of the laws governing our life and controlling the seen part of the universe.

However, the more man discovers about the God's creatures the more he realizes that whatever he knows is greatly lesser than that which he does not know. Thus, he recognizes the greatness of God.

Significance of Seeking Knowledge in Islam

For Moslems, the purpose of seeking knowledge, whether religious or worldly knowledge, should be to seek the pleasure of Allah (swt) through serving the interest of the Moslem Ummah.

Prophet Mohammad (pbuh) stressed the significance of seeking knowledge in many occasions. He (pbuh) confirmed that seeking knowledge is an obligation on every Muslim and part of his faith, "Seeking knowledge is obligatory upon every Muslim." Learning is regarded as some sort of Jihad in the way of Allah, the Prophet (pbuh) said, "Whoever goes out (of his home) seeking knowledge, he will be in the way of God until he returns." (Al-Tirmidhi).

In another tradition the Prophet (pbuh) said, "He who seeks a road to knowledge, Allah eases a road to Paradise for him; and the angels lower their wings to him who seeks knowledge in satisfaction with what he is doing. All of those in the Heavens and those on Earth, even fishes in the water, seek forgiveness for the knowledgeable. In Allah's eyes, a knowledgeable person is as superior to an ordinary worshipper as the moon is superior, in radiance, to other stars. The people of knowledge are the heirs of the Prophets. The Prophets did not bequeath a dirham or a dinar. They only left knowledge; and there is a great fortune for those who grasp it." (Abu Dawud, Ibn Majah, al-Tirmidhi).

Man should not be Misled by his Knowledge

However, man should not be misled by the knowledge he acquires no matter how much power it brought to him. He should

always bear in mind that his power and knowledge are blessings from God, and therefore he should be thankful to Him.

Ancient Nations

Man's his knowledge should not lead him to act arrogantly; he should learn lesson of the ancient nations such as Pharaoh, people of A'ad, Babylonia, and many others who exulted in the knowledge and skills they had when their messengers brought to them clear proofs from God; they were deluded by their power, acted arrogantly, rejected the truth, and thus invited ruin to themselves.

The sin of those nations was long-term arrogance and pride. They thought of themselves as the strongest and the most powerful on earth. They were misled by their power. They thought of themselves as the Unbeatable and Unconquerable. It became extremely difficult for them to realize the truth, to confess their mistakes, to admit their faults, and thus they invited God's wrath upon themselves. And when God's punishment surrounded them, they could not escape it and had to confess the truth but after it was too late to be accepted from them as the Holy Quran says:

"Have they not then traveled in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them. Then when their Messengers came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock. But when they saw

Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost."¹

Quran tells the story of Qaroun as a model of arrogant individual who were enslaved by his wealth, wrong practices, and self-centered attitudes and thus failed to see the truth.

God had granted Qaroun wealth and power but this made him only grow in arrogance. When he was advised to do good to other people as Allah has done good to him and not to make mischief in the land he denied God's favors on him claiming that whatever he owned was the fruit of his knowledge, skills, intelligence, and efforts. Surat Al-Qasas - Chapter 28 – of the Holy Quran, verses 76: 77 tell the story of Qaroun:

“Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant; And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah

¹. Surat Ghafir, Chapter 40, Verses: 82:85

does not love the mischief-makers. He said: I have been given this only on account of the knowledge I have.”

Qaroun felt that he was superior to everybody else. He refused to spend of his wealth for Allah's cause, in charity and good works. And eventually was punished by God and became part of the losing side. Verse 81 of the same chapter of Quran says:

”Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against God nor was he of those who can defend themselves.”

Modern Civilization

The marvelous scientific discoveries and inventions of modern civilization misled many people; some people even think that man will eventually be able to discover all the secrets of life and become god-like being.

Today’s powerful nations and advanced societies are committing the same mistake of the previous arrogant nations. They are so proud of their knowledge, technology and power that they think of themselves as unconquerable and unbeatable. They considered themselves the strongest in history, the most powerful on earth. They believe their extreme power and advancement is enough to avert from them all sorts of threats and keep them in this high position forever. These nations forgot that they are not immune against the punishment of God. If they insist on their arrogant attitudes, they will certainly meet the same fate of the previous misguided nation.

Safeguarding man against Arrogance

Simple Observations

We can protect ourselves against developing arrogant attitudes by reminding ourselves of the simple fact that modern scientific achievements are just discoveries of God's wonders in the universe; they are merely not man-made.

In fact, many of these discoveries were done by chance with no initiatives from man; some of modern discoveries occurred merely by simple observations. For example, discovering the gravitational power started by noticing the falling of an apple from the tree toward the ground.

Also, the invention of the steam engine began by the observation of the effect of steam power in pushing up the cover of a kettle. Similar stories happened with other discoveries.

More knowledge

Islam safeguards man against arrogance that might be brought on by man's knowledge, wealth, and/or power by stressing that whatever knowledge man acquires is from God and by His permission and he should not stop praying for God to help him seek more knowledge; the Holy Quran says:

“O My Lord! Let me grow in knowledge”

Knowledge leads to more Guidance

Islam promised man that if he gets rid of his pride and arrogance, his knowledge, advancement, and power would bring him nearer to Allah.

The more man studies, investigates, does research and increase his knowledge sincerely for good purposes the more he becomes convinced of the existence of Allah, the True One God, realizes His great attributes as well as the truthfulness of His Books; thus his faith becomes stronger. Allah (swt) says in the Quran:

“We shall show them Our Signs in the horizons and within themselves until it becomes manifest to them that it is the Truth.” (41:53)

[9]

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

“His ‘Kursi’ (Chair) includes the heavens and the earth”

The verse we are studying in this book is called Al-Kursi because of this statement.

The literal meaning of the Arabic word “Al-Kursi” is: footstool or the Chair. However, the word Al-Kursi here is interpreted by Moslem scholars in several ways as follows:

1) Al-Kursi is footstool or the place of the Feet of Allah (swt)

This opinion is based on the literal meaning of Al-Kursi. It was reported by Al-Hakim¹ and Ad-Daraqutni on the authority of Ibn A'bbas (raa) that he interpreted *Al-Kursi* as *mawdi'ul qadamayn* (place of the Feet) of Allah, the Most High and Magnificent; *Al-Kursi* lies before Al-A'rsh (the Throne) like a front to it. The great Moslem scholars Ibn Taymeyah and his student Ibn Al-Qayyim, as well as many other scholars of sound knowledge asserted this interpretation. Al-Kursi is so vast and huge that it includes the heavens and the earth.

Some interpreters said that “Al-Kursi” is “Al-A'rsh” or the Throne; and therefore the word Throne is used in many English translations instead of Al-Kursi, but in fact the Al-Kursi is different from the Throne since it is reported in a tradition that

¹ . Al-Haakim said it is a sound tradition according to the conditions of al-Bukhari and Muslim.

the Throne is encompassing Al-kursi and it is much greater and more spacious than Al-Kursi.

The Prophet (pbuh) Said: “By Him in Whose Hand is my soul! The likeness of the seven heavens and the seven earths by the side of Al-Kursi is as the likeness of a ring thrown in an extended desert. And the superiority of Al-A'rsh (the Throne) over Al-Kursi is like the superiority of that desert over the ring.”¹

Remark

Moslem must believe that Allah has Feet as it is told in the Hadeeth; however, we must believe that Allah’s Feet do not resemble any of His creatures because God is unique and no thing resembles His likeness.

2) Kursi means Knowledge

It has also been narrated on the authority of Ibn A’bbas (raa) that Al-kursi represents Allah’s Knowledge. However, this interpretation is metaphorical since Al-kursi in the Arabic language does not mean knowledge.

The phrase implies that Allah’s Knowledge is encompassing all the Heavens and Earth; Allah (swt) is all Knowledgeable and there is nothing happens in the universe except by His Knowledge, power, and permission. As it is explained before,

¹ . Shaykh Al-Albaani commented that this is most authentic *tradition* regarding *Al-kursi* related to the Prophet (pbuh).

Allah (swt) is watching over every thing; there is nothing that can be hidden from Him or be out of His sight. His knowledge surrounds the Heavens and earth and whatever is in between; Allah (swt) is well aware of all that goes into earth or comes out of it, as well as all that ascends into the Heavens or descends from them.

3) Kursi means Authority

The word “Kursi” (i.e. chair) is used here metaphorically as a symbol of authority. The verse implies that Allah (swt) has absolute authority and power over all the creatures and is in full control of the Heavens and Earth. Thus, Al-Kursi here indicates the greatness of Allah’s Kingdom and His absolute Power.

Remarks

- 1) Al-kursi and Al-A'rsh are part of the Unseen world. Realizing the exact nature of Al-kursi and Al-A'rsh is beyond man’s capabilities. We, Moslems must believe in them as we are told in the Quran and Hadeeth.
- 2) Al-kursi and Al-A'rsh are immense creation of God; as we see the Heavens and Earth are nothing compared to Al-Kursi and Al-Kursi is nothing compared to the Throne of Allah (Al-A'rsh). The vastness of Al-kursi and Al-A'rsh indicates the Greatness of Creator, God, the Glorified and Most High.
- 3) The fact that the Heavens and Earth are very tiny comparing to the Kursi should make man aware that he is very small thing

in this universe; whatever man possesses in this world is naught; no matter how much power he has, how much wealth he owns, or how much resources he utilizes they are nothing comparing to the Allah's endless Kingdom.

The earth and what it contains is like a drop of water in the ocean comparing to the universe. Imam Moslem narrated that the Prophet (pbuh) said, Allah, the Magnified and Exalted, said: “.... O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns gather together on a sector of land and all ask of Me and if I were to give everyone of them what they asked, that will not in any way decrease what I have anymore than a needle decreases what is in the ocean when it is put into it.”

4) Man must realize that it is not fitting to him to claim superiority and perfection in any way since this is a challenge to Allah (swt), the all Perfect and the Supreme. Abu-Dawood narrated by Abu Hurayrah that the Prophet (peace be upon him) said: “Allah the Most High says: ‘Pride is my cloak and majesty is My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire.’”

Allah's attribute of being The Proud (Al-Mutakabbir) is in the sense that means that everything is less in comparison to Him. Majesty and glory belong to Allah alone. From this attribute comes the command to magnify Allah by saying Allahu akbar, Allah is Greater (than any thing else). This is pride in the purest sense of the word. It is inconceivable of anyone except Allah in

an absolute sense. When man is fully aware of these realities, he should become more humble and submissive to Allah; and this safeguards him against racism, prejudice, and arrogance that might be produced by his power, wealth, knowledge, or authority.

Humanity has suffered for generations and is still suffering from the evil consequences of man's arrogance and false claims of superiority over other races and peoples. Correct beliefs in Allah's attributes are the first defense line against corruption of man. It will certainly alleviate the misery of mankind through curing the diseases of our hearts.

وَلَا يَؤُودُهُ حِفْظُهُمَا

“He is never weary of preserving them”

The negation of the suffering of fatigue or tiredness from Allah by this statement is intended to affirm Allah’s Perfect Attributes such as His Life, Knowledge, Ability, Might, and Mercy as well as the other related Attributes required for guarding and preserving the heavens and the earth. Two Perfect attributes of Allah (swt) shall be discussed here:

- i) God is the Guardian and the Preserver of the universe.
- ii) God is all Perfect; no overtiredness or fatigue touches Him.

i) God is the Guardian and the Preserver of the universe.

Al-Hafeez (الحفيظ) is one of the perfect names of Allah which means the Guardian and the Preserver of the universe. The Holy Quran says:

"وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ" (سورة سبأ - 21)

“And your Lord is the Guardian and Preserver of all things” Saba’ (21)

There is nothing in the heavens and the earth which is not preserved by the Almighty God whether it is a man, a jinn, or an angle, whether it is an atom, a planet, or a huge star, and whether it is a living being or a non-living being. This preservation is done in three ways:

1) Every being is dependable on Allah for its existence.

This means that He (swt) is keeping all the creatures in existence which is the opposite of destroying them. Every creature exists when Allah (swt) wants and remains in existence for as long as Allah (swt) wants. Allah (swt) says in the Quran:

"وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ" (الحج 65)

“He withholds the heavens from falling on the earth except by His Leave.” (Al-Hajj - 65)

"إِنَّ اللَّهَ يُمَسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا" (فاطر 41)

“Verily! Allah grasps the heavens and the earth lest they move away from their places and if they were to move away from their places, there is not one that can grasp them after Him.” (Fatir - 41)

2) Every being in the universe is sustained by Allah, the Almighty

Allah Almighty is sustaining the heavens, the earth, the sun, the moon, the stars, .. etc. and keeping them running in order and harmony and taking care of all of the creatures in them and in between them.

Allah Almighty is keeping the balance between all existing beings; He (swt) is safeguarding each being from those things

which are intrinsically its opposite, for example: men and jinn, light and darkness, day and night, fire and water, and so on.

So that light never prevails over darkness nor darkness prevails over light. Allah (swt) made jinn invisible to men and protected men against jinn so that they all can share life on earth till the last day without trouble.

The Maintainer (Al-Muqet **المقيت**) is one of the Perfect names of Allah (swt); it means that Allah alone is the maintainer of all creatures. Allah (swt) is knowledgeable of everything exists and has power over everything.

He is well aware of every creature in the universe; its present situation, its past and future as well as the provisions required to maintain him in existence till the term appointed for him by Allah (swt).

By Allah's Power and Knowledge, conditions and environments, suitable for the life of humans, animals, planets, and all living beings on earth, are constantly maintained in to preserve life on earth. Allah (swt) has facilitated for them all the means necessary for their life on earth such as air, food, drink, light, water, and heat.

3) Every being in the universe is Controlled and Safeguarded by Allah (swt)

Allah (swt) is watching and controlling the earth and heavens and all that they contain from destruction. Allah is seeing all of His creatures; there is nothing absent of His sight. He is watching

whatever is happening in the universe.

" إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ " (هود 57)

"Indeed, my Lord is a Guardian over all things." (Hud, 57)

Allah (swt) is totally surrounding His creatures by His power and knowledge. No one can escape from His control nor have helpers or protectors beside Him:

"وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ" (العنكبوت - 22)

"And you shall not escape in the earth, nor in the heaven, and you have neither a protector nor a helper besides Allah." (Al-Ankabut, 22)

Furthermore, Allah (swt) is The Protector of the universe. Allah has made the earth a safe place for us; He is protecting us from all sorts of danger that might exterminate our life on earth; He made the earth atmosphere a shield against harmful radiation as well as the shooting stars and meteorites which bombard the earth daily by the millions.

It is Allah alone who can protect us against calamities, disasters, misfortunes, and all sorts of evil. No misfortune touches us except that which He (swt) ordained according to His wisdom and His divine plans. It is Allah alone who should be asked to remove disasters and misfortunes if they befall us.

Protection of Mankind

Furthermore, Allah has assigned angels to protect mankind from destruction, devastation, and evils from within and without, from front, from behind, from above, and from below.

“سَوَاءٌ مِّنْكُمْ مَّنْ أَسَرَ الْقَوْلَ وَمِنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ،
لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ”
(الرعد: 10 - 11)

**"(Every human being) has successive (angels) in front of him and behind him, who protect him by the order of Allah."
(Al-Raad, 10- 11)**

There are Guardian Angels for every human being to help and protect him, and to note down his Record, so that perfect justice may be done to him at the end.

“وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ، كِرَامًا كَاتِبِينَ ، يَعْلَمُونَ مَا تَفْعَلُونَ” (الانفطار: 12-10)

“But verily over you (are appointed angels) to protect you. Kind and honorable writing down (your deeds): They know (and understand) all that ye do.” (Al-Infitar: 10-12)

“إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ” (الطارق : 4)

“There is no soul but has a protector over it.” (At-Tariq- 86: 4)

Allah preserves the deeds of all mankind, and records their actions and words; and He is well aware of whatever is concealed in their hearts. The Quran says:

" أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ " (الرعد 33)

“Is not He Allah Who is taking charge (guarding, maintaining, providing, etc.) of every being and knowing all that he has earned?” (Al-Ra’d - 33)

Allah (swt) preserves the faith of His righteous servants and protects them from being misguided, from sinning and responding to the guile of Satan, so that they are safe from his evils and temptations.

Allah is watching the wrongdoers, the arrogant and the rebellious, counting their wrong deeds to punish them accordingly if they do not return back to Him, have faith and trust in Him. Otherwise, their evil conduct will certainly recoil on themselves.

If man has strong faith in Allah, he has nothing to be afraid of. Allah will raise him to a high spiritual status and he will be protected in many ways that he does not even know as the Prophet (pbuh) said in part of a longer tradition: "... guard Allah's limits, and He will guard you. Guard Allah's limits and you will find Him in front of you."

ii) Allah is all Perfect; No overtiredness or fatigue touches Him.

Allah (swt) is all perfect, faultless, and flawless; He is far removed from all imperfections or any trace of deficiency. Allah's perfection is persisting forever. His perfection is absolute and beyond the limits of time, space, needs, conditions or

circumstances. Allah is free from all forms of weakness such as overtiredness or fatigue.

The Jews claim that after Allah finished the creation of the earth and heavens he needed to rest on the seventh day. **Genesis (2 : 1-2):** “Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.”

The Holy Quran refuted this false claim and stressed that the creation and preservation of the universe is not a burden on Allah (swt); it is very easy on Him and does not cause any difficulty or trouble to Him at all. No overtiredness has ever touches Him. He never get exhausted nor worn out because of guarding and preserving the heavens and earth.

**"وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ"
(ق - 38)**

“And certainly We created the heavens and the earth and what is between them in six Days and there touched Us not any fatigue.” (Qaf – 50:38)

[10]

وَهُوَ الْعَلِيُّ الْعَظِيمُ

“And He is The Most High, The Absolutely Magnificent”

This phrase mentions two of the perfect names of Allah:

- 1) الْعَلِيُّ (The Most High)
and 2) الْعَظِيمُ (The Absolutely Magnificent).

The Moslem repeats these two names of Allah more often than other names during his daily prayers.

Quran exhorts Moslems to glorify the name of Allah, الْعَلِيُّ, The Most High:

“سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى”

"Glorify the name of your Lord, The Most High" (87:1).

And also to glorify the name of Allah, الْعَظِيمُ, The Absolutely Magnificent :

“فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ”

"Glorify the name of your Lord, The Absolutely Magnificent" (96 -).

The prophet (pbuh) instructed Moslems to say: “*Subhan Rabiah Al-A'la* (I glorify my Lord, The Most High)” in prostration during the prayer; and to say: “*Subhan Rabiah Al-A'zeem* (I

glorify my Lord, The Absolutely Magnificent)” in bowing during the prayer.

The Moslem should always glorify Allah or make Tasbeeh (تسبيح) by saying "Subhan Allah" which means to declare that Allah is far removed above all imperfections.

1) **الْعَلِيُّ: The Most High**

الْعَلِيُّ means in Arabic: ‘The Most High’ or The Elevated, Lofty, and Exalted which is the opposite of lowness. It indicates that the Almighty Allah is the Most Exalted and Supreme in both His Essence and Attributes. His Essence and Attributes are matchless and none of His creatures share with Him His Absolute Highness, above which there is no rank. Thus, 'The Most High' is the One who Surpasses and Excels all beings in every aspect.

With respect to His Attributes: ‘The Most High’ is above every description of which human perception can perceive and He is beyond what the human imagination can comprehend. And He is far removed above all defects, all imperfections, and all needs. For this reason, the Moslem always declares Tasbeeh¹ (تسبيح) of Allah on almost all occasions to affirm that Allah is the most High and above all limitations.

With respect to His Essence: ‘The Most High’ is the One who is Elevated and Exalted above every thing, and all things are below Him and inferior to Him.

¹ . Tasbeeh means to clear Allah from all defects, imperfections in His essence, attributes, actions and sayings.

The Sunni scholars of the Islamic creed define this attribute of Allah as the attribute of *fawqiyyah* (being above all things). Shaikh Ibn Uthaymeen mentioned in his book: "The explanation of Ayat al-Kursi" that:

"... the scholars of the Salaf agreed upon that: Allah (swt) is in the Heavens above His Throne (A'rsh); no one among them had ever said that He is everywhere or that He is neither above the world nor below it, or that He is neither to the right nor to the left, or that He is neither separated from the world nor associated with it."

The Holy Quran as well as authentic prophetic traditions affirm this attribute of *fawqiyyah*.

i) There are many references that Allah (swt) is above His Throne, and above the Heavens;

"Do you feel secure that He (Allah), who is above the heaven, will not cause the earth to sink"¹

"And He (Allah) is *al-Qahir* above His slaves."²

ii) Similarly there are prophetic statements that affirm the attribute of Allah's *fawqiyyah*; Abu Dawood and Ahmad reported that the prophet (pbuh) said: "Our Lord is Allah Who is in the heaven ...". Imam Muslim reported in a long tradition that

¹ . Surat Al-Mulk, Chapter, 67, verse16.

² . Surat Al-Ana'am, Chapter (6), verse18.

the prophet (pbuh) during the Farewell Hajj pointed towards the heavens and said three times: "O! Allah be witness".

In another tradition, the Prophet (pbuh) asked a slave girl: "Where is Allah?" She replied: "Above the heavens." He (pbuh) then affirmed she is a believer and recommended to her master to set her free.

However, pointing skyward does not mean this direction limits, contains, or envelops Allah; it is meant only to emphasize that Allah (swt) is Lofty, Elevated, and there is nothing above Him. People by nature, especially at times of distress, turn their faces and raise their hands to heavens when they supplicate Allah, asserting that they are seeking the help of their Creator who is the Most High above all of His creatures.

iii) There are many references that mention the ascension of angels, souls of the dead, goodly words, and righteous actions up to Allah:

"To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words, i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds)."¹

"The angels and the *Ruh* (Jibreel) ascend to Him"²

¹ . Surat Fatir, Chapter (35), verse 10.

² . Surat Al-Ma'arij, Chapter (70), verse 4.

iv) Other references mention the descent of angels, with the Divine Revelation and Decrees of all affairs from Allah:

"He [Allah] arranges [every] affair from the heavens to the earth"¹

"Verily! It is We Who have sent down the *Reminder*"²

v) The perfection of Allah necessitates the attribute of *fawqiyah*. Since Allah is all perfect in all aspects, we can not compare him to His creatures. We can not describe Allah as being below His creatures otherwise we make Him inferior to them. Also we can not describe Allah as being at the right or left of them otherwise we make Him equal to them. The only thing that fits His perfection and majesty is to be (in His essence and attributes) higher than and above all of the creatures.

Allah's attribute of *fawqiyah* disproves the doctrines and dogmas that contradict His absolute perfections and make him equal or even less than His creatures such as:

i) The claim of the extremist Sufis that Allah is in His Essence, is embedded in the universe everywhere and could not be separated from His creation.

¹ . Surat Al-Sajdah, Chapter (32), verse 5.

² . Surat Al-Hijr, Chapter (15), verse 5.

ii) Their claim that Allah embeds or lodges himself in His righteous servants who have reached such a high rank in worshipping Him.

iii) The doctrine of God incarnation in His creatures. For example: the Christians belief that God incarnated in Jesus; and the Hindu belief that God is incarnated into animals such as cows or in lifeless objects.

It is impossible for The True One God to be above all things and at the same time physically embodied in any of His creatures. There is no thing in the universe that could be God incarnate because He is Most High above all of them.

2) **الْعَظِيمُ: The Absolutely Magnificent**

الْعَظِيمُ Al-A'zeem means He is the Majestic and the Magnificent to the absolute perfection of essence and qualities. In short, He possesses the absolutely perfect Greatness; He alone is the absolutely Majestic; His attributes attained the utmost degree of perfection; He is the most Perfect, Great, Mighty, Strong, Sovereign, Holy, Knowledgeable, and Powerful beyond all the limits of human understanding. All the perfection, splendor, magnificence, beauty, knowledge, power, and strength in this world are from the lights of Allah's Majestic Essence and the traces of His Magnificent qualities.

Remarks

1) This greatest verse in Quran was ended by reminding man that Allah is the Most High and Magnificent to reaffirm Allah's Attribute of Perfection which is the subject of the entire verse.

2) Combining these two great attributes of Allah is a warning message to man against transgressions of Allah's limits. So if man acts arrogantly then he should remember the Highness of Allah above him and everything else, for He is the Most Mighty and Majestic. And if he thinks of himself as being great and above other people, then he should remember the Absolute Greatness of Allah.

Ayat-UI- Kursi Contains the Perfect Attributes and Beautiful Names of Allah

In the light of this study, it is obvious why Ayat-UI- Kursi is the greatest verse in the Noble Quran. It provides Muslims with Knowledge, Protection and Guidance from Allah. As we see the theme of the verse is Allah's Perfection in His Essence, Attributes, Actions, and Sayings. The verse stresses Allah's Uniqueness and Supremacy, His Absolute Power, Majesty, Sovereignty, Knowledge, and His full control of all beings in the universe.

The verse is a summary of all Allah's Perfect attributes. Every sentence of the verse is associated with a number of Allah's Most Beautiful Names. It is said that its meanings comprise all of Allah's Most Beautiful Names. Therefore, no wonder that this noble verse is a great source of guidance, protection, and blessings for Muslims. Here is a listing of Allah's Perfect Names associated with Ayat-UI- Kursi:

1)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Allah! There is no God save He

This sentence tells about Allah's True Self-Existence, His Absolute Uniqueness and Perfection. A number of Allah's Perfect names are associated with it, expressing His Oneness and Uniqueness:

الله Allah: The True God;

الإله : The Only God;
 الواحد : Al-Wahid: The One without a partner;
 الأحد : Al-A'hd The One and Only;
 الحق : Al-Haqq: The One who truly exists;
 الرب : Ar-Rabb: The Lord;
 الوتر : Al-Watr The Odd;
 الفرد : The Single, The Unique;
 الصمد : As-Samad The Perfect, The Absolute;

2)

"الْحَيُّ الْقَيُّومُ"

**"The Living, the Eternal, the Self-Subsisting
 and the Supporter of the whole universe."**

This sentence tells about Allah's Perfect Self-Subsisting Existence. The Perfect names of Allah associated with it are:

الْحَيُّ : Al-Hayy: The ever-Living, The Eternal;
 الْقَيُّومُ : Al-Qayyum : The Self-Subsistent, the Self Sustaining, The Self-Existing, The Eternal, The One who remains and does not end;
 الغني The Self-Sufficient (al-Ghani);
 الدائم : The Eternal ;
 الأزلي : Al-Azali : The Enduring, the Everlasting,
 الباقي : Al-Baqi: The One that the state of non-existence is impossible for Him;
 الأول Al-'Awwal: The First; The One whose Existence is without a beginning;

الأخر : Al-'Akhir : The Last; The One whose Existence is without an end;

الظاهر : Az-Zahir : The Apparent, the Exterior, The Manifest;

الباطن : Al-Batin : The Hidden, the Interior, the Latent;

الوارث : Al-Warith: The One whose Existence remains;

3)

"لا تأخذه سنة ولا نوم"

Neither slumber nor sleep overtake Him

This sentence clears Allah from all sorts of weakness, limitations, deficiencies, and imperfections. Several Perfect names of Allah are associated with its meaning:

القدوس : Al-Quddus : The Holy one, The Pure, The One who is pure from any imperfection and from the similarities to His creatures;

السلام : As-Salam : The Peace, The Peace giver, The Flawless, The One who is free from every defect;

الصمد : As-Samad: The all Perfect, The Absolute; The True Master who is relied upon in all matters and reverted to in ones needs.

الرشيد : Ar-Rashid : The Rightly Guided, The Conscious, The Guide

المجيد : Al-Majid: The Glorious, The Exalted, The Noble, The

One who is with perfect Power, High Status, Compassion, Generosity and Kindness.

4)

"لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ"

“Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth”

As it was pointed before, this sentence means that creation, sovereignty, and management of the affairs of the heavens and earth and all beings in them belong to Allah alone. There are many Perfect names of Allah associated with the creation, the sovereignty, and management of all the creatures and states of their affairs.

i) Creation

الخالق: Al-Khaliq : The Creator

البارئ : Al-Bari' : The Maker, The Artificer, The Creator

المصور : Al-Musawwir : The Designer, The Fashioner , The Organizer

البدیع : Al-Badi' : The One who created the creation and formed it without any preceding example, The inventor.

الباعث : Al-Bai'th: The Resurrector, The Raiser from death, The One who resurrects His slaves after death for reward and/or punishment.

المحيي : Al-Muhyee: The Life Giver, The Bestower, The One who took out a living human from semen that does not have a soul. He gives life by giving the souls back to the worn out bodies on the resurrection day and He makes the hearts alive by the light of knowledge.

المميت : Al-Mumeet : The Bringer of Death, The Death Giver, The One who renders the living dead.

المبدئ : Al-Mubdi': The Beginner, the Creator, The Originator, The One who started the human being. That is, He created him.

المعيد : Al-Mu'eed : The One who brings back the creatures after death. The Restorer, The Resurrector.

ii) Sovereignty and Ownership

مالك الملك : Malik Al-Mulk: The Master and Owner, The One who controls the Dominion and gives dominion to whoever He willed, The Ruler of the Kingdom, The King of the Universe.

الملك : Al-Malik : The True King/Sovereign, The Monarch, The One with the complete Dominion, The One Whose Dominion is Absolute and clear from imperfections.

الغني : Al-Ghanee: The Rich, The all Sufficing, Self-Sufficient

المهيمن : Al-Muhaymin : The vigilant, The Controller

القادر : Al-Qadir: The One attributed with Power, The One attributed with Power, The Able, The Capable, the Omnipotent.

المقتدر : Al-Muqtadir: The One with the perfect Power that nothing is withheld from Him, The all Powerful.

iii) Management

الهادي : Al-Hadi: The Guide

الوهاب : Al-Wahhab : The Donor, The Bestower,

الرزاق: Al-Razzaq : The Provider, the Sustainer

الفتاح : Al-Fattah : The Opener, the Revealer

القابض : Al-Qabid : The Withholder, The Contractor, The Restrainer, the Recipient, The Withholder.

الباسط: Al-Basit : The Expander, The Extender, The One who expands

المحصي : Al-Muhsi : The Counter, The One who the count of things are known to him.

المهيمن : Al-Muhaymin : The vigilant, The Controller

الولي : Al-Walee: The Supporter, the Friend, The Defender, The Master.

الوكيل : Al-Wakil : The Guardian, the Trustee

الحفيظ : Al-Hafiz : The Guardian, the preserver.

المقيت : Al-Muqit : The maintainer, The Nourisher

الواجد : Al-Wajid : The all percieving, the Opulent, The Finder.

الراقيب : Ar-Raqib : The Guardian, The Watchful, The One that nothing is absent from Him. Hence it's meaning is related to the attribute of Knowledge.

المجيب : Al-Mujib : The Responder. The respondent, one who answers.

الوصى : Al-Wasi' : The Englobber. The Enricher, the Omnipresent, the Knowledgeable.

الحكيم : Al-Hakim : The most Wise, the Judicious, The One who is correct in His doings.

الحسيب : Al-Hasib : The Noble, The Reckoner, The One who gives the satisfaction

الحكم : Al-Hakam : The Arbitrator, the Judge

المقدم و المؤخر : Al-Muqaddim and Al-Mu'akhkhir: The One who puts things in their right places. He makes ahead what He wills and delays what He wills.

الوالي : Al-Wali: The One who owns things and manages them.

المنتقم : Al-Muntaqim: The One who victoriously prevails over His enemies and punishes them for their sins. It may mean the One who destroys them.

- المقسط : Al-Muqsit: The One who is Just in His Judgment, The Just, the Equitable
- الجامع: Aj-Jami': The Collector, the comprehensive, Gatherer, The One who gathers the creatures on a day that there is no doubt about, that is the Day of Judgment.
- المغني : Al-Mughni: : The Enricher, Sufficer, The Bestower, The One who satisfies the necessities of the creatures.
- المانع : Al-Mani': The Withholder, The Preventer, The Prohibiter, The Defender.
- النافع : An-Nafi' : The Beneficialm Benefactor
- الضار : Ad-Darr : The Distresser , The afflictor, the bringer of Adversity.
- الخافض : Al-Khafid : The Abaser, the Humbler
- الرافع : Ar-Rafi' : The Raiser, the Exhalter
- المعز : Al-Mu'iz : The Honorer, the Exhalter, The Empowerer
- الهذل : Al-Mudhill: The Dishonorer, The Humiliator, The Abaser, the Degradier, the Subduer
- العدل : Al-'Adl : The Just, The Equitable.
- المعطي : Al-Mu'tiy : The Provider
- القادر : Al-Qadir: The One attributed with Power, The One attributed with Power, The Able, The Capable, the Omnipotent.
- المقتدر : Al-Muqtadir: The One with the perfect Power that nothing is withheld from Him, The all Powerful.

5)

"مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ"

"Who is he that intercedes with Him except by His Permission."

It is understood from this statement that Allah (swt) is all Powerful and Capable, and none of His creatures has the power to dare to intercede on behalf of others without His permission.

Allah's permission for the intercession is an aspect of His boundless mercy and kindness towards His creatures. Perfect names of Allah associated with these meanings include:

الرحمن : The Compassionate (al-Rahman)

الرحيم : The Merciful (al-Rahim)

المجيب : Al-Mujib: The One who answers the one in need if he asks Him and rescues the yearner if he calls upon Him.

الغفار : The Great Forgiver (al-Ghaffar)

الغفور : Al-Ghafoor : The Forgiving, the Pardoner, The One who forgives a lot.

الشكور : Ash-Shakur : The Grateful, The Thankful, The One who gives a lot of reward for a little obedience.

الودود : Al-Wadud : The Affectionate, The Loving, The One who loves His believing slaves and His believing slaves love Him.

البر : Al-Barr : The Benefactor, The Beneficent, the Pious, The

One who is kind to His creatures.

التواب : At-Tawwab : The Acceptor of Repentance, The Forgiver, the Relenting, The One who grants repentance to whoever He wills.

العفو : Al-'Afuww : The Forgiver, The Effacer, The Pardoner, The One with wide forgiveness

الرؤوف : Ar-Ra'uf : The merciful, the Ever Indulgent, The Clement, The One with extreme kindness.

الحليم : Al-Halim: The One who delays the punishment for those who deserve it and then He might forgive them.

اللطيف : Al-Latif: The One who is kind to His slaves and endows upon them.

النافع : An-Nafi' : The One who benefits whom who He wills.

6)

" يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ "

**He Knows that which is in front of them
and that which is behind them (Knowledge)**

This sentence tells about Allah's all Perfect encompassing Knowledge. The following perfect names of Allah are associated with it:

العليم : Al- A'lim : The all Knowing, The Omniscient

عالم الغيب والشهادة : A'lim Al-Ghaib Wa Shahadah: The knower of the Seen and the Unseen

السميع: As-Sami' : The Hearer, The All hearing,
 البصير : Al-Basir : The Seer, The All-Seeing, The discerning.
 الخبير : Al-Khabir: The Aware, The Sagacious, The One who
 knows the truth and fine details of all things.
 الشهيد : Ash-Shahid: The Witness, The One who nothing is absent
 from Him.
 النور : Al-Nur: The One who guides.

7)

" وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ "

**They encompass nothing of His knowledge
 save what He wills.**

None of Allah's creatures can acquire any thing of His Knowledge except that which He wills. Allah alone is the bestower of Knowledge; He (swt) is the Guide, the Light of the heavens and earth, The Counter, The all Watchful. There is nothing that can escape His Knowledge.

The meaning of this statement is linked to the following perfect names:

الهادى : Al-Hadi: The Guide, The One whom with His Guidance His believers were guided, and with His Guidance the living: beings have been guided to what is beneficial for them and protected from what is harmful to them.

الرشيد : Al-Rashid: The One who guides.

المحصي : Al-Muhsi : The Counter, The One who the count of all things are known to him.

الحسيب : Al-Hasib : The Noble, The Reckoner, The One who gives the satisfaction

الشهيد : Ash-Shahid: The Witness, The One who nothing is absent from Him.

النور : Al-Nur: The One who guides.

الوهاب : Al-Wahhab : The Donor, The Bestower,

الفتاح : Al-Fattah : The Opener, the Revealer

الباسط: Al-Basit : The Expander, The Extender, The One who expands

count of things are known to him.

الرقيب : Ar-Raqib : The Guardian, The Watchful, The One that nothing is absent from Him. Hence it's meaning is related to the attribute of Knowledge.

المانع : Al-Mani': The Withholder, The Preventer, The Prohibiter, The Defender.

النافع : An-Nafi' : The Beneficent

8) وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

“His ‘Kursi’ (Chair) includes the heavens and the earth”

This sentence describes the Supremacy and Incomparability of Allah's all Encompassing Dominion over the heavens and earth. Here are some of the Perfect names associated with it:

الواسع : Al-Wasi': All-Embracing,

المحيط : Al-Muheet : The all Encompassing

الكبير : Al-Kabir: The Great, The Big, The One who is greater than everything in status.

المهيمن : Al-Muhaymin : The vigilant, The Controller, The Overall Protector

القادر : Al-Qadir: The One attributed with Power, The One attributed with Power, The Able, The Capable, the Omnipotent.

المقتدر : Al-Muqtadir: The One with the perfect Power that nothing is withheld from Him, The all Powerful.

الجبار : Al-Jabbar: The all Compelling, The One that nothing happens in His Dominion except that which He willed.

المتكبر : Al-Mutakabbir: The Proud, The Imperious, The One who is clear from the attributes of the creatures and from resembling them.

العزیز : Al-A'ziz: The Defeater who is not defeated, The Almighty, The Powerful.

المتعالی : Al-Muta'ali: The Exalted, The Most High, The One above Reproach.

القوي : Al-Qawee : The Powerful, the Almighty, The Strong

المتين : Al-Matin : The Strong, the Firm

القهار : Al-Qahhar : The Almighty, the Dominant, The Subduer, The One who has the perfect Power and is not unable over anything.

9)

وَلَا يَؤُودُهُ حِفْظُهُمَا

“He is never weary of preserving them”

This sentence implies Allah’s Absolute Perfection and His full Power and Control over the universe. Here are the names that express this meaning:

الْقَيُّومُ : Al-Qayyum : The Self-Subsistent, the Self Sustaining, The Self-Existing, The Eternal, The One with the complete Power.

الحَفِيزُ : Al-Hafiz : The Guardian, The Preserver, The One who protects whatever and whoever He willed to protect.

القُدُّوسُ : Al-Quddus : The Holy one, The Pure, The One who is pure from any imperfection and from the similarities to His creatures;

السَّلَامُ : As-Salam : The Peace, The Peace giver, The One who is free from every defect; The Source of Peace (al-Salam).

الصَّمَدُ : As-Samad: The all Perfect, The Absolute; The True Master

القَوِيُّ : Al-Qawiyy: The powerful, the Almighty, The Strong, The One with the complete Power.

الْمَتِينُ : Al-Matin: The Strong, The Firm, The One with extreme Power which is un-interrupted and He does not get tired.

المُقِيتُ : Al-Muqit : The maintainer, The Nourisher , The One who has the Power.

الصبور : As-Sabur: The most Patient, the Enduring,
The One who does not quickly punish the sinners.

الغنى : Al-Ghaniyy: The One who does not need the creation.

القادر : Al-Qadir: The One attributed with Power, The One
attributed with Power, The Able, The Capable, the Omnipotent.

المقتدر : Al-Muqtadir: The One with the perfect Power that
nothing is withheld from Him, The all Powerful.

10)

وَهُوَ الْعَلِيُّ الْعَظِيمُ

“And He is the Most High, the Most Magnificent”

This sentence tells about Allah’s Absolute Majesty in essence and attributes. The following perfect names express the same meaning:

العظيم : Al-'Azim : The Magnificent, The Great One, The Mighty,
The One deserving the attributes of Exaltment, Glory and Purity
from all imperfection.

العلي : Al-'Ali : The Most High, The Sublime, The Exalted, The
One who is clear from the attributes of the creatures.

ذو الجلال والإكرام : Zul-l-Jalal wal-Ikram : Lord of Majesty and
Generosity, The One who deserves to be Exalted and not
denied.

الجليل : Aj-Jalil: The Majestic. The Honorable, the Exalted, The One who is attributed with greatness of Power and Glory of status.

الكريم : Al-Karim: The Most Generous, The Bountiful, The One who is clear from abjectness.

الحميد : Al-Hamid: The Praiseworthy , The Commendable, The Admirable.

المجيد : Al-Majid: The Noble, The Glorious, The Exalted, The Illustrious, The One who is with perfect Power, High Status, Compassion, Generosity and Kindness.

البديع : Al-Badi' : The Wonderful, The Maker, Incomparable, The Originator.

To sum up Ayatul Kursi is the greatest verse in the Quran; there is no thing like it revealed in the Torah, nor the Gospel, nor the psalms; it was not given to a prophet or a nation before; it is equivalent to one quarter of the Quran; it contains God's Greatest Name; it was Revealed from underneath the Throne; its Recitation leads to Paradise, drives out the Devil, provides protection against devils, protects our homes, blesses food and provisions, and helps to remove hardships.

As we see the theme of the verse of Al-Kursi is the Perfection, Supremacy, Majesty, Uniqueness, Highness, Power, and Greatness of Allah. It should inspire Muslims toward greater

understanding of the Lofty Attributes and Perfect Names of Allah (swt).

The Muslim should be keen to recite, memorize, and understand the meanings of this great verse so that he can attain the greatest benefits of it.

This great verse services also as an open invitation to those wandering souls in all passages of life, from all races, from all countries, to recognize the Divine Attributes of their Creator so that they would turn to Him for guidance and support.

Significance of Strong Islamic beliefs

Ayat-UI-Kursi drives its greatness and importance from the strong Islamic beliefs (A'qeedah) it establishes in the hearts of Muslims. If A'qeedah is deeply rooted in one's heart it will direct him toward high virtues, goodness, and nobleness. That is why, the Prophet (pbuh) spent 13 years establishing firm A'qeedah in his companions.

Arabs Before Islam

To realize how marvelous the impact of this A'qeedah upon Arabs was, let us have a look at the pre-Islamic Arabia. Arabs before Islam lived in scattered communities here and there in Arabia. Although, they possessed high virtues, and qualities they played no significant role in the world at that time.

They were well known of sharp memory, unbeatable in eloquence and skills in use of the language. They were free

people who valued freedom and honor more than their lives. They were famous of being bold, generous, truthful, firm in determination, loyal and trustworthy.

However, corruption, and disorder dominated their life. They deviated from the religion of their father Abraham, monotheism. Although they believed in one God, their creator, they worshipped different idols beside Him. Polytheism was so deeply rooted in their life that people were competing in collecting idols and building temples for them.

The Impact of Islam

Tribal prejudice was strong, and people were involved in long inter-tribal wars for trivial reasons. Their Social life was degraded; drinking, gambling, usury, adultery, and fornication were very common. Women had no rights. They were looked upon as mere sex objects. Daughters used to be buried alive.

Strong Belief in Allah

Islam changed them completely. They deeply believed in the Almighty Allah, the true one God, the absolute perfect Power in the universe, the Living, the Eternal, the Self-Subsisting, the Supporter of all the creatures, the Master of the universe, nothing could happen but by His permission, the Most High, the Supreme, the Lord of all the worlds, the heavens and earth belong to Him alone, none shares with Him His Authority, His Kingdom, His Sovereignty and His Rule, the all Hearer, the all Knower, nothing is hidden from Him, He is well Aware of everything, big or small, visible or invisible, closed or disclosed,

all the finest secrets, the thoughts that cross our minds and our intentions, the past, the present, the future, and there is nothing whatever is similar to Him.

Islam was their source of dignity and power

This strong faith in Allah reformed not only their lives but also the entire humanity. It was the source of their strength, pride, and dignity. They yielded to no body but Allah. They feared no body but Allah. They turned to no body for support but Allah.

They put their trust in no body but Allah. Pleasing Allah was their ultimate goal. They were determined to face and fight against all forces of evil on the earth with full confidence in the ultimate success and victory from Allah.

When Moslems conquered Persia, the leader of Persian army, Rostom asked Ruba'a Inb A'amer¹, "Who brought you out of your land? We know that it is only hunger and need that brought you out of your land; go back to your home and we will send you food, cloths, and money." Ruba'a said, proudly : "Allah has sent us to bring whom He wants from the worship of people to the worship of Allah alone, from the narrowness of this world to the widness of the Next-World, from the oppression of religions to the justice of Islam".

Omar (may Allah be pleased with him) traveled from Madina to Jerusalem to take the keys of the city as the high priests of the city desired². Omar was dressed in an old shirt with 14 patches¹.

¹. The messenger of Moslems to the leader of Persian army.

². They refused to give the keys to Abu-Obaydah Ibn Al-Jarrah. They said: "We do not

Abu-Obaydah Ibn Al-Jarrah² advised him to dress up in formal clothes so people show respect for him, Omar said: "We were the most humiliated people and Allah raised us with Islam, if we seek dignity in other sources we will definitely fail". When the high priests of Jerusalem saw Omar, they handed him the keys and said: "You are the right person. We find descriptions in our Books, a humble person dressed in an old shirt with 14 patches."

We, Moslems should take lessons from the example of the companions of the Prophet (pbuh) and make Islam the only source of our dignity and power, and turn to no body for help but Allah as they did.

Indeed, the only way for Moslems to restore their position in the world is by correcting their beliefs in Allah and holding fast to His way.

They will verily be the source of guidance and mercy for the world as former Moslems were, and will be able to face and fight against all forces of evil on the earth with full confidence in the ultimate success and victory from Allah.

Fruit of Strong A'qeedah

Strong A'qeedah is just like a good tree that never stops producing fruit day and night, summer or winter. When we taste

find descriptions in our Books". They requested the caliph himself to come to Jerusalem.

¹ . Although Omar was the caliph, he could not afford to buy for himself a new shirt.

² . The leader of Moslem army in Palestine

the sweetness of faith and make it dominate our lives it will certainly help us:

1- purify our hearts from all diseases: arrogance, selfishness, wickedness, oppression, hatred, envy, viciousness, indecency,...etc.

2- resist the temptation for immoral practices and get rid of the effect of the degraded environment around us.

3- develop our full capacity for improving our selves and striving for good deeds as hard as we can.

4- strengthen the ties amongst Moslems and attune their hearts and keep them united.

5- progress in all fields of life because believers are encouraged to exploit all the resources Allah created in earth in order to enrich the growth of human civilization.

To it sum up, the strong and correct A'qeedah in Allah qualifies us for constant help, support, and guidance from Allah (swt) as a fulfillment of His promise in Quran to lead a life of contentment and purity:

“Allah is the supporter of the believers; He brings them from the darkness to the light”¹

¹. Surat Al-Baqara, Chapter (2), verse (256)

“Whosoever a male or a female does right, and is a believer, verily, We verily shall grant him/her a life of contentment and purity, and We shall reward them according to the best of their deeds.”¹

At the end, I pray to Almighty Allah to bless this humble effort and accept it from me for His sake. May Allah forgive me my shortcomings and mistakes. Let the last of our prayers be *“All praises are due to Allah, The Lord of all the worlds”*.

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¹. Surat Al-Nahl, Chapter 16, Verse, 97

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Respected Dear Readers

Please pray for forgiveness and mercy of Allah, Subhanahu Wata'la, for the author, her parents, her family, all Muslims, particularly the misfortunate and the less privileged around the world.

I constantly pray to Allah, Subhanahu Wata'la, to bring Muslims from darkness to light, to cover our faults and mistakes in this life, and forgive us for them in the Next life, to seal our work with the best good deeds, and let the best of our days be the day when we shall meet with Him, and make the best part of our lives the end of it.

I also pray to Allah, Subhanahu Wata'la, from all my heart to accept this work and make it sincerely for His sake.

“Say : Truly, my prayers, my services of sacrifice, my life, and my death are all for Allah, the Lord of all the worlds. There is no partners with him. This am I commanded, and I am the first of Moslems (of those who submit to His will)” (Quran 6- 162, 163)

And let the last of our prayers be All praises are due to Allah the Lord of all the worlds"

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