
ALLAH (GOD)

Abdullah Amir

Contents

(1:1) Most Gracious, Most Merciful	2
(2:115) To Allah belong the East and the West	7
110:3 He is Oft-Returning (in Grace and Mercy)	8
11:118 If thy Lord had so willed, He could have made mankind one people	9
13:41 The Will of Allah ultimately prevails	10
13:18 For those who respond to their Lord, are (all) good things	13
13:6	15
16:71 How can one associate in Allah's Divinity?	16
17:57 Those whom they call upon do desire (for themselves) means of access to their Lord	17
17:60 The wisdom behind respite given	18
19:40 It is We Who will inherit the earth	20
1:2:(Praise be to Allah, the Cherisher and Sustainer of the worlds)	21
1:4Master of the Day of Judgment.	28
20:114 Knowledge is Incomplete	30
3120:52 My Lord never errs, nor forgets	31
21:17	32
21:22	32
21:26	34
24:35 The Parable of His Light	36

25:77	46
27:91	48
29:19	49
2:210 But to Allah do all questions go back (for decision)	50
2:212 His Bounties	51
2:214 The Trials of the Muslim Ummah (Community)	52
2:265 The likeness of those who spend their substance, seeking to please Allah	53
30:26 To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him	56
30:28 A similitude to remember	57
37:1 Why has the statement been sworn by the angels?	58
38:33 The beauty created by Him	60
39:3 Is it not to Allah that sincere devotion is due?	61
3:135 And who can forgive sins except Allah?	62
41:45 Allah is never unjust to the nations	63
46:24 The Penalty of God	64
4:1 who created you from a single person, created, of like nature, his mate	65
4:116-121 Allah forgiveth not (The sin of) joining other gods with Him; but He for- giveth whom He pleaseth other sins than this	68

4:79	72
5:87 To Make Lawful and to Prohibit Is the Right of Allah Alone	73
5:94 Who created death and life that He might try you as to which of you is better in deed	77
68:18 The Plan of Allah	79
6:1 He made the darkness and the light	80
6:23 The confession of the polytheists on Resurrection Day	84
7:190 Ascribing Partners to God, a terrible sin	86
89:22 And thy Lord cometh, and His angels, rank upon rank	87
8:45 O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often)	88
9:24 and Allah guides not the rebellious Allah is One and Justice Prevails due to Him	89
Allah will forgive every sin upon Repentance	95
An in-depth commentary of the “ Prostration” of inanimate and animate creation to Allah (God)	101
And He Restrains the Sky	105
Quran 2:117: Originator of the heavens and the earth.	106
Communicating with God: An	

Impossibility!	111
Everything (that exists) will perish except His own Face	113
God's Covenant with the Children of Adam	120
Hidden Treasure: Allah's Relationship with His Creation	122
I will show you My Signs	123
Quran 7:143:And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself]	129
The Breath of the Compassionate	134
The Colouring of Allah	136
The Cosmological Argument: Rational proof of Allah (God)	139
The Evolver (Rabb) of all the Worlds	141
The Meaning of Hidayah (Guidance) in the Quran	143
The Power of Allah (God)	150
The Signs of the Creator	152
To Allah belong the forces of the Heavens and the Earth	155
To Him is due the primal origin of the heavens and the earth	156

(1:1) Most Gracious, Most Merciful

1:1

(In the name of Allah, Most Gracious,
Most Merciful.)

The opening formula of the Qur'an, commonly known as the *basmalah*, affirms that every action should begin in the name of Allah, the Most Compassionate and the Most Merciful. This principle is closely connected to the purpose of human existence. The Qur'an declares that Allah created jinn and human beings so that they may worship and serve Him (Qur'an 51:56). Accordingly, a believer's actions should be performed with the sincere intention of seeking Allah's pleasure.

The Prophet Muhammad (peace be upon him) emphasized the importance of intention in a well-known narration reported by 'Umar ibn al-Khaṭṭāb. The Prophet stated that the value of actions depends upon the intentions behind them and that every person will receive a result corresponding to what he or she intended. He explained that an individual who migrates for the sake of Allah and His Messenger will have that migration accepted as an act devoted to Allah and His Messenger. In contrast, a person who migrates for worldly gain or for the purpose of marrying someone will receive only the worldly objective that motivated the migration (Al-Bukhari, n.d.; Muslim, n.d., as cited in Noomani, n.d.). This narration demonstrates that sincere intention is essential for transforming ordinary actions into acts of worship.

The Meaning and Origin of the Name “Allah”

In Arabic, *Allah* is the proper name of the one supreme and unique God. The term is commonly understood to mean “the One and Only God,” although its linguistic background provides additional insight into its meaning. Some linguistic scholars have connected the name to the ancient Arabic word *ilāh*, meaning a deity or an

object of worship. Related Arabic terms convey the ideas of experiencing profound awe, feeling fear, and seeking protection or refuge.

These meanings correspond with the Qur’anic instruction to seek refuge in Allah from evil, temptation, and anything that causes fear or spiritual danger (Qur’an 7:200; 16:98). In this context, fear of Allah should not be understood merely as terror. Rather, it represents reverence, humility, complete dependence, and overwhelming awe before the greatness of God.

The Arabic term *ilāh* is also linguistically related to Semitic terms for God found in Hebrew, including *Eloah*, *El*, and the plural form *Elohim*. The shared linguistic features of these words reflect the historical relationship between Arabic and Hebrew as Semitic languages. When the Arabic definite article *al*, meaning “the,” is added to *ilāh*, the resulting expression is *al-ilāh*, meaning “the God.” Through linguistic contraction, this expression became *Allah*. The similarity between the Arabic and Hebrew names for God is consistent with the shared religious heritage associated with Abraham and his sons Ishmael and Isaac.

The Most Compassionate and the Most Merciful

The expressions “the Most Compassionate” (*al-Raḥmān*) and “the Most Merciful” (*al-Raḥīm*) are Divine Names appearing in the *basmalah*. The *basmalah* occurs at the beginning of every chapter of the Qur’an except Sūrah 9, *al-Tawbah*. Both Divine Names are derived from the Arabic word *raḥmah*, which signifies mercy, compassion, and loving care (Nasr et al., 2015).

Although both Names express Divine Mercy, they communicate different dimensions of that mercy. *Al-Raḥmān* conveys a more comprehensive, universal, and all-encompassing form of compassion. It refers to the mercy through which Allah grants existence to creation. Because this Name describes an exclusively

Divine quality, it cannot properly be applied to created beings in either a literal or metaphorical sense.

By comparison, *al-Raḥīm* refers to the particular and sustaining mercy through which Allah nourishes, supports, and cares for each created being. Because this form of mercy may be reflected in creation, the adjective *raḥīm* can sometimes be applied figuratively to human beings. For example, the Qur'an describes the Prophet Muhammad as compassionate and merciful toward the believers (Qur'an 9:128).

The universal nature of *al-Raḥmān* places this Name in a particularly close relationship with the supreme Divine Name, Allah. The Qur'an instructs the Prophet to proclaim that people may call upon Allah or call upon the Most Compassionate because all of the Most Beautiful Names belong to Him (Qur'an 17:110). Islamic scholars have illustrated the distinction between the two Names by comparing *al-Raḥmān* to sunlight that illuminates the entire sky, while *al-Raḥīm* resembles an individual ray of sunlight that reaches and benefits a particular creature (Nasr et al., 2015).

Within Islamic metaphysics and cosmology, creation is sometimes described as having been brought into existence through the "Breath of the Compassionate" (*Nafas al-Raḥmān*). According to this interpretation, Allah's compassion was directed toward the immutable realities or archetypes existing within Divine Knowledge, thereby bringing the created world into existence. From this perspective, the existence of the universe is itself an expression of Divine Compassion.

Together, *al-Raḥmān* and *al-Raḥīm* represent universal and particular dimensions of Allah's mercy. The mercy associated with *al-Raḥmān* is universal because every created being receives it through the gift of existence. The mercy associated with *al-Raḥīm* is particular because it sustains creatures according to their individual conditions and is especially manifested toward the believers. The Qur'an therefore describes Allah as Merciful toward

the believers (Qur'an 33:43), while also affirming that His mercy encompasses all things (Qur'an 7:156).

The Divine Names associated with beauty and gentleness—including the Kind (*al-Laṭīf*), the Clement (*al-Ḥalīm*), and the Beautiful (*al-Jamīl*)—are readily understood as manifestations of Divine Mercy. Mercy is also present within Names associated with power and rigor, such as the Powerful (*al-Qādir*), the Avenger (*al-Muntaqim*), and the Abaser (*al-Mudhill*). In these Names, however, Divine Mercy may be less immediately visible because it is expressed through Allah's majesty, justice, wisdom, and determining power.

The placement of the statement “the Most Compassionate, the Most Merciful” within the opening chapter of the Qur'an is also significant. It appears between the description of Allah as the Lord of all worlds and the declaration that He is the Master of the Day of Judgment. This arrangement indicates that Divine Mercy encompasses every dimension of existence, including the visible and invisible worlds, the entirety of time, and humanity's final return to Allah. Thus, the verse communicates that Allah's mercy surrounds, sustains, and penetrates all created reality (Nasr et al., 2015).

References:

Noomani, Manzur (2012). Meaning and Message of the Traditions). Maariful Hadith 4 Volumes : Shaykh Muhammad Manzoor Nomani (R.A) : Free Download, Borrow, and Streaming : Internet Archive

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 827). Unknown. Kindle Edition.

Nasr, Hossein (2015). Study Quran.
<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

(2:115) To Allah belong the East and the West

To Allah belong the East and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing. Tafhim ul Quran write explains:

God is neither eastern nor western. East and west, north and south, and indeed all places and directions are His, though He is not confined to any particular place or direction. Hence, if any place or direction is fixed for worship this does not mean that God dwells there. Likewise, changes in the direction of Prayer is not a proper subject for controversy and dispute.

That is, God is neither limited, mean, narrow-minded, nor poor in resources. All such notions about God, which arise from considering Him as essentially similar to human beings, are erroneous. God's realm is boundless and so is His vision and the range of His benevolence and mercy. Moreover, God's knowledge is all-embracing. He knows who remembers Him, as well as where, when and why he does that.

References:

Moududi, Abu Ala. Tafhim ul Quran. (Surah 2 verse 115)

110:3 He is Oft-Returning (in Grace and Mercy)

Celebrate the praises of thy Lord, and pray for His Forgiveness:
For He is Oft-Returning (in Grace and Mercy).

Every man should humble himself before Allah, confess his human frailties, and seek Allah's grace— attributing any success that he gets in his work, not to his own merits, but to the goodness and mercy of Allah. But the Prophet of Allah had also another duty and privilege— to pray for grace and forgiveness for his people in case of them had exulted in their victory or done anything that they should not have done.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 110 verse 3) [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

.

11:118 If thy Lord had so willed, He could have made mankind one people

If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

The Qur'an states that if Allah had willed, He could have made all humanity a single, unified community. However, human beings continue to differ and dispute among themselves (Qur'an 11:118). According to Maududi, this verse responds to a question concerning divine destiny and the destruction of morally corrupt societies.

One might ask why a community should be punished for failing to produce a sufficient number of righteous individuals. It may also be questioned why Allah does not simply cause such righteous people to emerge within every society. Maududi explains that Allah did not create human beings to follow one predetermined way of life without the ability to choose. Unlike plants and animals, which operate according to their fixed natural characteristics, human beings have been granted moral freedom and personal responsibility.

Had Allah compelled all people to follow the same path, there would have been no need to send prophets or reveal Divine scriptures. All human beings would have been believers by nature, and disbelief, disobedience, and moral wrongdoing would not have existed. Instead, Allah has granted humanity the freedom to choose between belief and disbelief, obedience and disobedience, and righteousness and corruption. The paths leading to Paradise and Hell are therefore open, and individuals and communities determine their ultimate outcome through their choices, actions, and efforts (Maududi).

This system of moral accountability requires genuine freedom of choice. Allah does not force a society to follow the right path when its members deliberately choose wrongdoing and organize their collective life around injustice and sin. Divine wisdom allows such a community to pursue the course it has chosen and to experience the natural and moral consequences of its decisions.

Similarly, when a society creates conditions that encourage wickedness, oppression, and corruption, Allah does not automatically produce righteous people within it who will reform the entire community. Each society has the freedom to develop moral or immoral individuals according to the values, institutions, and practices it promotes. When a community collectively chooses an improper path and leaves little opportunity for virtuous people to emerge, develop, and work for reform, Allah does not compel that community to become righteous.

Conversely, Allah extends His mercy to societies that produce a meaningful number of individuals who respond positively to the call of goodness and righteousness. A community that allows reformers to participate in its collective affairs creates opportunities for moral improvement, purification, and social renewal. Thus, the verse emphasizes that differences among human beings result from the freedom Allah has granted them and that societies remain accountable for the moral direction they willingly choose (Maududi).

References:

Maududi, Abul Ala (2010). Tafhim ul Quran.

13:41 The Will of Allah ultimately prevails

See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands, there is none to put back His Command: and He is swift in calling to account.

The Qur'an asks whether those who reject the truth have not observed how Allah gradually reduces the land from its outer regions. It further declares that when Allah issues a judgment, no one can reverse it, and that He is swift in calling people to account (Qur'an 13:41). The verse emphasizes that worldly power is temporary and that Allah's will ultimately prevails over all human authority.

The Arabic expression *min aṭrāfihā* may be translated as "from its sides," "from its borders," or "from its outermost regions." The word *aṭrāf* can refer literally to the geographical borders of a territory. However, it may also carry a figurative meaning, referring to a society's most distinguished people, such as its leaders, scholars, and intellectuals. It may therefore indicate the gradual loss of a land's most valuable inhabitants, resources, or achievements (Asad).

Many classical commentators understood the verse primarily in relation to the historical conflict between the early Muslim community in Madinah and the pagan leaders of Makkah. According to this interpretation, the diminishing of the land from its borders refers to the gradual weakening of Makkan authority and the progressive expansion of Muslim influence throughout Arabia. The verse may consequently be understood as anticipating the eventual defeat of those who opposed the Prophet Muhammad and the spread of Islam across the Arabian Peninsula.

Other commentators, however, interpreted the verse in a broader and more universal manner. Without rejecting its relevance to the early history of Islam, they understood the gradual reduction of the

land as a description of the constant changes that affect individuals, societies, and civilizations. These changes include destruction following prosperity, death following life, humiliation following honour, weakness following power, and decline following perfection.

Al-Razi explains that the changing conditions of worldly life should warn those who reject the truth against assuming that their power and prosperity will continue permanently. Those who are presently influential may eventually become humiliated, while those who rule others may later become subject to the authority of others (Al-Razi, as cited in Asad). Political strength, social status, and material prosperity cannot protect a society when Allah's judgment takes effect.

In its widest meaning, the verse may refer not only to military defeat, territorial loss, or social catastrophe but also to moral and intellectual decline. A society may gradually be deprived of its finest qualities when it abandons justice, truth, wisdom, and ethical responsibility. The loss of moral values may ultimately result in the weakening of its institutions, the deterioration of social order, and the disappearance of its worldly influence.

The verse therefore presents the decline of unjust societies as a gradual process that may take political, geographical, intellectual, social, or moral forms. Those who persistently deny the truth should not interpret temporary power as evidence of permanent security. Allah's command cannot be overturned, and every individual and community will ultimately be held accountable for its conduct (Asad).

References:

Asad, Muhammad (1980). *The Message of the Quran*.

13:18 For those who respond to their Lord, are (all) good things

For those who respond to their Lord, are (all) good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery!

Abu Huraira reported from Allah's Messenger (ﷺ) that his Lord, the Exalted and Glorious, thus said:

A servant committed a sin and he said: O Allah, forgive me my sins, and Allah (the Exalted and Glorious) said: My servant committed a sin and then he came to realise that he has a Lord

Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allah, the Exalted and High, said: My servant committed a sin and then came to realise that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allah (the Exalted and High) said: My servant has committed a sin and then came to realise that he has a Lord Who forgives the sins or takes (him) to account for sin. O servant, do what you like. I have granted you forgiveness. 'Abd al-A'la said: I do not know whether he said thrice or four times to do" what you desire".

Anas bin Malik narrated that the Messenger of Allah (ﷺ) said:

"Allah, Blessed is He and Most High, said: 'O son of Adam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Adam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. So son of Adam! If you came to me with sins nearly as great as the earth, and then you met Me not

associating anything with Me, I would come to you with forgiveness nearly as great as it.””

References:

Grade: Hasan (Darussalam) Reference

: Jami‘ at-Tirmidhi 3540

In-book reference : Book 48, Hadith 171 English translation : Vol. 6, Book 45, Hadith 3540 Reference : Sahih Muslim

2758a

In-book reference : Book 50, Hadith 33

USC-MSA web (English) reference : Book 37, Hadith 6642 (deprecated numbering scheme)

13:6

They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is (also) strict in punishment.

They're asking you to hurry on something awful in preference to something good. Yet, there have been many humiliating punishments (that struck previous peoples) before them. However, your Lord is full of forgiveness towards people, even in their corruption, just as He's also harsh in punishment.

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 334). Unknown. Kindle Edition.

16:71 How can one associate in Allah's Divinity?

Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?

Even in the little differences in gifts, which men enjoy from Allah, men with superior gifts are not going to abandon them so as to be equal with men of inferior gifts, whom, perhaps, they hold in subjection. They will never deny their own superiority.

How then (as the argument is pursued in the two following verses), can they ignore the immense difference between the Creator and created things, and make the latter, in their thoughts, partners with Allah?

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 16 verse 71). [1]Mi- crosoft Word – 016 Nahl.doc (quran4u.com)

**17:57 Those whom they call upon do desire (for themselves)
means of access to their Lord**

Those whom they call upon do desire (for themselves) means of access to their Lord, – even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

Many commentators say this verse is referencing not only the pagan idols, but the personages of Jesus, Mary, Ezra and other famous, saintly people whom later followers took to be gods or god-like in their own right. This verse is pointing out that even all of the people who have been elevated to the status of gods or who are deemed god-like are, themselves, merely striving to get close to God.

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

17:60 The wisdom behind respite given

Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

The reference may be to 72:28, probably an earlier Makkan revelation. But the argument is independent of time. This verse falls naturally into three divisions. Warnings and Portents and Signs are sent or not sent according to Allah's All-Wise Plan of Mercy and Justice, this is in no wise inconsistent with the apparent freedom given to the wicked: because: in any case Allah is all round all His creatures, and His delay as a Sign of Mercy in no way diminishes His power; the Visions of Truth vouchsafed to Prophets of Allah are themselves Signs by which they can warn the ungodly; and sometimes it is more merciful to give them time by not immediately bringing the matter to judgment. (R).

Narrated Ibn 'Abbas:

Regarding: 'And We granted the vision (Ascension to the Heaven "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind.' (17.60) It was an actual eyewitness which was shown to Allah's Messenger (ﷺ) during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqum (a bitter pungent tree which grows at the bottom of Hell).

References:

Reference : [1] Sahih al-Bukhari 4716

In-book reference : Book 65, Hadith 238 USC-MSA web (English)
reference : Vol. 6,

Book 60, Hadith 240 (deprecated numbering scheme)

Yusuf Ali, Abdullah. Translation and Commentary of the Quran.
(surah 17 verse 60)[2]Microsoft Word – 017 Bani Israel.doc
(quran4u.com)

19:40 It is We Who will inherit the earth

It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

Material property passes from one to another: when one dies, another inherits it. Allah gives life and death, and all that survives after physical death goes back to Allah, the original source of all things

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 19 verse 40). [1]Mi- crosoft Word – 019 Maryam.doc (quran4u.com)

1:2:

(Praise be to Allah, the Cherisher and Sustainer of the worlds)

All things sing the Praise of God

The following excerpt is taken from “Islamic Theory of Evolution” by T.O. Shanavas pg. 181-182:

God endowed all creatures with minds. Animate and even inanimate creatures, such as fire, winds, and mountains have selves and a subjective faculty with which they can experience and respond to the Divine Will. The Quran attests to the existence of subjectivity with faculties endowing experience and response within the inanimate world, even though human beings do not comprehend it:

Quran 17:44:

The seven skies, the earth, and all that lies within them, sing hallelujahs to Him. And there is nothing that does not chant His praise. But you [human] do not understand their hymns of praise. Truly He is very clement and forgiving.

We also read:

Quran 41:11:

Then he turned to the heavens, and it was smoke. So he said to the earth and the heavens: “Come with willingness and obedience and they replied: We come Willingly. The latter verse can be interpreted scientifically. According to contemporary cosmology, the entire universe was filled with radiation and plenum of matter (originally hydrogen and helium) formed from elementary particles (quarks) in a dense, primeval fireball of creation called the Big Bang.

The smoke described in the above verse is most likely a reference to quarks and atoms before they condensed into galaxies. The Quranic verses here describe a universe that was responsive to God

since its inception after the Big Bang. The heavens and the earth in its early gaseous embryonic state (“smoke”) responded to God by saying, “We come willingly.” (Reference 1)

The following excerpt is taken from “The Holy Quran: Text, Translation, and Commentary pg. 706 note 2229:

“All Creation, animate and inanimate, sing’s God’s praises and celebrates his glory, animate, with consciousness, and inanimate, in the evidence which it furnishes of the unity and glory of God. The mystics believe that there is a soul in inanimate things also, which declares forth the glory of God. For all Nature bears witness to His power, wisdom, and goodness.”

(Reference 2)

Self-Subjectivity of the Natural World According to

T.O. Shanavas,

“Moreover, the Quran substantiates that natural events such as thunder, fire, and wind have self and subjectivity: “And the thunder extols His praise, and the angels are in awe of Him...” (13:13). The subjectivity of fire is well documented in other verses also.

When Abraham was cast into fire, Allah said “...O fire, be you a coolness and a safety for Abraham.” (21:69). A verse relating to Solomon reads: “So We subjected the wind to him [Solomon]; it ran softly at his command to wherever he pleased.” (38:36) These verses guided Jalaluddin Rumi to write: “Air, and earth and water and fire are (His) slaves. With you and me they are dead, but with thy God they are alive.”

(Islamic Theory of Evolution, pg. 182) The Evolver (Rabb) of all the Worlds

The following excerpt is taken from “Islamic Theory of Evolution” pg. 131-132: The first command that came to the Prophet was:

96:1-2: Read in the name of thy Sustainer (Rabb), who has created created man out of a germ cell.

The general translation of the word Rabb as Sustainer does not contain its overall meaning. The noun Rabb is derived from the Arabic word Rububiyat, the meaning of which cannot be fully rendered in English with one word. Based on his analysis of the works of early Arabic lexicographers, Abul Kalam Azad, a Muslim Quranic scholar and commentator from the Indian subcontinent, deciphers the meaning of the word as follows:

“To develop a thing, stage by stage, in accordance with its inherent aptitude and needs, its different aspects of existence and also in the manner affording the requisite freedom for it to attain its full stature.”

Likewise, Imam Aul’l-Qasim ar-Raghib (11th century), in this book *Al-Mufradat fi Gharib al- Quran* (The Vocabulary of the Quran), defines the meaning of the word Rabb as follows:

“Rabb signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection.”

The major components of the meaning of the word Rububiyat are thus: (a) development of a thing by an external agent, (b) a step-by- step process, not an instant event, and (c) the freedom for the objects “to attain full stature” within the overall creative process.

Therefore Rabb, the derived noun from Rububiyat, means an evolver. The use of the noun Rabb as an attribute of God suggests that God lets organisms evolve, affording them the freedom to attain complete perfection within the limits of His laws of nature. (Reference 3)

Lord of ‘al alamin’ (All The Worlds)

The following excerpt is taken from “Maariful Quran” vol 1 pg. 64-65:

Al -‘alamIn is _the plural of ‘alam (world, universe, kingdom). “The worlds” include all possible forms of — existence: the sky, the earth, the sun, the moon, stars, wind and rain, the angels, the jinns, animals, plants, minerals, and, of course, men. So, ‘the Lord of all the worlds” means that Allah alone gives nurture to all the forms of existents that are to be found in this universe, or in the millions of universes that may lie beyond our own universe in the outer space. Imam Razi, the great commentator of the Holy Qur’an, says that the existence of an indefinite space beyond our universe can be proved on the basis of rational argument, and it is also certain that Allah is All-Powerful, so it should not be at all difficult for Him to have created millions of other universes in this endless space. It has been reported from the Companion Abu Sa’Id al-Khudri ;that there are forty thousand worlds; our world, stretching from the East to the West, is only one of them, there being many more besides it. According to the well-known commentator Muqatil , the number of worlds is eighty thousand. (See Qurtubi)

As for the objection that no man or animal can live in the outer space owing to the lack of the kind of air which should be compatible with the physical make-up of man, Imam Razi replies that the inhabitants of the worlds in the outer space need not necessarily have the same physical make-up as that of the inhabitants of our world which should make existence in space impossible for them, and suggests that their organic composition and the requirements for its nourishment and sustenance might just be totally different. Imam Razi postulated these possibilities some eight hundred years ago without the help of the modern facilities for observation and exploration, yet the speculations of the scientists in the age of space travel endorse his view. (Reference

4)

Hidden Treasure: Allah's Relationship with His Creation According to Ibn Kathir,

“Al Alamin is plural for Alam, which encompasses everything in existence except Allah. The word ‘Alam is itself a plural word, having no singular form.”

Why is the creation called ‘Alam?

Alam is derived from Alamah, that is because it is a sign testifying to the existence of its Creator and to His Oneness.” (Tafsir ibn Kathir pg. 43-44) (Reference 5)

“Muslims believe that God is the only true reality and sole source of all creation. Everything including its creatures are just a derivative reality created out of love and mercy by God’s command,”...”Be,” and it is.” and that the purpose of existence is to worship or to know God. It is believed that God created everything for a divine purpose; the universe governed by fixed laws that ensure the harmonious working of all things.

Everything within the universe, including inanimate objects, praises God, and is in this sense understood as a muslim. An exception are humans, who are endowed with free- will and must live voluntarily in accordance with these laws to live to find peace and reproduce God’s benevolence in their own society to live in accordance with the nature of all things, known as surrender to God in the Islamic sense.” (Reference 6)

Hadith Qudsi:

I was a hidden treasure; I loved to be known. Hence I created the world so that I would be known The following excerpt is taken from: The Concept of God, the Origin of the World, and the Image of the Human in the World Religions (pg. 109)

“According to Ibn Arabi’s school of wahdat al-wujud (Unity of Being), the world is a unity that appears as a multiplicity, and it is this facade that is both deceptive and brings about forgetfulness. He who has the eyes and the will should transcend the manifestations (tajalliyat) and see the Oneness that lies at the heart of all the creatures.” “Semnani’s school of the wahdat al shuhud (Unity of Witnessing) also advocates the Oneness of God and the underlying unity, though not by transcending the world of multiplicity but by seeing the unity within it. As the Quran says , “Whosoever sees, there is the face of God”.”

“The image of man, according to Sufis, is that of a crescent, which symbolically represents receptivity and passivity. The moon is dark, and had it not been for the sun, it would not have been illuminated. And so God is the sun, from whom all light and love emanates, and man is the moon, within which divine light is reflected.” (Reference 7)

References:

1. Shanavas, T.O. (2005). Islamic Theory of Evolution: The Missing Link between Darwin and the Origin of Species. (p. 181-182).
2. Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 17 verse 44)..Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)
3. Shanavas, T.O. (2005). Islamic Theory of Evolution: The Missing Link between Darwin and the Origin of Species. (p. 131-132).

4. Shafi, Muhammad (2008). Maariful Quran. (Vol .1 pg. 64-65) <http://www.islamicweblibrary.com/wp-content/uploads/2020/04/maarifvolum1-english.pdf>
5. Kathir, Ibn. Tafsir Ibn Kathir. (vo. 1 p. 115). <https://archive.org/details/TafseerIbnKathirenglish114SurahsComplete>
6. [1](Link)
7. Koslowski, Peter (2001). The Concept of God, the Origin of the World, and the Image of the Human in the World Religions. (p.109)

Master of the Day of Judgment.

The following excerpt is taken from “Al Tafisr al Kabir” by Al razi vol 1 pg. 7-8:

Know that the human being in this world is like a traveller, with his years being as leagues, his months as miles and each breath a step, as he strives towards the world of the Hereafter in which the everlasting rewards are achieved. So if he should witness, while on the path, these various wonders in the dominion of the heavens and the earth, then let him consider the bliss, joy and delight of the wonders of the Hereafter! With that in mind, Master of the Day of Judgment points towards all matters of the Hereafter, resurrection and gathering. These are of two categories:

1. Those which are purely dealt with by the intellect: for example, to say that it is possible for this world to be obliterated then recreated, and that it is possible for the human to be resurrected. This area of enquiry is dependent on seeking the reality of the soul (nafs), its states and characteristics, how it can outlive the body, the causes of its felicity or its misery, and how God is most able to restore it. These complex intellectual enquiries would number close to 500.
2. Those which are known by transmission (sam‘iyyāt), comprising three types: a. What takes place [before]¹ the coming of the Day of Judgment, of which there are minor signs as well as the ten major signs which we shall mention and explain.² b. What takes place upon the establishment of the Day of Judgment, namely the blowing of the trumpet, the death of all creatures, the collapse of the heavens and stars, and the death of every spiritual and corporeal being. c. What takes place after the Day of Judgment commences and how the people stand [before God], which includes: how they are brought to stand and what they experience there; the manner in which the angels and Prophets are brought, the

judgment takes place, deeds are weighed, one party proceeds to the Garden, and the other to the Fire. Then, what are the characteristics of each party, what they experience once they reach the Garden or the Fire, and the words they utter and actions they perform.

It is likely that these intellectual and transmitted enquiries number in the thousands, all of which fall under Master of the Day of Judgment.

See also:

The End Times – Islamic Web Library References:

Al Razi. Al-Tafisr al Kabir, volume 1 – al- Fatiha.) (pg. 7-8).

[2]The Great Exegesis Introductions (islamicweblibrary.com)

20:114 Knowledge is Incomplete

High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

Allah is above every human event or desire. His purpose is universal. But He is the Truth, the absolute Truth; and His kingdom is the true kingdom, that can carry out its will.

That Truth unfolds itself gradually, as it did in the gradual revelation of the Quran to the holy Prophet. But even after it was completed in a volume, its true meaning and purpose only gradually unfold themselves to any given individual or nation. No one should be impatient about it.

On the contrary, we should always pray for increase in our own knowledge, which can never at any given moment be complete.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 20 verse 114). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

20:52 My Lord never errs, nor forgets

He replied: “The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-

Moses did not fall into the trap. He remembered the injunction given to him to speak mildly (20:44). He speaks mildly, but does not in any way whittle down the truth.

He said in effect: ‘Allah’s knowledge is perfect, as if, with men, it were a record. For men may make mistakes or may not remember, but Allah never mistakes and never forgets.

But Allah is not only All-Knowing: He is also All-Good. Look around you: the whole earth is spread out like a carpet. Men go to and fro in it freely. He sends abundance of water from the skies, which comes down in Nile floods and fertilizes the whole soil of Egypt, and feeds men and animals.’

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 20 verse 51). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

21:17

If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)!

Lit., “if We had [ever] willed to do so”: meaning that, had God ever willed to “indulge in a pastime” (which, being almighty and self-sufficient, He has no need to do), He could have found it within His Own Self, without any necessity to create a universe which would embody His hypothetical – and logically inconceivable – will to “please Himself,” and would thus represent a “projection,” as it were, of His Own Being. In the elliptic manner of the Qur’ān, the above passage amounts to a statement of God’s transcendence.

The Message of the Qur’an (pp. 1338-1339). The Book Foundation. Kindle Edition

21:22

If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!

[1448] If people have a theological view of the world that involves an entire pantheon of gods, such as can be found in Greek mythology, with many gods, half-gods and the like, and further still if they make their gods out to be nothing more than humans with super powers, then it is entirely plausible to assume that such gods would never work together and would always be trying to undermine each other, even as the myths of the Greek, Roman, Oriental and Hindu gods attest. (Think about the war between the Greek gods and the Titans, for instance.) If there were many gods, then the chaos would be evident and would engulf the natural world, as each god strives to gain power over the regions controlled by other gods.

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

**And they say: “(Allah) Most Gracious has begotten offspring.”
Glory to Him! they are (but) servants raised to honour.**

The Qur’an rejects the claim that Allah, the Most Compassionate, has taken offspring. It declares that Allah is entirely above such an attribution and explains that those described as His children are, in reality, only honoured servants (Qur’an 21:26).

According to *The Study Quran*, Qur’anic references to people attributing children to God generally address two beliefs. The first is the belief held by some members of the idolatrous Quraysh that the angels were daughters of Allah. The second is the Christian doctrine that Jesus possesses Divine sonship (Nasr et al., 2015). Both claims are rejected because they conflict with the Islamic understanding of Allah’s absolute unity and transcendence.

Some commentators maintain that the verse was revealed specifically concerning the tribe of Khuzā‘ah. Members of this tribe reportedly regarded the angels as daughters of Allah and worshipped them in the hope that the angels would intercede on their behalf. In this context, the expression “honoured servants” refers to the angels, who possess an elevated status but remain created beings completely subject to Allah’s authority (Nasr et al., 2015).

Certain Muslim theologians have distinguished between using the word “Father” as a limited metaphor and claiming that God has literally begotten offspring. Although some have not objected to symbolic language intended to communicate Divine care or authority, Islamic theology rejects any suggestion that Allah has literal children or that a created being acquires a unique Divine status through being begotten by Him. Such a belief would imply a biological, essential, or ontological relationship between Allah and creation that is incompatible with Divine unity.

The Qur'an similarly rejects exclusive claims made by religious communities that they are uniquely the children and beloved of God. In response to such assertions, the Qur'an emphasizes that human beings are mortals created by Allah and remain accountable for their actions. Allah forgives or punishes according to His will and justice, and no community possesses an automatic or inherited privilege before Him (Qur'an 5:18).

The verse therefore affirms that angels, prophets, and all other beings are servants and creations of Allah. Their honour does not grant them a share in His divinity. Allah remains unique, independent, and entirely beyond the human characteristics of parenthood and physical descent (Nasr et al., 2015).

References:

Nasr, Seyyed Hossein; Dagli, Caner K.; Dakake, Maria Massi; Lumbard, Joseph E.B.; Rustom, Mohammed. *The Study Quran* (p. 815). HarperCollins. Kindle Edition.

24:35 The Parable of His Light

Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.

Qur'an 24:35 describes Allah as the Light of the heavens and the earth and presents a detailed parable involving a niche, a lamp, glass resembling a radiant star, and oil from a blessed olive tree. The verse is commonly known as the "Verse of Light" because it illustrates the illumination of faith, Divine guidance, and spiritual knowledge in contrast with the darkness of disbelief.

The Meaning of *Nūr*

Al-Ghazali defines *nūr*, or light, as that which is visible in itself and enables other things to become visible. Similarly, *Tafsīr Maḥzarī* explains that physical light is first perceived through sight and then allows visible objects to be recognized. Sunlight and moonlight, for example, illuminate physical objects, which may then reflect that light toward other objects (as cited in Shafī).

However, the word *nūr* cannot be applied to Allah in its ordinary physical meaning because Allah is beyond materiality, bodily form, and physical limitations. Muslim scholars have therefore generally interpreted the statement "Allah is the Light of the heavens and the earth" to mean that Allah is the One who produces, grants, and spreads light. In this interpretation, the term refers particularly to the light of guidance, truth, and righteousness.

Ibn 'Abbas reportedly interpreted the verse to mean that Allah guides all those who inhabit the heavens and the earth.

Accordingly, the verse does not describe Allah as physical light; rather, it identifies Him as the ultimate source of spiritual illumination and guidance (Ibn Kathir, as cited in Shafi).

The Light Within the Believer

The parable of the niche and lamp has also been interpreted as a description of the light of faith that Allah places within the heart of a believer. Ubayy ibn Ka'b reportedly explained that the verse describes a believer whose heart has been illuminated by faith and the Qur'an. In this interpretation, the believer's chest resembles the niche, while the heart resembles the lamp contained within it.

Scholars have presented two primary interpretations of the pronoun in the expression "the parable of His light." According to the first interpretation, the pronoun refers to Allah, and the verse describes the Divine light of guidance that Allah places within the believer. According to the second interpretation, it refers to the believer and describes the light residing within the believer's heart (Ibn Kathir, as cited in Shafi).

The pure olive oil in the parable symbolizes the natural capacity for recognizing and accepting truth that Allah has placed within human nature. The statement that the oil almost shines even before being touched by fire suggests that this natural disposition already possesses the potential for spiritual illumination. When the innate capacity for guidance encounters Divine revelation, its light becomes complete and begins to illuminate both the individual and the surrounding world.

Although early commentators frequently associated this parable specifically with believers, the natural capacity to recognize God is not necessarily limited to them. Islamic teaching holds that every human being is created with a natural disposition, or *fiṭrah*, that makes belief and the acceptance of truth possible. A well-known Prophetic narration states that every child is born according to this

natural disposition, although later influences may redirect the child's religious development (Al-Bukhari; Muslim).

This understanding helps explain why belief in a supreme Divine power appears across different cultures and religious traditions. Human beings may develop inaccurate concepts of God, but the tendency to acknowledge a transcendent power and seek Divine assistance remains widespread. Those who completely deny God may be understood as having suppressed or obscured this original spiritual disposition.

The opening of the verse presents Allah's light as encompassing the heavens and the earth, suggesting that the natural capacity for guidance is broadly bestowed. However, the conclusion states that Allah guides to His light whomever He wills (Qur'an 24:35). This latter statement may refer specifically to the fuller light of revelation and Qur'anic guidance. Human effort is important, but it cannot achieve spiritual success independently of Divine assistance.

The Prophetic Light

Another interpretation associates the niche, glass, and lamp with the Prophet Muhammad. Ka'b al-Aḥbār reportedly explained that the niche represents the Prophet's chest, the glass represents his heart, and the lamp represents his prophethood. According to this interpretation, the Prophet possessed a spiritual capacity for guidance even before he formally received revelation. When Divine revelation was joined with the light of prophethood, its radiance extended throughout the world (Al-Baghawi, as cited in Shafi).

Islamic scholars use the term *irhāṣāt* for extraordinary events that occur before a prophet formally announces his mission. These events differ from miracles because miracles generally occur after the declaration of prophethood and serve as evidence supporting the prophet's claim. Accounts of such preliminary signs associated

with the Prophet Muhammad were compiled by scholars such as Jalal al-Din al-Suyuti and Abu Nu‘aym al-Isfahani.

The Blessed Olive Tree

The description of the lamp as being lit from a blessed olive tree indicates the special benefits associated with olives and olive oil. Olive oil has historically been used for lighting, food, cooking, and personal care. Its flame was considered particularly clear and bright. The Prophet is also reported to have encouraged the consumption and external use of olive oil because it comes from a blessed tree (Al-Baghawi & Al-Mazhari, as cited in Shafi).

Within the parable, however, the olive oil primarily represents the purity and readiness of the human disposition to receive Divine guidance. Just as high-quality oil readily produces light when touched by flame, the spiritually receptive heart becomes illuminated when it encounters revelation.

Houses in Which Allah Is Remembered

Qur’an 24:36 continues the discussion of Divine light by referring to houses that Allah has permitted to be raised and in which His name is remembered morning and evening. Many commentators connect this verse with the preceding statement that Allah guides whomever He wills to His light. According to this interpretation, the light of guidance is especially cultivated in places where Allah is continuously worshipped and remembered.

Commentators generally identify these houses as mosques. The expression “permitted to be raised” may include several related meanings: constructing mosques, honouring them, maintaining their dignity, keeping them physically clean, and protecting them from inappropriate activities.

Al-Qurtubi interprets raising mosques as treating them with reverence. A narration attributed to Anas ibn Malik connects love for Allah with love for the Prophet, his Companions, the Qur’an,

and the mosques. Mosques are described as houses devoted to Allah, places of blessing, protection, prayer, and spiritual service (Al-Qurtubi, as cited in Shaf).

Ibn ‘Abbas reportedly understood the verse as prohibiting meaningless or inappropriate speech and behaviour within mosques. Other commentators, including Mujahid and ‘Ikrimah, understood “raising” more literally as constructing mosques, comparable to Abraham and Ishmael raising the foundations of the Ka‘bah in Qur’an 2:127.

These interpretations are not mutually exclusive. Raising mosques may involve building them, maintaining their physical condition, respecting their sacred purpose, and keeping them free from impurity, offensive smells, and disruptive conduct.

Cleanliness and Respect for Mosques

Maintaining the cleanliness of mosques is an important aspect of honouring them. A narration attributed to Abu Sa‘id al-Khudri states that a person who removes something harmful or impure from a mosque will be rewarded with a house in Paradise (Ibn Majah, as cited in Shafi). ‘A’ishah also reported that the Prophet instructed Muslims to establish places of prayer in their homes and keep them clean and pure.

The requirement of cleanliness includes preventing offensive odours. The Prophet discouraged people who had eaten raw onions or garlic from entering the mosque until the odour had disappeared. This principle may also apply to tobacco smoke or any other smell that causes discomfort to worshippers. A person suffering from a condition that seriously disturbs others may temporarily pray at home until the problem is resolved.

The majority of the Companions and their immediate successors understood the exaltation of mosques to include both their construction and their protection from improper conduct. Some scholars also permitted architectural beauty and decoration when

these were intended to honour the mosque rather than display personal pride or extravagance.

Historical Muslim rulers expanded and beautified major mosques, including the Prophet's Mosque and the Umayyad Mosque in Damascus. Abu Hanifah reportedly maintained that impressive mosque construction is permissible and potentially rewarding when motivated by devotion and respect rather than ostentation (as cited in Shafi).

The Spiritual Merits of Mosques

Numerous narrations describe the virtues of attending and remaining connected to mosques. A person who leaves home after performing ablution with the sole intention of attending an obligatory congregational prayer is promised a reward comparable to that of a pilgrim entering the state of consecration. Similarly, those who walk to mosques during darkness are promised complete light on the Day of Resurrection (Abu Dawud; Muslim).

The Prophet also explained that prayer performed in congregation carries considerably greater reward than prayer performed alone at home or in a workplace. Each step taken toward the mosque raises the worshipper's spiritual rank and removes a sin. While waiting for congregational prayer, the person continues to receive the reward of prayer, and the angels pray for Divine mercy and forgiveness on that person's behalf (Muslim).

Other narrations encourage believers to treat mosques as centres of spiritual life. Mosques are described as gathering places of the God-conscious and as environments that produce peace, tenderness of heart, reflection, and preparation for the Hereafter. However, people are warned against using mosques primarily for worldly discussions, commercial interests, or arguments.

Etiquette of the Mosque

Classical scholars identified several forms of proper conduct within mosques. A person entering a mosque should offer an appropriate greeting when it will not disturb people who are praying or reciting the Qur'an. When prayer is not prohibited, the individual should perform two units of prayer as a greeting to the mosque.

Commercial transactions, announcements concerning lost property, quarrelling, unnecessary noise, worldly conversation, and carrying dangerous objects should be avoided. Worshippers should not force themselves into crowded rows, pass directly in front of someone praying, spit, create filth, crack their fingers, or engage in distracting physical movements.

Mosques should be kept clean and protected from anything that disrupts worship. Those present should remain engaged in prayer, Qur'anic recitation, religious learning, reflection, and remembrance of Allah. Al-Qurtubi observed that a person who respects these forms of etiquette fulfils the rights of the mosque and experiences it as a place of security and spiritual comfort (as cited in Shafi).

The phrase "in houses" may also include religious schools, Qur'an study centres, and other places specifically dedicated to religious education. Such places share aspects of the mosque's sacred function and should therefore be treated with respect.

Remembering Allah Without Awaiting a Command

Scholars have noted that Qur'an 24:36 uses language meaning that Allah has "permitted" these houses to be raised, although the intended meaning includes a command. This wording may encourage believers to become so eager to please Allah that they do not need to be repeatedly ordered to perform righteous deeds. They should remain prepared to act as soon as Divine permission and opportunity are provided.

Remembering Allah in these houses includes obligatory and voluntary prayer, Qur'an recitation, religious instruction, sermons, and the study of Islamic law and ethics. The remembrance of Allah is therefore not confined to repeating particular phrases; it includes the full range of activities that increase awareness, understanding, and obedience to Him.

Trade That Does Not Distract From Worship

Qur'an 24:37 praises people whom neither trade nor sale distracts from remembering Allah, establishing prayer, and giving obligatory charity. The verse does not condemn legitimate business. Rather, it praises those who refuse to allow financial opportunity to take priority over their religious responsibilities.

The specific mention of both trade and sale emphasizes that even immediate financial gain does not distract sincere believers from prayer. 'Abd Allah ibn 'Umar reportedly observed merchants closing their shops when the prayer time arrived and identified them as examples of the people praised in this verse.

Reports also describe early Muslim merchants and craftspeople who immediately stopped their work upon hearing the call to prayer. One merchant would leave his goods in place even while weighing them, while a blacksmith would put down his raised hammer without completing the strike. These examples demonstrate that commercial success and religious devotion are compatible when worship remains the believer's primary obligation (Al-Qurtubi, as cited in Shafi).

The verse also indicates that many of the Prophet's Companions earned their livelihoods through trade, manufacturing, and other market activities. Their virtue did not consist of abandoning ordinary work but of ensuring that worldly responsibilities never prevented them from remembering Allah.

Fear of the Day of Judgment

Although these believers engage consistently in worship and obedience, they do not become complacent. Qur'an 24:37 describes them as fearing a Day when hearts and eyes will be overturned. Their worship is therefore accompanied by humility, awareness of accountability, and concern regarding the final judgment.

Qur'an 24:38 states that Allah will reward them according to the best of their deeds and grant them even more through His grace. Their reward is not limited to strict compensation for their actions. Allah may grant additional blessings without measure because His generosity is unlimited and His treasures are never diminished.

The Deeds of Those Who Reject Guidance

After describing the believers whose hearts receive Divine light, Qur'an 24:39–40 presents two images for those who reject it. The first is a mirage in a desert. A thirsty person mistakes the mirage for water but discovers, upon reaching it, that nothing is there. Likewise, a person who rejects Divine truth may assume that certain actions will provide ultimate benefit, only to discover in the Hereafter that those expectations were unfounded.

This example may refer particularly to people who believe in some form of future judgment but incorrectly assume that their actions will save them despite their rejection of Divine guidance. Their confidence resembles a mirage because it appears meaningful from a distance but provides no real benefit when it is most urgently needed.

The second image is that of darkness in a deep ocean, covered by waves, further waves, and clouds. The layers of darkness are so intense that a person can barely see his or her own hand. This image may represent those who reject resurrection, accountability, and the Hereafter altogether. Unlike the first group, they do not even possess an expectation of future reward. Their spiritual condition is therefore described as darkness upon darkness.

The statement that whoever is not granted light by Allah possesses no light emphasizes humanity's dependence upon Divine guidance (Qur'an 24:40). Those who deliberately reject Allah's revelation extinguish the natural capacity for guidance within themselves. Once the Divine light is abandoned, no purely human source can replace it.

The passage also teaches that spiritual understanding is not acquired through intellectual ability alone. A person may possess extensive worldly knowledge while remaining unaware of spiritual realities. Conversely, someone considered unsophisticated in worldly matters may possess deep understanding of faith and the Hereafter. Genuine spiritual insight is ultimately a gift of Divine grace granted to those who sincerely seek and accept guidance (Al-Mazhari, as cited in Shafi).

Say (to the Rejecters): “My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!”

The Qur'an instructs the Prophet Muhammad to tell those who reject faith that they would possess no significance before Allah were it not for their supplication and worship. Since they have denied the truth, however, the consequences of that rejection will inevitably come upon them (Qur'an 25:77).

The opening statement is based on an Arabic idiomatic expression used to indicate that a person is of little consequence or importance. The verse may therefore be understood as asking what value human beings would possess before Allah if they did not call upon and worship Him. According to Qur'anic commentators, this interpretation reflects the broader teaching that the fundamental purpose of human existence is the worship of Allah, as stated in Qur'an 51:56: Allah created jinn and human beings so that they might worship Him (Nasr et al., 2015).

The term *du'ā'*, commonly translated as “supplication,” carries a broad meaning in this context. It may include prayer, worship, gratitude, and the act of calling upon Allah. Some commentators also interpret it as referring to faith itself. The verse therefore indicates that humanity's true worth does not arise merely from worldly status, wealth, or power, but from acknowledging Allah, worshipping Him, and maintaining a relationship of dependence and gratitude toward Him.

The latter part of the verse warns that the rejection of Divine truth will produce an unavoidable consequence. Commentators have offered several interpretations of what is described as inevitable. It may refer to death, military conflict, the defeat of the Makkan idolaters at the Battle of Badr, or punishment in the Hereafter (Nasr et al., 2015).

The Arabic word *lizām*, translated as “inevitable,” can also refer to something that adheres firmly or remains attached. On this basis, some commentators understand the verse to mean that the consequences of disbelief will cling to those who persist in denial. Their rejection will remain connected to them and will ultimately appear in the form of Divine punishment, particularly in the Hereafter.

The verse thus emphasizes both the purpose of human existence and the seriousness of rejecting Divine guidance. Worship, prayer, faith, and gratitude give spiritual value to human life, while persistent denial carries consequences that cannot ultimately be avoided (Nasr et al., 2015).

Nasr, Seyyed Hossein; Dagli, Caner K.; Dakake, Maria Massi; Lumbard, Joseph E.B.; Rustom, Mohammed. *The Study Quran* (p. 905). HarperCollins. Kindle Edition

27:91 For me, I have been commanded to serve the Lord of this city

For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will,-

(the Lord of this city – 27:91).

Majority of the commentators have taken the word “Baldah” (the city) for Makkah. Allah Ta'ala is the Lord of all the worlds and the Lord of heavens and earth. Therefore, the particular mention of Makkah here is to show its revered splendor, and its respect and honour in the sight of Allah Ta'ala. Word Haram is derived from Tahrim, which means “to prohibit” and also means “complete respect and veneration”, and because of this respect and veneration whatever special religious prohibitions are applicable to Makkah and its surrounding land are also included in it. For instance, whoever takes refuge in Haram is secured. It is not allowed to kill or take revenge from any one in the Haram. Even hunting of animals and cutting of trees is not permitted in the precincts of Haram. These restrictions are enjoined in the verse (and whoever enters there is secure – 3:97), while some of them have appeared in the beginning of Surah Ma'idah. In addition, verse (do not kill game when, you are in Ihram 5:95) also includes this subject.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .6 surah 27 verse 91). English – Maariful Quran : Mufti Muhammad Shafi (r.a) : Free Download, Borrow, and Streaming : Internet Archive

29:19 See they not how Allah originates creation, then repeats it: truly that is easy for Allah

See they not how Allah originates creation, then repeats it: truly that is easy for Allah.

This verse is one of many instances in which the Quran refers to God's Ability to "originate creation" as an argument for His Ability to resurrect, both of which are said to be easy for God, as in 30:27: He it is Who originates creation, then brings it back, and that is most easy for Him (see also 10:34; 27:64; 64:7; 10:4c; 30:11c).

References:

Nasr, Hossein (2015). Study Quran.
<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

2:210 But to Allah do all questions go back (for decision)

Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).

According to “The Message of the Quran”,

“I.e., it will be too late for repentance. All commentators agree in that the “decision” relates to the unequivocal manifestation of God’s will on the Day of Judgment, which is alluded to in the words, “when unto God all things will have been brought back”. Since, in the next verse, the children of Israel are addressed, it is possible that this rhetorical question is connected with their refusal, in the time of Moses, to believe in the divine message unless they “see God face to face” (cf. 2:55).” (pg. 67)

References:

Asad, Muhammad (1980). The Message of the Quran.
<https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

2:212 His Bounties

The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

Dr. Israr Ahmad in his Bayan ul Quran, writes,

”“The life of this world is alluring to those who reject faith and they scoff at those who believe.” The disbelievers accumulate all the worldly splendors in this life and amass wealth but refrain from spending it in the way of Allah (SWT). Instead they look down upon the true believers and scoff at them for spending their lives and wealth in the way of Allah (SWT) to earn His pleasure and remain bereft of things of worldly importance. “But the righteous will be above them on the Day of Resurrection.” i.e. the disbelievers may be enjoying the worldly pleasures in this transitional period but on the Day of Resurrection it will be the faithful who will be exalted and in the highest ranks, while the disbelievers will be humiliated terribly. “for Allah (SWT) bestows His abundance without measures on whom He wills.” i.e. Allah (SWT) provides sustenance to whomever He wishes without any count or measure in this world and in the Hereafter.’

References:

Ahmad, Israr. (2012). Bayan ul Quran. (Surah al Baqarah verse 212).

2:214 The Trials of the Muslim Ummah (Community)

Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: “When (will come) the help of Allah?” Ah! Verily, the help of Allah is (always) near!

This refers to the Divine law that judges and tries every community that stands forth as the bearer of the genuine truth. The Muslims are told that they should not be discouraged or lose heart by the mockery and opposition of the disbelievers and the hypocrites. This is just the beginning of their long journey on the path of love and truth: far more severe tests and hard obstacles lie ahead. Like the earlier followers of truth who went before them, they will also be put through various trials. Those who walked this path before were so severely tested that they were shaken and the messenger and his companions, all of them cried out, “When will the help of Allāh come.” The words *ḥattā yaqūla*, in our opinion, is an adverbial clause which portrays the condition of the believers. The cry for help in “*matā naṣrullāh*” is like the last knock at the door of hope – the knock that elicits the response for Divine help: “*a lā inna naṣrallāhi qarībun*” – Ah! verily, the help of Allāh is (always) near! O thirsty wayfarer, lose not heart, for, indeed! you are almost at the fount of eternity!

References:

Islahi, Amin Ahsan. *Pondering Over The Qur'an: Surah al-Fatiha and Surah al-Baqarah* (Kindle Locations 12482-12491). Islamic Book Trust. Kindle Edition.

2:265 The likeness of those who spend their substance, seeking to please Allah

And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

Qur'an 2:265 compares those who spend their wealth seeking Allah's pleasure and strengthening their souls to a fertile garden situated on elevated ground. When heavy rain falls upon the garden, it produces twice its usual harvest; even when it receives only light moisture, it continues to yield fruit. The verse concludes by affirming that Allah is fully aware of everything people do (Qur'an 2:265).

Strengthening the Soul

The Arabic expression *tathbītan min anfusihim*, translated as “to strengthen their souls,” conveys the meanings of making firm, consolidating, and establishing something securely. In this context, believers spend their wealth in Allah's cause not only to obtain His pleasure but also to develop the spiritual strength necessary to obey the teachings and responsibilities of Islam.

Charitable spending, or *infāq*, therefore functions as a form of moral and spiritual training. Just as fasting disciplines individuals and prepares them to attain piety, spending for Allah's sake trains believers to overcome selfishness, control their desires, and draw closer to Him. The primary spiritual beneficiaries of charitable giving are consequently the donors themselves, because sincere generosity strengthens their faith and character.

Conditions of Sincere Charity

The most spiritually valuable form of charity is often that which is given during times of scarcity, poverty, or personal need. Giving to others despite one's own limited resources requires a greater degree of sacrifice and self-control. This is particularly true when individuals give from the wealth they value most or place the needs of others above their own.

Charity may involve an even greater degree of moral discipline when it is directed toward relatives or others against whom the donor may hold a personal grievance. By overcoming resentment and sacrificing personal preferences, the believer becomes better prepared to remain steadfast on the straight path. The more effectively individuals resist selfish desires, the easier it becomes for them to attain closeness to Allah.

The Garden on Elevated Ground

The Arabic word *rabwah* refers to elevated ground that is also level, stable, and smooth. Qur'an 23:50 similarly describes such land as providing security, stability, and flowing water. Its elevation protects it from flooding, while its even surface reduces the danger of landslides and erosion that may damage gardens planted on steep slopes.

Such land also benefits from favourable and moderate conditions. A garden situated there remains productive under ordinary circumstances, but when abundant rain falls, its yield increases significantly. Even when rainfall is limited, the natural fertility and favourable climate of the land allow it to continue producing fruit.

This garden symbolizes those who spend their wealth sincerely for Allah's pleasure and their own spiritual development. Their charitable actions are established upon a secure moral foundation, comparable to a garden planted on stable, elevated land. Just as rain increases the garden's harvest rather than destroying it, favourable circumstances increase the reward of their generosity.

Even when circumstances are difficult, their sincere actions continue to produce spiritual benefit.

The parable therefore suggests that sincere charity is never wasted. Whether the amount given is large or small, an act performed with genuine faith and proper intention produces lasting benefit. Its value is determined not merely by its material size but by the sincerity, sacrifice, and spiritual purpose accompanying it.

Allah's Complete Awareness

The concluding statement, “Allah sees well whatever you do,” offers reassurance to those who sacrifice their wealth and personal interests for His pleasure (Qur'an 2:265). Allah is fully aware of every effort believers make to discipline themselves, assist others, and grow spiritually.

No sincere act of generosity, regardless of how small or unnoticed by others, escapes Divine knowledge. Allah recognizes the intentions, difficulties, and sacrifices involved in every charitable act and will grant each person the appropriate and complete reward. The verse thus encourages believers to give sincerely, knowing that their efforts are seen, valued, and rewarded by Allah.

References:

Islahi, Amin Ahsan. *Pondering Over The Qur'an: Surah al-Fatiha and Surah al-Baqarah* (Kindle Location 15172-15174). Islamic Book Trust. Kindle Edition.

30:26 To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him

To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.

1. Creatures in the Heavens and Earth: Life on other Worlds – Islamic Web Library
2. All Creatures Worship Allah And do not tire in their Worship – Islamic Web Library That all of creation is devoutly obedient (qānit) indicates an existential and spiritual obedience that carries with it a sense of constancy and in the human order also serenity (cf. 2:116, 238; 3:17, 43; 4:34; 16:120; 33:31, 35; 39:9; 66:12). In this sense, everything is also said to prostrate unto God, as in 16:49: And unto God prostrates whatever crawling creatures or angels are in the heavens or on the earth, and they do not wax arrogant (cf. 13:15; 22:18; 55:6), and in the repeated assertion that whatsoever is in the heavens and whatsoever is on the earth glorify God (59:1; 61:1; 62:1; 64:1; also see 17:44; 24:41; 57:1; 59:24)..

References:

Nasr, Hossein (2015). Study Quran.
<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

30:28 A similitude to remember

He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.

Allah is far higher above His Creation than any, the highest, of His creatures can be above any, the lowest, of His creatures. And yet would a man share his wealth on equal terms with his dependants? Even what he calls his wealth is not really his own, but given by Allah. It is “his” in common speech by reason merely of certain accidental circumstances. How then can men raise Allah’s creatures to equality with Allah in worship?

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 30 verse 28).

37:1 Why has the statement been sworn by the angels?

By those who range themselves in ranks, Tauhid: The Oneness of Allah is the first subject

The opening verses of Sūrah al-Ṣāffāt introduce the doctrine of *tawḥīd*, or the absolute Oneness of Allah. The central declaration appears in Qur'an 37:4: "Indeed, your God is One." Before presenting this affirmation, however, the Qur'an takes three oaths: by those who stand in rows, those who firmly restrain, and those who recite the remembrance of Allah (Qur'an 37:1–3).

The Qur'anic text does not explicitly identify the beings described in these oaths. Consequently, commentators have presented several interpretations. Some scholars understand the verses as referring to believers who participate in armed struggle in the path of Allah. According to this interpretation, they stand in organized ranks, resist the forces of falsehood, and remain engaged in the remembrance of Allah, His glorification, and the recitation of the Qur'an even while preparing for conflict.

Other commentators interpret the verses as referring to worshippers standing in rows during congregational prayer. Through complete concentration on prayer, remembrance, and Qur'anic recitation, they prevent satanic suggestions and distracting thoughts from entering their minds (Al-Razi, n.d.; Al-Qurtubi, n.d.).

The interpretation accepted by the majority of commentators, however, is that these descriptions refer to the angels. The verses present several attributes that demonstrate the angels' complete obedience, discipline, and servitude to Allah.

The first description, "those who stand in rows," is derived from the Arabic word *ṣaff*, which means arranging a group in a straight and orderly line. The Qur'an later confirms that the angels stand in rows when they declare, "Indeed, we are those who stand in rows" (Qur'an 37:165).

Commentators have differed regarding the circumstances in which these angelic rows are formed. Ibn ‘Abbas, Al-Hasan al-Basri, and Qatadah reportedly maintained that the angels continuously stand in orderly ranks, awaiting the commands of their Lord. When Allah issues a command, they immediately carry it out (Al-Mazhari, n.d.). Other scholars have connected these rows specifically with angelic worship, maintaining that the angels form ranks while engaging in prayer, remembrance, and the glorification of Allah (Al-Razi, n.d.).

The reference to the angels is particularly relevant to the principal theme of the sūrah. The Makkan polytheists claimed that the angels were daughters of Allah. The opening oaths challenge this belief by emphasizing the angels’ defining qualities as disciplined and obedient servants.

Their orderly formation, readiness to carry out Divine commands, and constant engagement in worship demonstrate that their relationship with Allah is not one of biological descent or familial association. Rather, it is the relationship of created servants to their sovereign Lord and Master.

The angelic attributes described in these verses therefore serve as evidence against the Makkan form of polytheism. By reflecting upon the angels’ complete submission, listeners are directed toward the conclusion announced in Qur’an 37:4: Allah alone is God, and no angel or other created being shares in His divinity.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .7 surah 37 verses 1). English – Maariful Quran : Mufti Muhammad Shafi (r.a) : Free Download, Borrow, and Streaming : Internet Archive

38:33 The beauty created by Him

“Bring them back to me.” then began he to pass his hand over (their) legs and their necks.

Asad translates:

(38:32) he would say, “Verily, I have come to love the love of all that is good because I bear my Sustainer in mind!”²⁹ – [repeating these words as the steeds raced away,] until they were hidden by the veil [of distance – whereupon he would command], (38:33) “Bring them back unto me!” – and would [lovingly] stroke their legs and their necks.

The story of Solomon’s love of beautiful horses is meant to show that all true love of God is bound to be reflected in one’s realization of, and reverence for, the beauty created by Him.

References:

Asad, Muhammad (1980). The Message of the Quran.
<https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

39:3 Is it not to Allah that sincere devotion is due?

Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): “We only serve them in order that they may bring us nearer to Allah.” Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.

Worshippers of Idols or of deities other than

Allah, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track.

This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 39 verse 3). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

3:135 And who can forgive sins except Allah?

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done.

If under the influence of emotions, a person commits a minor or a major sin, the remembrance of Allah should forthwith alert and prompt him to seek His forgiveness as a seeker of real success and prosperity. There is none other Allah who can forgive sins. So those who put all their hopes in the intercession of others with Allah, will be disappointed when they face chastisement for their misdeeds.

References:

Islahi, Amin Ahsan. Pondering Over The Qur'an: Surah Ali Imran (p. 247). Islamic Book Trust. Kindle Edition.

41:45 Allah is never unjust to the nations

We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

Callousness and self-sufficiency in religion are often illustrated by sects like the Pharisees and Sadducees among the Jews. Where there are honest differences of opinion, they can, in Allah's Plan, lead to greater enquiry and emulation. Where the differences are fractious, there is often even then time left for repentance.

In any case the Word or Decree of God is for the best good of all, and should not disturb Faith. Cf. 10:19. A good life, of faith and truth, is in our own interests, and the opposite against our own interests. Allah is never unjust.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 41 verse 45). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

46:24 The Penalty of God

Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, “This cloud will give us rain!” “Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty!

The Punishment came suddenly, and when they least expected it. They wanted rain, and they saw a cloud and rejoiced. Behold, it was coming towards their

own tracts, winding through the hills. Their irrigation channels would be full, their fields would be green, and their season would be fruitful. But no! What is this? It is a tremendous hurricane, carrying destruction on its wings! A violent blast, with dust and sand! Its fury destroys everything in its wake! Lives lost! Fields covered with sand-hills! The morning dawns on a scene of desolation! Where were the men who boasted and defied their Lord! There are only the ruins of their houses to witness to the past!

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 46 verse 24). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

4:1 who created you from a single person, created, of like nature, his mate

O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

Qur'an 4:1 addresses all humanity and calls upon people to remain conscious of their Lord, who created them from a single being, created its mate from the same nature, and spread from the two countless men and women. The verse also commands people to remain mindful of Allah, in whose name they claim their mutual rights, and to respect the bonds of kinship, because Allah continually watches over human conduct (Qur'an 4:1).

The verse begins by emphasizing the shared origin, essential unity, and equality of men and women. The Arabic expression *nafs wāḥidah*, commonly translated as “a single being” or “a single soul,” may be understood as referring to the common origin of males and females. It may also indicate that men and women possess the same fundamental human nature.

In this interpretation, the Arabic preposition *min*, meaning “from,” does not necessarily indicate that one being was physically formed from a portion of another. Rather, it may denote belonging to the same kind, nature, or species. Al-Hasan al-Basri similarly understood the expression to mean that the mate was created from the same kind as the original human being (as cited in Abu Hayyan, n.d.). The pronoun in the phrase *minhā*, meaning “from it” or “of its nature,” refers to the single being mentioned earlier.

Accordingly, the statement that Allah created humanity from a single being and created its mate from it should not necessarily be interpreted as meaning that the first woman was physically created

from Adam's rib. According to the interpretation presented here, the verse teaches that woman belongs to the same human species and possesses the same essential nature, capacities, and inclinations as man.

This understanding is supported by other Qur'anic passages concerning human creation. Qur'an 35:11 states that Allah created human beings from dust, then from a drop of fluid, and subsequently made them into pairs. This passage may be understood as referring to stages in the development and continuation of human life through male and female pairing. Similarly, the Qur'an states that Allah created spouses for human beings from among themselves and from their own nature (Qur'an 16:72; 42:11).

These verses indicate that human beings, like other creatures, were provided with partners belonging to their own species. The relationship between Adam and his wife may therefore be understood within the broader Qur'anic principle that mates are created from the same kind and nature. The biblical account of Eve being formed from Adam's rib may be interpreted allegorically, but it is not essential to the Qur'anic explanation of the common human origin (Genesis 2:21; Qur'an 30:20–21).

A central purpose of Qur'an 4:1 is therefore to affirm women's human dignity and fundamental equality with men. The verse also highlights the close relationship and mutual dependence between males and females. Both originate from the same essential human nature, and together they form the basis through which human societies and family relationships develop.

The Prophet Muhammad is reported to have recited this verse as part of the marriage sermon. Its use in this setting reminds both spouses of their responsibilities toward one another, their wider duties toward society, and their accountability before Allah.

The command to maintain *taqwā*, or consciousness and reverence of Allah, appears twice in the verse, emphasizing its importance. In the Qur’anic context, *taqwā* involves faith, moral discipline, righteousness, fulfilment of obligations, and awareness of Divine judgment (Qur’an 2:2, 2:177, 3:15–17, 3:133–135, 5:27, 9:3, 16:128, 45:19, 65:2).

The verse also draws attention to the importance of kinship and to the central role of women in human existence, family life, and social relationships. Its reference to “the wombs” reminds people to honour the family connections established through motherhood and childbirth. Women should therefore be treated with dignity, reverence, and respect within society.

This opening establishes the ethical foundation for the subjects that follow in Sūrah al-Nisā’, including the rights of women, the protection of orphans, the administration of family affairs, and the preservation of just social relationships.

References:

NOORUDDÎN ,ALLÂMAH. (2015). Exegesis of The Holy Qur’ân Commentary and Reflections. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/Exegesis-Commentary.pdf>

4:116-121 Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this

Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).

(The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel! Allah did curse him, but he said: "I will take of Thy servants a portion Marked off; "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest. Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception. They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape

Qur'an 4:116 states that Allah does not forgive the association of partners with Him, although He may forgive lesser sins for whomever He wills. The verse concludes that whoever associates partners with Allah has gone far astray. A similar statement appears earlier in Qur'an 4:48, although the concluding phrase differs. Verse 4:48 states that the person who associates partners with Allah has fabricated a grave sin, whereas verse 4:116 describes such a person as having strayed far from the correct path.

According to classical exegetes, this difference reflects the distinct audiences addressed by the two verses. Qur'an 4:48 is understood as addressing certain members of the People of the Book, particularly those who possessed knowledge of earlier revelation. They were familiar with the doctrine of *tawhīd*, the rejection of *shirk*, and the signs associated with prophethood through the

Torah. Their participation in polytheistic beliefs was therefore regarded not only as misguidance but also as a serious fabrication against revealed religion. For this reason, the verse describes their conduct as the invention of a grave sin.

Qur'an 4:116, by contrast, is understood as addressing the pagan inhabitants of Makkah. Although they did not possess a recently revealed scripture or follow a prophet immediately before the mission of Muhammad, the rational evidence for the Oneness of Allah remained accessible to them. Worshipping objects fashioned by human hands was considered intellectually and spiritually unsound even according to ordinary reason. Their conduct is therefore described as extreme misguidance rather than as the deliberate distortion of a previously known scripture.

The Permanence of Punishment for Shirk and Disbelief

A question sometimes raised concerns the apparent relationship between a limited earthly action and an everlasting punishment. Disbelief and the association of partners with Allah occur during a human life of limited duration, so it may appear disproportionate for their consequences to be permanent.

The commentary responds that persistent disbelief is not simply an isolated action committed at a particular moment. A person who continues in disbelief until death generally does not regard that position as a wrongdoing but considers it correct and intends to remain committed to it. The permanence of the punishment is therefore connected to the continuing and settled nature of the person's intention. If the individual willingly maintains this belief until the end of life, the moral orientation behind the act is treated as enduring, even though the earthly lifespan itself is limited.

This explanation presents punishment as related not only to the duration of an action but also to the nature of the belief, the intention accompanying it, and the individual's continued refusal to abandon it.

Three Categories of *Ẓulm*

The Arabic term *ẓulm* generally refers to injustice, wrongdoing, or placing something where it does not belong. A narration attributed to Ibn Kathir, citing *Musnad al-Bazzar*, divides injustice into three broad categories.

The first is an injustice that Allah does not forgive when a person dies without repenting from it: the association of partners with Him. The second consists of failures concerning the rights owed directly to Allah, known as *ḥuqūq Allāh*. These offences may be forgiven according to Allah's will and mercy. The third category involves violations of the rights of created beings, known as *ḥuqūq al-ʿibād*. Such wrongs require accountability and restitution because they involve harm committed against other people (Ibn Kathir).

This classification distinguishes between theological wrongdoing, failures in personal religious obligations, and injustices committed within human relationships.

The Meaning of *Shirk*

Shirk consists of treating a created being as equal or comparable to Allah in matters that belong exclusively to Him. This may occur through worship, ultimate love, complete reverence, reliance, or the attribution of uniquely Divine qualities to created beings.

The Qur'an describes the people of Hell acknowledging their error by saying that they had equated others with the Lord of all worlds (Qur'an 26:97–98). This does not necessarily mean that all polytheists believed their idols had created or independently governed the universe. Rather, they granted those beings forms of worship, devotion, reverence, or religious dependence that properly belonged to Allah alone.

According to *Fath al-Mulhim*, the essential error of polytheism was therefore not always the belief that an idol was the supreme

Creator. It could also consist of assigning to a created object or person a share in the worship, love, obedience, or reverence that should be directed exclusively toward Allah.

In its broader theological sense, *shirk* includes attributing to any created being qualities that belong uniquely and absolutely to Allah. These include being the independent Creator, the ultimate Provider, the absolute Sovereign, or the complete Knower of both the seen and the unseen. Islamic theology maintains that created beings may possess limited abilities or knowledge granted by Allah, but they cannot independently share in His exclusive and unlimited attributes.

Qur'an 4:116 therefore emphasizes that *shirk* represents both a serious theological error and a profound departure from spiritual truth. The verse affirms Allah's absolute Oneness and warns against assigning any aspect of His exclusive authority, worship, or attributes to created beings.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 4 verse 116-121). English – Maariful Quran : Mufti Muhammad Shafi (r.a)
: Free Download, Borrow, and Streaming : Internet Archive

Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. And We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.

Asad writes,

There is no contradiction between this statement and the preceding one that “all is from God”. In the world-view of the Qur’an, God is the ultimate source of all happening: consequently, all good that comes to man and all evil that befalls him flows, in the last resort, from God’s will. However, not everything that man regards as “evil fortune” is really, in its final effect, evil – for, “it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows, whereas you do not know” (2:216). Thus, many an apparent “evil” may sometimes be no more than a trial and a God-willed means of spiritual growth through suffering, and need not necessarily be the result of a wrong choice or a wrong deed on the part of the person thus afflicted. It is, therefore, obvious that the “evil” or “evil fortune” of which this verse speaks has a restricted connotation, inasmuch as it refers to evil in the moral sense of the word: that is to say, to suffering resulting from the actions or the behaviour of the person concerned, and this in accordance with the natural law of cause and effect which God has decreed for all His creation, and which the Qur’an describes as “the way of God” (sunnat Allah). For all such suffering man has only himself to blame, since “God does not wrong anyone by as much as at atom’s weight” (4:40).

References:

Asad, Muhammad (1980). The Message of the Quran.

5:87 To Make Lawful and to Prohibit Is the Right of Allah Alone

O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.

To Make Lawful and to Prohibit Is the Right of Allah Alone

The second principle is that Islam has restricted the authority to legislate the haram and the halal, taking it out of the hands of human beings, regardless of their religious or worldly position, and reserving it for the Lord of human beings alone. Neither rabbis nor priests, kings or sultans, have the right to prohibit something permanently to Allah's servants; if someone does this, he has certainly exceeded his limits, usurping the sovereignty which, with respect to legislating for the people, belongs to Allah Subhanahu wa Ta'ala alone.

Others who acquiesce with this transgression of such usurpers and act upon what they have legislated thereby elevate them to the rank of partners or associates with Allah: Do they have partners (with Allah) who have prescribed for them in religion that concerning which Allah has given no permission? (42:21)

They have taken their rabbis and priests as lords besides Allah, and the Messiah, son of Mary, although they were commanded to worship no one except the One Allah. There is no Deity but He, glory be to Him above what they associate with Him! (9:31)

The Qur'an took to task the People of the Book, that is, Christians and Jews, for putting the power to make lawful and to prohibit things and actions into the hands of their rabbis and priests.

' Adi bin Hatim, who had been a Christian before accepting Islam, once came to the Prophet (peace be on him). When he heard him reciting the above ayah he said, "O Messenger of Allah, but they do not worship them." The Prophet (peace be on him) replied,

Yes, but they prohibit to the people what is halal and permit them what is haram, and the people obey them. This is indeed their worship of them. (Reported and classified as hasan by al-Tirmidhi and others.)

Christians still claim that Jesus (peace be on him), before ascending to heaven, vested in His apostles the authority to declare things permissible or prohibited as they saw fit, as reported in Matthew 18:18:

I tell you this: whatever you forbid on earth shall be forbidden in heaven, and whatever you allow on earth shall be allowed in heaven.

The Qur'an also took the task for legislating and prohibiting things without any authority from Allah: Do you see what Allah has sent down to you for sustenance and yet you have made some part of it halal and some part haram?(10:59)

And do not say, concerning the falsehood which your tongues utter, 'This is halal and that is haram,' in order to fabricate a lie against Allah; assuredly those who fabricate a lie against Allah will not prosper. (16:116)

From these explicit verses of the Qur'an and from clear ahadith of the Prophet (peace be on him), the jurists of Islam grasped with certainty that it is Allah Subhanahu wa Ta'ala alone Who has the right to make lawful or to prohibit a matter, either through His Book or through the tongue of His Messenger (peace be on him). The jurists' task does not go beyond explaining what Allah has decreed to be halal or haram "when He has explained to you in detail what He has made haram for you." (6:119) It is definitely not their task to decide what is to be allowed and what is to be prohibited to human beings. Thus the great jurists, in spite of their scholarship and ability of ijtihad (deduction from analogy), shied away from pronouncing judgements concerning matters of halal

and haram, passing the problem from one to the other out of fear of committing the error of declaring halal what is actually haram and vice-versa.

In his book *Al-Umm*, Imam Shafi'i narrated that Abu Yusuf, a companion of Abu Hanifah and a chief judge (qadi), said:

I know that our knowledgeable teachers avoided saying, 'This is halal and that is haram,' apart from what they found clearly stated without requiring an interpretation in the Book of Allah. We have been told by Ibn al-Saib that al-Rabi' bin Khaytham, one of the greatest of the second generation Muslims, said, 'Beware that none of you says, "Allah has made this lawful or approves of it," and that Allah may then say that He did not make it lawful nor approve it, or that you say, "Allah has prohibited this," and that Allah may then say, "You lie! I did not prohibit it nor disapprove of it." Some companions of Ibrahim alNakh'i, a great jurist of Kufah among the second generation Muslims, have told us of his mentioning his colleagues as saying, when they gave a judgement concerning something, 'It is disapproved' or 'There is no harm in it,' rather than, 'It is haram' or 'It is halal,' as haram and halal are terms of much greater import. (*Al-Umm*, vol. 7, p. 317.)

This is what Abu Yusuf has reported concerning our righteous forebearers and what al-Shafi'i has quoted from him, in agreement with his position. Similarly, Ibn Muflih reported the great scholar Ibn Taymiyyah, as saying that the jurists of the early days of Islam did not term anything haram unless it was definitely known to be so. (This is further supported by the fact that the companions did not give up the drinking of alcohol after the revelation of the Qur'anic verse, "They ask thee concerning wine and gambling. Say: In them is great sin and some benefit," (2:219) since this verse did not definitely prohibit drinking prior to the revelation of the verses in Surah al- Maida. (5:93-94 (90-91)) In the same spirit, the great imam Ahmad ibn Hanbal, when asked about some matter, would say, "I disapprove of it" or "It does not appeal to me," or "I

do not like it” or “I do not prefer it.” Similar reports are narrated concerning Malik, Abu Hanifah, and all the other imams (may Allah be pleased with them). (This is a lesson to the followers of such imams who freely use the word “haram” without having a proof, or even a semblance of proof.)

References:

Al-Qaradawi, Yusuf (1960). The Lawful and Prohibited in Islam. (p. 11). <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheLawfulAndTheProhibitedInIslamal-halalWalHaramFilIslamByShaykhYusufAlQardawi.pdf>

5:94 Who created death and life that He might try you as to which of you is better in deed

O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

Elsewhere (67:2), the Holy Quran mentions:

Who created death and life that He might try you as to which of you is better in deed. He is the Most Mighty, the Most Forgiving: Commenting on this verse, Maududi writes,

That is, the object of giving life to man in the world and causing his death is to test him to see which of them is best in deeds. Allusion has been made in this brief sentence to a number of truths:

- (1) That life and death are given by Allah, no one else can grant life nor cause death.
- (2) That neither the life nor the death of a creation like man, which has been given the power to do both good and evil, is purposeless. The Creator has created him in the world for the test. Life is for him the period of the test and death means that the time has come to an end.
- (3) That for the sake of this very test the Creator has given every man an opportunity for action, so that he may do good or evil in the world and practically show what kind of a man he is. (4) That the Creator alone will decide who has done good or evil. It is not for us to propose a criterion for the good and the evil deeds but for Almighty Allah.

Therefore, whoever desires to get through the test, will have to find out what is the criterion of a good deed in His sight. Every person will be recompensed according to his deeds, for if there was no reward or punishment the test would be meaningless.” (Tafhim ul Quran, Surah 67 verse 2 note # 4)

The Holy Quran also mentions in 51:56,

I have only created Jinns and men, that they may serve Me.

The Prophet (peace be upon him) explained this verse as follows:

It is related by Umar Ibn al-Khattab (RA) that he heard the Messenger of Allah (saw) say: “The actions are but judged according to intentions; and to every man is due what he intended. Thus, whosoever migrates for the sake of Allah and His Messenger [and there is no other motive of his migration except compliance with the commands of Allah and the Prophet and winning of their good pleasure], his migration is accounted for the sake of Allah and His messenger [and, doubtlessly, he is a true Muhajir-Emigrant]-and shall receive the recompense prescribed for Hijrat-Migration- towards Allah and His Messenger]; and whosoever migrates for the sake of this world or to wed a woman [his migration will not be for Allah and the Prophet], and it will be accounted only for the purpose for which it is intended.”

[1](Bukhari and Muslim) [taken from Maariful Hadith, Noomani]

References:

Maududi, Abul Ala (2010). Tafhim ul Quran. (surah 67, verse 2, note 4). [3]<https://www.englishtafsir.com/Quran/27/index.html>

68:18 The Plan of Allah

But made no reservation, (“If it be Allah’s Will”).

We must always remember, in all our plans, that they depend for their success on how far they accord with Allah’s Will and Plan. His universal Will is supreme over all affairs.

These foolish men had a secret plan to defraud the poor of their just rights, but they were put into a position where they could not do so. In trying to frustrate others, they were themselves frustrated.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 68 verse 18) [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

6:1 He made the darkness and the light

Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

5:100 Good Intentions Do Not Make the Haram Acceptable

Say: “Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper.”

Good Intentions Do Not Make the Haram Acceptable

Islamic teachings place considerable emphasis on sincerity, noble objectives, and purity of intention. The Prophet Muhammad taught that actions are evaluated according to the intentions behind them and that each person will be rewarded according to what he or she intended (Al-Bukhari, n.d.).

A sincere intention may transform an ordinary permissible activity into an act of worship. For example, eating and drinking are normal human activities. However, when a person eats with the intention of preserving health, strengthening the body, and fulfilling responsibilities toward Allah and other people, these activities may become spiritually rewarding.

Similarly, marital intimacy may be rewarded when it is accompanied by lawful and honourable intentions, such as maintaining chastity, protecting one's spouse from wrongdoing, or having children. The Prophet explained that lawful intimacy between spouses may be counted as an act of charity. When his Companions asked how satisfying a personal desire could earn a reward, he explained that satisfying the same desire through

prohibited means would constitute a sin. Therefore, fulfilling it through a lawful relationship may be rewarded (Muslim, n.d.).

A person may also receive spiritual reward for earning a lawful livelihood when the intention is to avoid prohibited conduct, provide for one's family, and fulfil responsibilities toward neighbours and society. These examples demonstrate that permissible actions may become acts of worship when they are performed with sincere and righteous intentions.

A Good Objective Does Not Justify Prohibited Means

The principle that good intentions elevate permissible conduct does not apply to actions that are inherently prohibited. An unlawful act remains unlawful regardless of the apparent nobility of its purpose. A person cannot make a prohibited action acceptable simply by claiming that it was performed for a charitable, religious, or socially beneficial objective.

Islamic law does not accept the principle that a desirable outcome automatically justifies any means used to obtain it. Both the objective and the means must be morally and legally permissible. A legitimate right must therefore be pursued through lawful and just methods rather than through deception, oppression, or other forms of wrongdoing.

For example, a person who acquires money through interest-based transactions, fraud, gambling, forgery, or another prohibited method remains accountable for the unlawful acquisition, even if the money is later used to construct a mosque, support a charitable organization, or finance another beneficial project. The goodness of the intended project does not remove the wrongdoing involved in obtaining the wealth.

Accordingly, Islamic ethics requires consistency between intentions, methods, and outcomes. A praiseworthy objective must be pursued through permissible means. An unlawful method

cannot become lawful merely because the person hopes to accomplish something beneficial.

Allah Accepts Only What Is Pure

The Prophet stated that Allah is good and accepts only that which is good. He connected this principle with the Qur'anic commands given to both the messengers and the believers to consume lawful and wholesome provisions and perform righteous deeds (Qur'an 2:172; 23:51; Muslim, n.d.).

The Prophet then described a traveller who had journeyed a great distance and appeared dishevelled and covered with dust. The person raised his hands and repeatedly called upon Allah, yet his food, drink, clothing, and nourishment had been obtained through prohibited means. The Prophet questioned how the supplication of such a person could be accepted under those circumstances (Muslim, n.d.).

This narration demonstrates that outward signs of devotion do not compensate for a livelihood based on unlawful sources. Although travelling, raising one's hands in prayer, expressing humility, and repeatedly calling upon Allah are normally associated with the acceptance of supplication, their spiritual effect may be undermined when a person knowingly sustains himself through prohibited wealth.

Charity From Unlawful Wealth

The Prophet also warned that giving charity from unlawfully acquired wealth does not remove the original sin. A person who accumulates wealth through prohibited means and then donates some of it does not receive the same reward as someone who gives from lawful earnings. The burden associated with the unlawful acquisition remains upon the individual (Ibn Hibban, n.d.; Ibn Khuzaymah, n.d.).

Another narration explains that charity given from prohibited wealth is not accepted, that spending such wealth contains no blessing, and that leaving it behind at death may become a source of punishment. Allah does not erase one evil act through another evil act; rather, wrongdoing is removed through sincere repentance and righteous conduct. An impure action cannot purify another impure action (Ahmad ibn Hanbal, n.d.).

These teachings do not imply that unlawfully acquired property should be retained. Rather, a person must repent, cease the prohibited activity, restore the property to its rightful owners whenever possible, and dispose of wealth that cannot lawfully be retained according to the appropriate principles of Islamic law. Such disposal is not treated as ordinary voluntary charity for which the person may expect the same reward as a donation made from lawful wealth.

The Relationship Between Intention and Action

Islamic ethics evaluates both internal intention and external conduct. A good intention is essential, but it cannot replace lawful action. Similarly, an outwardly lawful act may lack spiritual value when it is performed for pride, public recognition, or another corrupt motive.

For an action to be fully acceptable, the intention should be sincere, the action itself should be permissible, and the method used should conform to Divine guidance. Good intentions enhance lawful actions, but they do not transform prohibited actions into permissible ones.

The principle may therefore be summarized as follows: a permissible action performed with a sincere intention may become an act of worship, whereas a prohibited action remains prohibited despite a person's claim to an honourable objective. Islamic morality requires purity in both the purpose sought and the means used to attain it.

References:

Al-Qaradawi, Yusuf (1960). The Lawful and Prohibited in Islam.
(p. 25).

6:23 The confession of the polytheists on Resurrection Day

There will then be (left) no subterfuge for them but to say: “By Allah our Lord, we were not those who joined gods with Allah.” The following excerpt is taken from “The Study Quran” under the commentary of the above verse:

“Al-Rāzī suggests that grave sins may indicate varieties of kufr (disbelief), that is, disbelief in God, the prophets, the Last Day, or the Sacred Law. This would be consistent with v. 48, which states that God forgives all sins except shirk (idolatry; R).”

Moreover,

“Although Sufi commentators agree that the truly great sin is shirk (idolatry), they consider shirk to also mean an excessive attachment to worldly things, and even the assertion of the independent existence of one’s own soul in a way that would obscure pure devotion to and utter reliance upon God. Hence the Sufi saying, sometimes attributed to Rābi‘ah al-‘Adawiyyah (d. 183/801): “Your existence is a sin to which no other sin can be compared!” (K, Qu).”

References:

Nasr, Hossein (2015). Study Quran.

7:190 Ascribing Partners to God, a terrible sin

But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.

“Although Sufi commentators agree that the truly great sin is shirk (idolatry), they consider shirk to also mean an excessive attachment to worldly things, and even the assertion of the independent existence of one’s own soul in a way that would obscure pure devotion to and utter reliance upon God. Hence the Sufi saying, sometimes attributed to Rābi‘ah al-‘Adawiyyah (d. 183/801): “Your existence is a sin to which no other sin can be compared!” (K, Qu).”

References:

Nasr, Hossein (2015). Study Quran.

89:22 And thy Lord cometh, and His angels, rank upon rank

And thy Lord cometh, and His angels, rank upon rank,

As God is not considered to have a body or be a “thing” that can be said to be in a particular place or to move from one place to another, some commentators read this verse as an allusion to God’s Power, Decree, or Command (Q, R). Others say that it indicates God’s Presence, because true knowledge (ma‘rifah) of God will come on that Day, even if some had denied God before it (R, Ṭs). It is said that the angels will be lined up like Muslims in prayer (Ṭs). Others say the angels will descend from every heaven forming lines around the believers (R; cf. 78:38)

References:

Nasr, Hossein (2015). Study Quran.
<https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

8:45 O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often)

O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:

‘Remembering God’ in battle means to shout, “Allahu Akbar” or “God is Great,” and other such phrases.

References:

Emerick, Yahiya. The Meaning of the Holy Qur’an in Today’s English (p. 829). Unknown. Kindle Edition.

9:24 and Allah guides not the rebellious

Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight – are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.

The ‘command’ is thought to be God’s decision of judgment against those who disobeyed the order to migrate. It could either be misfortune in this life or punishment in the next. (Ma’arifur Qur’an)

References:

Emerick, Yahiya. The Meaning of the Holy Qur’an in Today’s English (p. 829). Unknown. Kindle Edition.

Allah is One and Justice Prevails due to Him

Quran 3:18:

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

Qur'an 3:18 affirms that Allah bears witness that no deity exists except Him. The angels and those endowed with knowledge also testify to this truth. The verse further declares that Allah continuously maintains creation with justice, balance, and equity. He alone is worthy of worship, and He is the Almighty and the All-Wise.

Allah as the Supreme Witness

The statement that “Allah bears witness” emphasizes that Allah is the highest and most authoritative witness to His own Oneness. According to *The Study Quran*, Allah existed when nothing else existed alongside Him and therefore possesses the greatest right to testify concerning the reality of His Divine unity (Nasr et al., 2015).

The Qur'an frequently describes Allah as the witness over all things. For example, Qur'an 5:117 affirms that Allah observes and witnesses everything within creation. Similarly, Qur'an 4:166 declares that Allah bears witness to the revelation sent to the Prophet Muhammad and that the angels also testify to its truth.

Allah's testimony is absolute because His knowledge encompasses every aspect of existence. His witness is not based upon observation acquired over time, as human testimony normally is. Rather, it arises from His eternal, complete, and direct knowledge of Himself and everything He has created.

The Testimony of the Angels and Those Possessing Knowledge

The angels and people of knowledge also testify that there is no deity except Allah. Their testimony is based upon their recognition of the signs of Divine unity, wisdom, power, and order throughout creation.

Unal (n.d.) explains that everything within the universe—from the smallest particles to the largest galaxies—provides evidence of Allah’s existence and Oneness. Every created being points toward a single Creator through the manner in which it comes into existence, the characteristics it possesses, the functions it performs, and the place it occupies within the interconnected order of creation.

The universe cannot independently account for its own existence, structure, and purpose. The coordination among its countless elements points toward a Creator who possesses absolute knowledge, power, and will. Every object and event therefore serves as a sign directing thoughtful individuals toward the recognition of Allah’s unity.

Those endowed with genuine knowledge are especially capable of recognizing these signs. Their study of creation does not lead merely to an accumulation of information; it also enables them to appreciate the unity, order, and purpose underlying existence. Their testimony to Allah’s Oneness is therefore based upon reflection, understanding, and intellectual certainty.

Allah Maintains Creation Through *Qist*

The phrase describing Allah as “maintaining creation in justice” contains the Arabic word *qist*. This term conveys the related meanings of justice, fairness, equity, proportion, and balance. It indicates that Allah continuously sustains the universe according to a precise and harmonious order (As-Saranbi, n.d.).

The operation of *qist* can be observed throughout creation. The earth, for example, exists under conditions that allow life to continue. Its relationship with the sun, atmosphere, gravity, temperature, water, and chemical composition demonstrates an intricate system of balance. These factors must function within suitable ranges for living organisms to survive and develop.

The earth's distance from the sun contributes to temperatures that permit the existence of liquid water and support life. Conditions that were excessively hot or cold would make life, as presently known, difficult or impossible. This relationship is one example of the balance maintained within creation.

Life also depends upon the appropriate presence and interaction of elements and compounds such as oxygen, carbon, and water. Atmospheric pressure, humidity, gravity, and numerous other environmental conditions must function together in a coordinated manner. The interdependence of these factors illustrates the balance, proportion, and order expressed through the Qur'anic concept of *qist*.

Balance Within the Human Body

The same principle can be observed within the human body. Human life depends upon many biological processes operating within carefully regulated limits. The heart must circulate an appropriate amount of blood, the lungs must exchange sufficient oxygen and carbon dioxide, the pancreas must regulate blood glucose through insulin, and blood pressure must remain within a functional range.

These systems do not operate independently. They continuously interact and adjust to preserve the body's internal stability. If one essential system becomes seriously unbalanced, the health and survival of the individual may be threatened.

From the theological perspective presented in the commentary, Allah is ultimately responsible for creating and sustaining these

systems. The balance within the human body and the wider universe is therefore understood as evidence of His knowledge, power, wisdom, and continuous governance (As-Saranbi, n.d.).

Divine Justice and Unity

The placement of Allah's Oneness alongside His maintenance of justice is significant. It indicates that the One who alone deserves worship is also the One who establishes and sustains order throughout creation. His sovereignty is not arbitrary or unjust; rather, it is characterized by wisdom, proportion, equity, and truth.

Allah's attributes of might and wisdom, mentioned at the conclusion of the verse, further support this meaning. His might signifies that no force can overcome His authority, while His wisdom indicates that everything He commands and sustains is based upon perfect knowledge and purpose.

Qur'an 3:18 therefore combines three closely related truths: Allah alone is worthy of worship, the signs of creation and the testimony of knowledgeable beings affirm His Oneness, and the entire universe is continuously sustained through His justice and perfect balance.

.

References:

Unal, Ali (2006). The Quran with Annotated Interpretation in Modern English. (p. 161, note 3)
https://islamiconlinelibrary.com/wp-content/uploads/2023/07/The_quran_with_annotated_interpretation-1.pdf

Nasr, Hossein (2015). Study Quran.
<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

As Saranbi, Abduraheem (2019). Tafsir As-Saranbi. (p. 75-76).
[3]<https://ia800704.us.archive.org/16/items/surah-baqarah-quran-tafsir-org-saranbi-pdf/surah%20baqarah%20quran%20tafsir%20org%20saranbi%20pdf.pdf>

Allah will forgive every sin upon Repentance

Quran 4:17-18:

The repentance accepted by Allah is only for those who do wrong in ignorance [or careless- ness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.

But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, “Indeed, I have repented now,” or of those who die while they are disbelievers. For them We have prepared a painful punishment.

The followig excerpt is taken from “Maariful Quran” vol 2 pg. 363-368:

Qur’an 4:17–18 explains the circumstances under which repentance is accepted and those under which it is rejected. These verses clarify that Allah accepts the repentance of people who commit wrongdoing through ignorance and then turn back to Him before death becomes certain. By contrast, repentance is not accepted from those who persist in sin until death overtakes them or from those who die while rejecting faith.

Repentance From a Deliberate Sin

The reference to wrongdoing committed “in ignorance” may initially appear to suggest that repentance is accepted only when a sin is committed unintentionally. However, the Companions and early Qur’anic commentators did not limit the Arabic term *jahālah* to a lack of knowledge or accidental conduct.

In this context, *jahālah* refers to foolishness, carelessness, and a failure to consider the harmful consequences of disobedience. A person may recognize that an action is sinful and still commit it deliberately because the desire for immediate pleasure temporarily overcomes awareness of Divine accountability.

This meaning is illustrated by the account of Prophet Joseph and his brothers. Joseph referred to his brothers as ignorant even though they had knowingly and deliberately mistreated him. They were described as ignorant because they failed to consider the moral consequences of their conduct rather than because they were unaware of what they were doing.

Abu al-‘Aliyah and Qatadah reported that the Companions regarded every act of disobedience as an act of ignorance, whether it was committed deliberately or unintentionally. Mujahid similarly maintained that anyone who disobeys Allah behaves ignorantly at the time of the offence, even when that person otherwise possesses considerable knowledge (Ibn Kathir, n.d.).

Abu Hayyan explains that a person who chooses a temporary worldly pleasure in exchange for lasting spiritual harm cannot be described as acting rationally. The individual’s knowledge of the prohibition does not remove the ignorance demonstrated by preferring immediate gratification over lasting reward and protection from punishment (Abu Hayyan, n.d.).

Accordingly, Muslim scholars generally agree that sincere repentance may be accepted even when the original sin was committed knowingly and deliberately. The essential issue is not whether the act was intentional but whether the individual genuinely turns away from it and returns to Allah.

Repenting Before Death

Qur’an 4:17 states that repentance should occur “soon afterward.” This expression does not necessarily restrict acceptable repentance to the period immediately following the sin. Prophetic traditions explain that Allah continues to accept a servant’s repentance until the soul reaches the throat and the final process of death begins.

A narration attributed to ‘Abd Allah ibn ‘Umar states that repentance may be accepted even when it occurs shortly before

death, provided that it is sincere and takes place before the final signs of death become unmistakable (Ibn Kathir, n.d.).

In this sense, the whole human lifespan may be considered a relatively short period. Repentance offered at any point before the final stage of dying may therefore fall within the meaning of “soon afterward.” The wording also reminds people that death may be much nearer than they assume and that repentance should not be unnecessarily delayed.

Ashraf ‘Ali Thanavi distinguishes between two conditions experienced near death. The first is a state in which a person recognizes that recovery is unlikely but still possesses ordinary consciousness and moral choice. Repentance may remain valid at this stage. The second begins when the final departure of the soul is underway and realities of the unseen become apparent. Repentance at this stage is no longer based upon faith in the unseen and is therefore not accepted (Thanavi, n.d.).

The statement that Allah has “taken it upon Himself” to accept repentance should be understood as a Divine promise whose fulfilment is certain. It does not imply that Allah is subject to an obligation imposed by anyone else.

Repentance That Is Not Accepted

Qur’an 4:18 describes those who continue committing sins throughout their lives and only seek forgiveness when death becomes certain. At that moment, the opportunity for freely chosen repentance has passed.

Such repentance resembles Pharaoh’s declaration of belief while drowning. His statement came only after he directly encountered destruction and could no longer escape it. Because it was not made during the period of voluntary faith and moral choice, it was not accepted.

The verse likewise states that repentance is not accepted from those who die in a condition of disbelief. A declaration of faith made only after the realities of death and the Hereafter become visible no longer represents faith in the unseen or a voluntary moral decision.

The Nature of Repentance

Al-Ghazali identifies three broad conditions concerning human responses to sin. The first is complete freedom from sin, a condition associated particularly with angels and prophets. The second is persistent wrongdoing without regret or any desire to change, which resembles the conduct of devils. The third is the human condition in which a person commits a sin, feels genuine remorse, and resolves not to repeat it (Al-Ghazali, n.d.).

Because refusing to repent resembles the conduct of those who persist arrogantly in evil, Muslim scholars regard repentance as an obligation. The Qur'an therefore commands believers to turn to Allah with sincere repentance so that their sins may be removed and they may be admitted into Paradise (Qur'an 66:8).

The Prophet Muhammad taught that a person who sincerely repents from sin becomes like someone who never committed that sin. He also taught that Allah loves those who repent (Ibn Majah, n.d.). Some narrations further indicate that when repentance is accepted, the sin may be removed from the person's record so that it does not become a cause of disgrace.

The Three Conditions of Sincere Repentance

Sincere repentance rests upon three principal conditions. First, the individual must experience genuine regret and shame regarding the wrongdoing. A Prophetic narration summarizes this principle by stating that repentance is remorse.

Second, the person must immediately abandon the sinful act and firmly resolve not to return to it. Repeated verbal requests for

forgiveness have little meaning when the individual deliberately continues the same behaviour and has no intention of stopping.

Third, the person must make every reasonable effort to correct the consequences of the sin. When the offence involves neglected religious obligations, the individual should fulfil or compensate for them according to the relevant principles of Islamic law. Missed prayers, fasts, or unpaid obligatory charity should be addressed as accurately and completely as possible.

When the sin involves the rights of another person, repentance also requires restitution. Property taken unjustly should be returned, debts should be paid, and forgiveness should be sought from those who were harmed. Repentance concerning the rights of other people cannot be completed merely through private prayer when the original harm remains unresolved.

A person who expresses regret but refuses to abandon the sin has not fulfilled the requirements of sincere repentance. Similarly, words of repentance without remorse, reform, or restitution do not represent a complete return to Allah.

Renewing Repentance

A believer who sincerely repents may later fall into the same or another sin because of human weakness. This should not produce despair. The appropriate response is to renew repentance immediately and continue seeking Allah's forgiveness.

The possibility of repeated failure does not close the door of Divine mercy, provided that each act of repentance is sincere. Islamic teaching therefore balances moral accountability with hope: believers must not treat sin lightly, but they must also never assume that they are beyond Allah's forgiveness.

The central message of Qur'an 4:17–18 is that repentance remains available throughout the period of genuine moral choice. A person who recognizes wrongdoing, feels remorse, abandons the sin,

repairs its consequences, and returns sincerely to Allah may receive forgiveness. However, repentance should not be delayed until the certainty of death removes the possibility of freely chosen faith and reform.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 pg. 363-368). English – Maariful Quran : Mufti Muhammad Shafi (r.a) : Free Download, Borrow, and Streaming : Internet Archive

An in-depth commentary of the “Prostration” of inanimate and animate creation to Allah (God)

Qur'an 16:48–50 describes the shadows of created things turning to the right and left in submission to Allah. It further states that every living creature in the heavens and on the earth, along with the angels, submits to Allah without arrogance. These beings fear their Lord and faithfully carry out His commands.

In *The Quran: A Reformist Translation*, Yuksel (n.d.) explains that the Arabic word *sajada* may refer broadly to obedience and submission to God's laws rather than exclusively to the physical act of placing one's face on the ground. The universal prostration mentioned in Qur'an 16:49 does not necessarily imply that all created things possess consciousness comparable to that of human beings. Instead, the natural and physical behavior of creation may itself represent submission to the laws established by Allah.

According to this interpretation, every observable occurrence is a physical event governed by divine laws. Atoms submit to these laws through their interactions with one another. Water, for example, expands when it freezes and evaporates when heated to a particular temperature. These predictable processes may be understood as manifestations of creation's submission to Allah.

The same principle can be observed in biological processes. Hydrogen, carbon, nitrogen, and oxygen combine in specific arrangements to form the nucleotide bases adenine, cytosine, guanine, and thymine. When these bases are organized according to a particular sequence, they form DNA, which contributes to the development of life and its various characteristics. Likewise, the cells and organs of the human body function according to established natural laws. Such processes may therefore be viewed

as physical demonstrations of *sajdah*, or submission to God (Yuksel, n.d.).

This understanding is consistent with Qur’anic passages stating that the entire universe has submitted to Allah. Qur’an 3:83 uses the verb *aslama*, meaning “to submit,” whereas Qur’an 13:15 uses the verb *yasjudu*, meaning “to prostrate.” Yuksel (n.d.) argues that the use of these two terms in similar contexts indicates that they belong to the same general semantic field. Submission to Allah may involve an inward mental disposition, but it may also be demonstrated through physical actions, including working diligently, communicating God’s message, assisting those in need, and performing acts of worship.

The meaning of *sajdah* may vary according to its Qur’anic context. In some passages, it may refer primarily to inward or mental submission, while in others it may describe bodily submission. The prostration mentioned in Qur’an 27:20–24 appears to involve a physical act, whereas Qur’an 77:48 may refer more directly to a refusal to submit inwardly. Qur’an 22:18 may encompass both spiritual and physical forms of submission.

The fact that different parts of creation do not prostrate in the same physical manner does not eliminate the bodily dimension of human prostration. Each creature glorifies Allah according to its own nature and design. The Qur’an teaches that everything in the heavens and on the earth glorifies God, although human beings may not understand the particular manner of that glorification (Qur’an 17:44; 24:41). Birds, planets, animals, angels, and human beings do not necessarily worship in identical ways. Humans are instructed to glorify Allah in a manner suited to human language, physical ability, and natural constitution.

Qur’an 24:41 declares that everything in the heavens and on the earth glorifies Allah, including birds flying in formation, and that each created being knows its own prayer and form of glorification. Similarly, Qur’an 3:83 asks whether people seek a system other

than Allah's when everything in the heavens and on the earth has already submitted to Him, willingly or unwillingly, and will ultimately return to Him.

Yuksel (n.d.) maintains that rejecting the physical dimensions of prayer merely because other created beings do not appear to pray like humans is logically inconsistent. Other creatures are not expected to give charity, study the Qur'an, communicate revelation, or perform other specifically human responsibilities. In the same way, humans should not assume that their prescribed form of prostration must be identical to the submission demonstrated by birds, planets, atoms, or other elements of creation.

The salvation of the religious communities mentioned in Qur'an 2:62 depends upon sincere belief in Allah, belief in the Last Day, and righteous conduct. However, this does not necessarily mean that all communities receive identical religious instructions. Divine accountability corresponds to the knowledge, circumstances, and revelation received by each people. Every nation was sent a messenger and was responsible for responding appropriately to the guidance it received (Qur'an 10:47; 22:34; 40:28). Those who receive a specific command to bow or prostrate are therefore accountable for their response to that command.

The command given to prostrate before Adam should also be interpreted according to its particular context. The beings addressed in that event were not necessarily subject to the same physical conditions as human beings. Satan is described as having been created from fire, and the angels or other divine agents involved may possess a nature different from that of material human bodies. Consequently, the form of prostration required of them may not have been identical to the physical prostration prescribed for human worshippers.

Nevertheless, the Qur'an provides examples that support the bodily component of worship. David is described as seeking forgiveness,

bowing down, and turning to Allah in repentance (Qur'an 38:24). His submission may be understood as both inward and physical. Similarly, Qur'an 19:58 describes righteous individuals falling in prostration and weeping when the revelations of the Most Compassionate are recited to them. These passages indicate that Qur'anic prostration may express submission of the will while also involving a formal bodily action.

Therefore, *sajdah* should not be limited to only one form of submission. Depending on the context, it may signify obedience to divine law, inward humility, bodily prostration, or a combination of these meanings. All creation submits to Allah according to its nature, while human beings are expected to demonstrate their submission through belief, righteous conduct, obedience, and the physical practices of worship prescribed for them (Yuksel p. 198).

References:

Abd-Allah, Muhamed. 323 Verses on Science in the Quran . Kindle Edition.

Yuksel, Edip. Quran: a Reformist Translation (Koran, Kuran in Modern English) (pp. 198-199). Brainbow Press. Kindle Edition.

And He Restrains the Sky

Quran 22:65:

Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah , to the people, is Kind and Merciful.

The following excerpt is taken from “The Study Quran” under the commentary of the above verse:

The imagery of seafaring as a blessing bestowed by God is also mentioned in 14:32; 17:66; 30:46; 31:31; 43:12. In this context, where the sea wind is made subservient to the purposes of humanity, that God maintains the sky (samā’) is understood to mean that the natural order is Divinely maintained so that such travel is possible (R) and that the sky remains stable enough for ships to take to the sea (Z). It could also be understood as a metonym for whatever falls from the sky, such as rain, as in 11:52 and 71:11: He will send the sky upon you with abundant rains.

The following excerpt is taken from “Tafhim ul Quran” under the commentary of the above verse:

Here “the heaven” implies the whole of the universe above and below the earth where everything is held in its own place and sphere.

References:

Moududi, Abu Ala. Tafhim ul Quran.

content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf

Be and it is

Quran 2:117:

Originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be,” and it is.

he Qur'an teaches that everything in the heavens and on the earth belongs to Allah and remains subject to His authority and laws. Allah possesses unlimited power and brought the vast universe into existence without depending upon any external source or preexisting material. When He determines that something should be created, the process leading to its existence begins immediately (Pervez, n.d., p. 60).

The expression “Be, and it is” emphasizes Allah's absolute creative authority. In its commentary on this expression, *The Study Quran* explains that the Arabic term *qaḍā*, often translated as “decrees,” may also mean to accomplish, complete, decide, or judge. The divine command “Be” appears in several Qur'anic passages, including 6:73, 16:40, 36:82, and 40:68. In each instance, the expression conveys that Allah requires no instruments, preparation, experimentation, or physical effort to bring something into existence (*The Study Quran*, n.d.).

The same principle is connected to the creation of Jesus. Qur'an 3:59 compares Jesus to Adam, stating that Allah created Adam from dust and then said to him, “Be,” and he came into existence. Similarly, Qur'an 19:35 rejects the claim that Allah requires a child and declares that whenever He decrees a matter, He simply says, “Be,” and it is. These verses demonstrate that Jesus' creation was an expression of Allah's Will and Power rather than evidence of divine parenthood.

Some commentators, including al-Rāzī, understand the command “Be” as a figurative expression illustrating the ease and immediacy of divine creation. From this perspective, it should not necessarily be interpreted as a chronological sequence in which a thing first does not exist, then hears Allah's command, and finally comes into

being. Something that does not exist cannot literally be addressed, while something that already exists would not need to be commanded to exist. Therefore, some scholars maintain that the divine command does not precede or follow creation but occurs together with it (*The Study Quran*, n.d.).

The expression also affirms that Allah knows all things before they enter created existence. Ibn ‘Arabī and scholars associated with his intellectual tradition explained that Allah directs the command “Be” toward the forms or “immutable essences” that already exist within His eternal Knowledge. These forms are not independently existing created things, nor are they absolute nothingness. Rather, they are objects of divine knowledge that Allah brings into existence through the operation of His Will and Power.

This interpretation highlights the inseparable relationship among Allah’s Knowledge, Will, and Power. Allah knows what He intends to create, wills its creation, and possesses the power to bring it into existence. Creation is therefore entirely dependent upon Him, while He remains completely independent and self-sufficient. The Qur’anic phrase *kun fayakūn*, meaning “Be, and it is,” may also be compared with the biblical command “Let there be light” in Genesis 1:3. Both expressions emphasize that the existence of creation originates in the divine Will and that human beings cannot create something from absolute nothingness (*The Study Quran*, n.d.).

The Creation of Jesus

Qur’an 3:47 describes Mary’s surprise when she was informed that she would have a child despite not having been touched by a man. She asked how such a birth could occur, and the response affirmed that Allah creates whatever He wills. When He decrees a matter, He says to it, “Be,” and it comes into existence.

Pervez (n.d.) explains that Mary’s question arose naturally from the extraordinary announcement that she would give birth to a son.

The response resembled the message previously given concerning Zachariah: the child would be born according to Allah's law of creation. When Allah decides that something should occur, the process through which it is realized begins immediately (p. 117).

Thus, the command "Be" does not necessarily require the absence of an ordered creative process. Instead, it indicates that the process begins by Allah's decision and operates entirely under His authority. Jesus' birth was therefore neither independent of Allah's laws nor beyond His power. It occurred through the particular creative order Allah had determined for him.

Qur'an 16:40 and the Immediate Beginning of Creation

Qur'an 16:40 states that when Allah intends to bring something into existence, His word to it is simply "Be," and it is. According to Pervez (n.d.), this verse means that whenever Allah wills the creation of something, His command is sufficient for the process of its formation to begin. The divine intention and the initiation of creation occur together, and nothing can prevent the fulfillment of Allah's Will (p. 370).

The verse therefore stresses certainty rather than necessarily describing every created thing as appearing instantaneously in its completed form. Once Allah wills a matter, the process required for its realization is set into motion without resistance or delay.

Qur'an 19:35 and Allah's Self-Sufficiency

Qur'an 19:35 declares that it is entirely inappropriate to attribute a son to Allah. He is exalted above such a need. When He decrees an affair, He merely says, "Be," and it comes into existence.

Pervez (n.d.) explains that Allah has no need to take a son because He is completely independent and self-sufficient. His creative power is so absolute that whatever He determines comes into being according to His established plan. The creation of Jesus, therefore,

does not imply divine sonship. Rather, it demonstrates Allah's ability to create in whatever manner He wills (p. 419).

The verse rejects the assumption that extraordinary creation implies a biological relationship with God. Allah's creative authority is not dependent upon reproduction, ancestry, physical processes, or human limitations.

Qur'an 36:82 and Creation Without External Material

Qur'an 36:82 states that when Allah intends a thing, His command is simply to say, "Be," and it is. Pervez (n.d.) interprets this verse as affirming that Allah does not need to acquire raw materials from any external source in order to create. Whenever He wills something, the process of its creation begins immediately under His command (p. 729).

This does not necessarily mean that every created object appears at once in its final condition. Rather, Allah's Will initiates and governs the laws, stages, materials, and conditions through which the created thing reaches its intended form. All materials themselves ultimately belong to Allah and derive their existence from His creative authority.

Qur'an 40:68 and the Laws of Life and Death

Qur'an 40:68 identifies Allah as the One who gives life and causes death. When He decrees a matter, He says to it, "Be," and it is. Pervez (n.d.) explains that both life and death occur according to Allah's established laws. His power is so comprehensive that when He decides upon a matter, its initial stage comes into existence immediately (p. 792).

The created thing may then pass through several stages under Allah's law of *rubūbiyyah*, or divine development and sustenance, until it reaches its appointed completion. In this interpretation, "Be, and it is" expresses both the immediacy of the divine decision and the certainty that the intended result will eventually be fulfilled.

Consequently, divine creation may involve gradual growth, development, and transformation without diminishing the meaning of the command “Be.” The beginning, progression, and completion of the creative process all remain dependent upon Allah’s Knowledge, Will, Power, and sustaining authority.

Conclusion

The recurring Qur’anic expression “Be, and it is” communicates Allah’s complete sovereignty over creation. It affirms that He requires no assistance, preparation, effort, biological relationship, or externally supplied material to accomplish His Will. When Allah decrees something, the process of its realization begins with certainty and continues according to the laws and stages He has established.

The expression also unites the divine Attributes of Knowledge, Will, and Power. Allah knows all things before their creation, wills their existence, and brings them into being according to His wisdom. Whether creation appears immediately or develops through successive stages, its origin, progression, and final outcome remain entirely subject to Allah.

References:

Nasr, Hossein (2015). Study Quran.

Pervez, Ahmad (2010). Exposition of the Quran. (p. 60, 117, 370, 419, 729, 792).

Communicating with God: An Impossibility!

Quran 42:51:

It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.

The following excerpt is taken from "Exposition of the Quran" by Ghulam Ahmad Pervez pg. 823:

The law of nature which is in force in the universe is conveyed to human society through wahi (revelation), which is revealed to anbiya (prophets) and not to every individual. Allah communicates in three ways. Two of these are reserved for anbiya and the third for ordinary human beings. He communicates with anbiya either by instilling the contents of His wahi in their hearts (2:97); or at times by conveying it to their ears, from behind the veil (as happened with Moses – 2:253, 4:16). Both these ways are confined to anbiya (prophets). As far as other ordinary human beings are concerned, a rasool (prophet) is sent to them. The rasool conveys to them the divine revelation bestowed by Allah's command. (No man other than a nabi (prophet) can be in communication with Allah directly.) This arrangement is made by the highly exalted Allah, Who takes all decisions rationally.

Regarding this third form of communication, Asad writes:

Note 53: Cf. 53:10. :

(53: Verse 10) And thus did [God] reveal unto His servant whatever He deemed right to reveal (note 6)

Note 6: Lit., "whatever He revealed": an allusion to the exceptional manifestation of the angel "in his true shape and nature" as well as to the contents of divine revelation as such. In its deeper sense the above phrase implies that even to His chosen prophets God does not entirely unveil the ultimate mysteries of existence, of life and

death, of the purpose for which He has created the universe, or of the nature of the universe itself.

References:

Asad, Muhammad (1980). *The Message of the Quran*.

Pervez, Ahmad (2010). *Exposition of the Quran*. (p. 823).

Everything (that exists) will perish except His own Face

Quran 28:88:

And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.

The Perishing of Creation and the Continuity of the Hereafter

Qur'an 28:88 commands human beings not to invoke any deity besides Allah, affirming that no deity exists except Him. The verse further declares that everything will perish except His Face, that all judgment and authority belong to Him, and that all beings will ultimately return to Him.

In *In the Shade of the Qur'an*, Qutb (n.d.) interprets this verse as an affirmation that everything other than Allah is temporary and destined to disappear. Wealth, social position, authority, physical strength, worldly comforts, life itself, the earth, the heavens, and every creature within the known and unknown universe will eventually perish. Allah alone is everlasting and remains beyond the limitations of created existence. The statement that all judgment belongs to Him indicates that Allah decides according to His absolute wisdom and authority. No being participates independently in His judgment, and no one can prevent, reverse, or invalidate His decree.

Will Paradise and Hell Also Perish?

Ünal (n.d.) raises the theological question of whether the declaration that everything will perish except Allah's Face includes Paradise, Hell, and their inhabitants. In response to this question, Said Nursi explains that Muslim scholars, spiritual authorities, and individuals known for profound insight have expressed different opinions.

According to one view, the inhabitants of the everlasting realm are excluded from the universal annihilation mentioned in the verse. Another view maintains that they may also experience a form of annihilation, but only for such a brief and imperceptible period that they would not consciously experience it. These interpretations attempt to reconcile Qur'an 28:88 with other passages describing Paradise and Hell as enduring or everlasting.

The End of the Present Universe

Shanavas (n.d.) relates the Qur'anic description of cosmic destruction to scientific discussions concerning the possible collapse of the universe. He proposes that, if the universe were to collapse completely, its matter might become compressed into an extremely dense state commonly described as a singularity. In such a state, conventional scientific theories may no longer adequately explain physical conditions.

According to this interpretation, the familiar concepts of space, time, density, and temperature would no longer function in their ordinary forms. Shanavas refers to Stephen Hawking's observation that it would be extremely difficult to formulate laws governing a singularity because existing observations and scientific models would provide limited guidance concerning such conditions.

The possibility that a new universe could arise after a cosmic collapse remains speculative. Shanavas refers to questions attributed to Carl Sagan concerning whether a renewed universe would possess the same physical and chemical laws as the present universe or whether it would contain fundamentally different structures, properties, stars, and galaxies.

Shanavas (n.d.) associates this possibility with Qur'an 21:104, which describes the heavens being rolled up like a written scroll and promises that creation will be reproduced in the same manner in which it was originally brought into existence. He interprets this

verse as suggesting that the destruction of the present cosmic order may be followed by a new creation.

Qur'an 14:48 similarly describes a day on which the earth will be changed into another earth and the heavens into other heavens, after which humanity will appear before Allah, the One and All-Powerful. Shanavas understands this verse as suggesting that the renewed creation may operate according to conditions different from those governing the present universe. His proposal that even basic physical or mathematical relationships might differ should be understood as theological and philosophical speculation rather than as a confirmed scientific conclusion.

Creation, Collapse, and Re-Creation

Rahman (n.d.) also connects the Qur'anic account of resurrection and renewed creation with theories concerning the origin and possible future collapse of the universe. Qur'an 10:4 states that all beings will return to Allah and that He originates creation and then reproduces it. Qur'an 21:104 likewise declares that Allah will reproduce creation just as He brought it into existence initially.

Rahman argues that these verses indicate that Allah, who created the universe in the beginning, possesses the power to bring the present cosmic order to an end and subsequently create it again. He compares this Qur'anic concept with cosmological theories proposing that the universe began through a rapid expansion commonly known as the Big Bang and may eventually experience a contraction sometimes described as the Big Crunch.

Some cosmological models have proposed that expansion and contraction could form part of a recurring cycle of cosmic development and renewal. Rahman interprets the Qur'anic description of the reproduction of creation as potentially compatible with the general idea that the present universe will not remain in its current state permanently. However, the specific identification of Qur'anic eschatology with a cyclic-universe

model remains an interpretive comparison rather than a definitive scientific explanation of the verses.

Paradise as Continuing Activity and Advancement

The entrance of the righteous into Paradise does not necessarily represent the termination of all activity or development. Qur'an 36:55 states that the inhabitants of Paradise will be joyfully occupied in their pursuits. This indicates that life in Paradise will not be characterized by idleness or complete inactivity.

Qur'an 39:20 describes lofty chambers constructed one above another, beneath which rivers flow. This imagery has been interpreted as representing continuing advancement, elevation, and spiritual development in the heavenly life. From this perspective, entrance into the Gardens of Eternity does not mark the end of the believer's journey. Rather, it begins another stage of existence characterized by perpetual nearness to Allah and advancement through spiritual ranks.

Human beings will move from death to resurrection and from resurrection to their appointed destination. Qur'an 46:19 teaches that people will possess degrees or ranks corresponding to their deeds. These ranks may also reflect their spiritual understanding, knowledge, sincerity, and moral development.

The hereafter may therefore be understood not as a static condition but as an existence involving continued progress. Qur'an 66:8 describes the light of the Prophet and the believers advancing before them and on their right as they pray for Allah to perfect their light and forgive their shortcomings. The request, "Our Lord, perfect our light for us," may indicate an ongoing desire for spiritual completion, illumination, and greater nearness to Allah.

The Gardens of Divine Attributes

Nooruddin (n.d.) explains that, in the terminology of Muslim saints and spiritual teachers, the Gardens of Paradise may be understood

as the Gardens of the Divine Attributes. In this state, the inhabitants of Paradise will experience unrestricted spiritual movement and the blessings of divine communication, symbolized by gardens and flowing streams.

Spiritual progress in Paradise will continue perpetually. The righteous will advance in their understanding and reflection of divine qualities, although created beings can never become equal to Allah or possess His Attributes in their absolute and infinite reality. Their advancement will always remain the advancement of dependent created beings toward greater knowledge, purity, and nearness to their Creator.

Those granted profound knowledge of the Divine Essence may receive a limited manifestation of divine light. However, Allah's Essence remains beyond complete human comprehension and is concealed by the majesty of His transcendent power. The believer's journey is therefore one of continually increasing knowledge and nearness without ever encompassing the limitless reality of Allah.

Qur'an 3:133 invites believers to hasten toward the forgiveness of their Lord and toward a Paradise whose vastness is comparable to the heavens and the earth. This invitation suggests that Paradise is not merely a place of reward but also a realm of divine mercy, continuing advancement, spiritual illumination, and closeness to Allah.

Conclusion

Qur'an 28:88 emphasizes the temporary and dependent nature of all created existence. Everything other than Allah is subject to change, destruction, and disappearance, while Allah alone is eternal and self-sufficient. All authority and judgment belong exclusively to Him, and every created being will eventually return to Him.

Muslim scholars have differed regarding whether the universal perishing described in the verse includes Paradise, Hell, and their inhabitants. Some exclude the permanent realm from this annihilation, while others suggest that it may undergo an imperceptibly brief form of cessation. These positions seek to preserve both the universality of the verse and the Qur'anic descriptions of the hereafter as enduring.

Modern writers have also compared the Qur'anic descriptions of cosmic destruction and renewed creation with scientific cosmological models. Such comparisons may provide philosophical reflections on the relationship between revelation and the natural world, but they should not be treated as definitive scientific interpretations of the Qur'an.

The renewed creation described in Qur'an 21:104 and 14:48 ultimately demonstrates Allah's absolute power to originate, terminate, and reproduce creation. The life of Paradise, moreover, is presented not as an inactive or final condition but as an everlasting state of joy, spiritual development, divine illumination, and increasing nearness to Allah.

References:

NOORUDDÎN ,ALLÂMAH. (2015). Exegesis of The Holy Qur'ân Commentary and Reflections. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Exegesis-Commentary.pdf>

Qutb. In the Shade of the Quran. ([sura 28] pg. 228). In the Shade of the QUR'AN He Martyr SAYYID QUTB Vol.1~18 : JpnMuslim : Free Download, Borrow, and Streaming : Internet Archive

Rahman,Dr. Md. Anisur. Quran and Modern Science (pp. 52-53). Unknown. Kindle Edition. Unal, Ali (2006). The Quran with Annotated Interpretation in Modern English. (pg.

767).https://islamiconlinelibrary.com/wp-content/uploads/2023/07/The_quran_with_annotated_interpretation-1.pdf

Wynn Sr., Charles M.. And God said, “Let there be evolution!” (p. 132 – 136). All Things That Matter Press. Kindle Edition.

God's Covenant with the Children of Adam

Quran 7:172

The following is taken from “The Holy Quran in Today’s English” by Yahya Emerick under the commentary of surah 7 verse 172:

When your Lord brings offspring from out of the loins of the children of Adam, He makes them (first) bear witness about themselves by asking them, “Am I not your Lord?” They say, “Of course, and we are a witness to that!” (We do that) so you won’t be able to say on the Day of Assembly, “We had no clue about any of this

This is a very deep passage, and it has been interpreted several ways. Most commentators say that it means that the imprint of God is upon us collectively as human beings even before birth, causing us to seek Him after our birth when we reach the age of reason.

Indeed, the Prophet once said, “Every child is born directed towards its true disposition (to worship God), and its parents make it a Jew, Christian or Zoroastrian.” (Then the Prophet recited verse 30:30 for emphasis.) (Bukhari) Muhammad Asad explained this concept further by writing that it means that from our birth we are all pre-programmed with a disposition that makes us seek God. In other words, we all possess an inner religious compass, or fitrah. All human beings seek the higher meaning, the higher power above them. If a person isn’t born into an environment where religion is present, he will invent one on his own or seek one as a means to fulfill that missing spiritual link that we are automatically predisposed to seek. Some may become sidetracked by superstition and come to worship idols or other invented gods, while others may deny God altogether – and then make their life’s purpose to fight religion, which is in itself a pathetic way of keeping it in their life – but in the end everyone will understand that there is a Presence over all consciousness and matter. Even in religions with a pantheon of gods, such as Hinduism or Taoism, there is always a

supreme power lurking in the wings. Some modern scientists have proposed that humans have a so- called “God-gene” that nudges us towards being religious. Muslims have already known of this inclination towards faith since the very beginning!

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 827). Unknown. Kindle Edition.

Hidden Treasure: Allah's Relationship with His Creation

According to Ibn Kathir,

“Al Alamin is plural for Alam, which encompasses everything in existence except Allah. The word ‘Alam is itself a plural word, having no singular form.”

Why is the creation called 'Alam?

Alam is derived from Alamah, that is because it is a sign testifying to the existence of its Creator and to His Oneness.” (Tafsir ibn Kathir pg. 43-44)

“Muslims believe that God is the only true reality and sole source of all creation. Everything including its creatures are just a derivative reality created out of love and mercy by God's command, "...Be," and it is." and that the purpose of existence is to worship or to know God. It is believed that God created everything for a divine purpose; the universe governed by fixed laws that ensure the harmonious working of all things. Everything within the universe, including inanimate objects, praises God, and is in this sense understood as a muslim. An exception are humans, who are endowed with free-will and must live voluntarily in accordance

with these laws to live to find peace and reproduce God's benevolence in their own society to live in accordance with the nature of all things, known as surrender to God in the Islamic sense.”

Hadith Qudsi:

I was a hidden treasure; I loved to be known. Hence I created the world so that I would be known The following excerpt is taken from: The Concept of God, the Origin of the World, and the Image of the Human in the World Religions (pg. 109)

“According to Ibn Arabi’s school of wahdat al-wujud (Unity of Being), the world is a unity that appears as a multiplicity, and it is this facade that is both deceptive and brings about forgetfulness. He who has the eyes and the will should transcend the manifestations (tajalliyat) and see the Oneness that lies at the heart of all the creatures.”

“Semnani’s school of the wahdat al shuhud (Unity of Witnessing) also advocates the Oneness of God and the underlying unity, though not by transcending the world of multiplicity but by seeing the unity within it. As the Quran says , “Whosoever sees, there is the face of God”.”

“The image of man, according to Sufis, is that of a crescent, which symbolically represents receptivity and passivity. The moon is dark, and had it not been for the sun, it would not have been illuminated. And so God is the sun, from whom all light and love emanates, and man is the moon, within which divine light is reflected.”

References:

Kathir, Ibn. Tafsir Ibn Kathir. (vo. 1 p. 115).

[1]<https://archive.org/details/TafseerIbnKathirenglish114SurahsComplete> [2](Link)

Koslowski, Peter (2001). The Concept of God, the Origin of the World, and the Image of the Human in the World Religions. (p.109)

I will show you My Signs

The New Testament Matthew 5:17-18:

“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. ¹⁸ For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished.

Quran 21:37:

Man was created of haste. I will show you My signs, so do not impatiently urge Me. The following excerpt is taken from “Tafsir Kashf” pg. 327:

Man was created of haste. Haste is one thing, hurry is something else. Haste is unapproved and blamed, and a prohibition has come concerning it: “so seek not to hasten Me.” Hurry is approved and praised, and a command has come in it: “Hurry!” [3:133]. Haste is to go forth to a work before its moment, and hurry is to rush to a work that is commanded at the beginning of its moment. Haste is the result of Satan’s disquieting, and hurry is a requisite of success-giving and reverence for the command. From haste come regret and the heart’s turmoil, and from hurry the joining of spirit and heart with tranquility: He it is who sent down tranquility into the hearts of the faithful [48:4]. God sends down repose on the hearts of the faithful so that they will recognize Him without having found Him and love Him without having seen Him. They turn away from their own work to His work, they come from remembering themselves to remembering Him, and they go from love for themselves to love for Him. All rememberings save remembering Him are negligence, all objects of desire save His object of desire are diversions, and all loves save love for Him are idle talk.

Quran 41:53:

We're going to show them Our signs soon enough in locations far away on the horizon and also within their own souls, until it becomes clear to them that this is the truth. Isn't it enough (for them) that (God) witnesses everything?

The following excerpt is taken from "Tafsir Kashf" pg. 449-450:

It is said that the Lord's religion, which is the cause of the deliverance of the servants and the foundation of their familiarity with Him, is built on two things: One is showing on the part of the Real, and the other traveling on the part of the servant. Showing is what He says: "We shall show them Our signs on the horizons." Traveling is what He says: "Whoso does a wholesome deed, it is for himself" [41:46]. As long as there is no showing on the Real's part, there will be no traveling on the servant's part.

Showing takes place in both the signs of the horizons and the signs of the souls. In the signs of the horizons, it is what He says: "Have they not gazed upon the dominion of the heavens and the earth?" [7:185]. In the signs of the souls, it is what He says: "And in your souls; what, do you not see?" [51:21]. He is saying, "Do you not look at yourself and do you not think about your own makeup?" This is because the Lord of the Worlds has written out many fine points of wisdom and many realities of artisanry with the pen of eternal gentleness on the tablet of this makeup. He has inscribed on it the lights of fabrication and the traces of honoring. He made the round head—the pavilion of intellect and the gathering place of knowledge—a monastery for the senses. Whatever worth has been acquired by this hollow makeup and composite person has been acquired from intellect and knowledge. The worth of the Adamite lies in intellect and his respectability in knowledge, his perfection in intellect and his beauty in knowledge. God created his forehead like a bar of silver. He strung the two bows of his eyebrows with pure musk. He deposited the two dots of his eyes' light into two figures of darkness. He made a hundred thousand red roses grow up in the garden of his two cheeks. He concealed thirty-two teeth

like pearls in the oyster shell of his mouth. He sealed his mouth with glistening agate. From the beginning of his lips to the end of his throat He created twenty-nine way stations, making them the places of articulation for the twenty-nine letters. From his heart He brought a sultan into existence, from his breast a field, from his aspiration a fleet-footed mount, from his thought a swift messenger. He created two taking hands and two running feet.

All the aforementioned is but the robe of creation and the beauty of outwardness. Beyond this is the perfection and beauty of inwardness. For a moment ponder the Lord's subtleties and compassionate acts and the traces of the divine solicitude and kind favor that have been made ready in this handful of dust. Look at the different kinds of generosity and the special favors of proximity that He has placed within them: He created the whole cosmos, but He never looked at any creature with the eye of love. He sent no messenger to any existent thing and gave no message to any creature until it was the turn of the Adamites. They were pulled up by gentleness, caressed by bounty, and turned into quarries of light. He made their secret cores the locus of His own gaze, He sent them prophets, He set angels over them as watchers, He placed the burn of passion in their hearts, and He sent them incitements to yearn and motivations to desire one after another.

What is intended by these expressions and allusions is that the Adamite is a handful of dust. Whatever bestowals of eminence and honor he has received derive from the gentleness and solicitude of the Pure Lord. When He gives, He gives because of His own generosity, not because of your worthiness. He gives because of His magnanimity, not because of your prostration. He gives because of His bounty, not because of your acts. He gives because of His Godhood, not because you are lord of the manor.

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 594). Unknown. Kindle Edition.

Maybudī, Rashīd al-Dīn. (2015). The Unveiling of the Mysteries and the Provision of the Pious. (pg. 327, 449-450).

[1]<http://www.islamicweblibrary.com/wp-content/uploads/2020/04/kashf.pdf>

Perkins, PHEME. The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version (Page 1753). Oxford University Press. Kindle Edition

We're going to show them Our signs soon enough in locations far away on the horizon and also within their own souls, until it becomes clear to them that this is the truth. Isn't it enough (for them) that (God) witnesses everything?

The New Testament Matthew 5:17-20:

“Think not that I am come to destroy the law, or the Prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.”

And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, “Allah said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.”

([1]Reference taken from sunnah.com)

Quran 7:143:

And when Moses arrived at Our appointed time and his Lord spoke to him, he said, “My Lord, show me [Yourself] that I may look at You.” [Allah] said, “You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.” But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, “Exalted are You! I have repented to You, and I am the first of the believers.”

Moses’ Request to See Allah

Qur’an 7:143 recounts Moses’ arrival at the appointed meeting with Allah. After Allah spoke directly to him, Moses asked to see his Lord. Allah informed him that he would not be able to see Him and directed his attention toward a mountain. Moses was told that, if the mountain remained standing when Allah manifested Himself to it, he would then be able to see Him. However, when Allah manifested His glory to the mountain, it was reduced to the ground, and Moses fell unconscious. Upon recovering, Moses glorified Allah, repented, and affirmed that he was among the foremost believers.

According to *The Study Quran*, this verse directly addresses whether human beings possess the ability to see Allah. It appears to indicate that Allah cannot be perceived through ordinary human vision in the present world. This interpretation corresponds with Qur’an 6:103, which states that human sight cannot comprehend Allah, although He comprehends all sight (Nasr et al., n.d.).

Moses’ request arose from the extraordinary intimacy he experienced during his encounter with Allah on the mountain. Allah spoke to him without an intermediary, granting him a degree of closeness that distinguished him from others. Some traditional reports describe this encounter so vividly that Moses was said to have heard the sound of the pen writing upon the tablets.

Overwhelmed by the sweetness of divine communication and a state of spiritual ecstasy, Moses desired an even greater degree of nearness and therefore asked Allah to reveal Himself so that he might look upon Him (Nasr et al., n.d.).

Commentators have offered several explanations for Moses' request. Some argue that Moses already knew that Allah transcends bodily form, physical location, and material limitations and therefore could not be seen like a created object. According to this interpretation, Moses made the request on behalf of the Israelites, who had previously declared that they would not believe until they saw Allah openly, as mentioned in Qur'an 2:55.

Other commentators suggest that Moses did not request a physical vision. Rather, he sought a complete form of spiritual knowledge, or *ma'rifah*, through which his awareness of Allah would become as certain and immediate as direct sight. The phrase translated as "show me" may also be understood as "grant me the ability to see," indicating that Moses asked Allah to provide him with a capacity beyond ordinary human perception (Nasr et al., n.d.).

Allah's response, "You will not see Me," has also produced differing theological interpretations. Some commentators understand it to mean that Allah cannot be seen during worldly life but may be seen in the hereafter. They connect this view with Qur'an 75:22–23, which describes radiant faces looking toward their Lord. Within this interpretation, the righteous may be granted a vision of Allah in the next life that is appropriate to the conditions of the hereafter and does not imply that Allah possesses a physical form.

Sufi writers similarly discuss the possibility of perceiving Allah inwardly through the "eye of the heart." This type of vision does not refer to ordinary physical sight but to spiritual witnessing, illumination, and direct awareness of divine reality. In contrast, other theologians understand the emphatic wording of "You will

not see Me” as indicating that Allah cannot be seen either in this world or in the hereafter (Nasr et al., n.d.).

The biblical account contains a comparable statement in which Moses is told that no human being can see the face of God and remain alive. Some Muslim commentators refer to this account when explaining the overwhelming nature of divine manifestation. According to certain reports, if Moses had looked directly toward the manifestation rather than toward the mountain, he would not have survived. Another report suggests that Moses was so consumed by his longing that he preferred seeing Allah and dying over continuing to live without that vision.

Within Sufi thought, this idea is sometimes interpreted symbolically. The vision of Allah in this life becomes possible only after the “death of the ego,” meaning that an individual must overcome selfish desires, passions, and attachments. Spiritual witnessing therefore requires the annihilation of the lower self rather than the physical death of the person.

The overwhelming power of divine manifestation is also reflected in a saying attributed to the Prophet Muhammad. According to this report, Allah’s veil is light, and if that veil were removed, the majesty of His Face would consume everything reached by His sight. The report emphasizes that created beings lack the capacity to endure the unrestricted manifestation of divine glory (Nasr et al., n.d.).

The destruction of the mountain further demonstrates the impossibility of perceiving Allah through ordinary physical vision. The mountain was larger, stronger, and more stable than Moses, yet it could not withstand even a manifestation of divine glory. Its collapse showed that a human being, whose physical constitution is far weaker, could not endure such an experience. The phrase describing the mountain may be translated either as being reduced to dust or being leveled completely to the ground.

The Qur'an elsewhere uses mountains to illustrate the overwhelming majesty and power of Allah. In Qur'an 33:72, the mountains are described as fearing the responsibility of bearing the divine Trust. Qur'an 19:90–91 similarly declares that the heavens might rupture, the earth might split, and the mountains might collapse because of the false claim that Allah has taken a son. These passages portray mountains, despite their apparent strength and stability, as powerless before divine authority.

Moses then fell unconscious because of the awe and intensity of the manifestation. The Arabic term *ṣa'iqā* may mean that he fainted, became thunderstruck, or was overwhelmed by an experience resembling the force of a thunderbolt. The word comes from the same root as the term used for the thunderbolt that struck the Israelites after they demanded to see Allah openly in Qur'an 2:55.

Some commentators have suggested that Moses actually died and was subsequently restored to life. Others reject this interpretation because the verb used for his recovery, *afāqa*, normally refers to awakening from unconsciousness rather than returning from death. The more common interpretation is therefore that Moses lost consciousness and later recovered (Nasr et al., n.d.).

After regaining consciousness, Moses glorified Allah and turned to Him in repentance. His repentance has generally been understood as a response to having asked for a vision that exceeded human capacity. It does not necessarily imply that Moses committed a moral sin. Rather, his repentance expressed humility, recognition of human limitation, and renewed submission to Allah.

Moses' declaration that he was the first of the believers has also been interpreted in several ways. It may mean that he was the first among the Israelites of his time to affirm Allah's transcendence. It may also indicate that he was the first to believe fully that Allah could not be perceived through physical sight. Alternatively, the statement may signify that Moses was the foremost believer among

his people because of his prophetic rank and direct encounter with Allah (Nasr et al., n.d.).

The Sufi tradition distinguishes between physical sight and spiritual witnessing. Spiritual seekers may experience an inward awareness of Allah through purified hearts and divine illumination. Al-Sulamī reportedly explained that nothing can endure the witnessing of Allah except the hearts of the spiritually realized, which Allah has adorned with knowledge of Himself and illuminated with His light.

Even this spiritual witnessing, however, does not mean that a created person comprehends Allah's Essence. Al-Sulamī emphasizes that Allah is ultimately witnessed only by Himself. This reflects the belief that Allah alone possesses complete knowledge of His own reality. Human spiritual experience remains limited, dependent, and granted entirely through divine grace.

The verse therefore emphasizes both Allah's absolute transcendence and the limitations of created beings. Moses' request reflects profound spiritual longing rather than ordinary curiosity. The destruction of the mountain demonstrates that physical creation cannot withstand the unrestricted manifestation of divine glory. At the same time, the verse has inspired theological discussions concerning the possibility of seeing Allah in the hereafter and Sufi interpretations of inward spiritual witnessing.

References:

Nasr, Hossein (2015). Study Quran.
<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

The Breath of the Compassionate

Quran 1:3:

the Compassionate, the Merciful

The following excerpt is taken from the “Study Quran” under the commentary of the above verse:

This verse repeats the two Divine Names, the Compassionate (al-Raḥmān) and the Merciful (al-Raḥīm), that are recited in the basmalah at the opening of each sūrah, except for Sūrah 9, “Repentance” (al-Tawbah). Both Names are intensifications of the word raḥmah, meaning “Mercy” or “Loving Mercy.” Al-Raḥmān, which is also the title of Sūrah 55, is considered to be more emphatic, embracing, and encompassing than al-Raḥīm (IK, Qu, T). It is one of the Divine Names that cannot be applied to anything other than God, either literally or figuratively, since it connotes the Loving-Mercy by which God brings forth existence. Al-Raḥīm indicates the blessing of nourishment (rizq) by which God sustains each particular existent thing. Thus it may apply figuratively to creatures, and the adjective raḥīm is in fact used to describe the Prophet in 9:128. As al-Raḥmān is more encompassing, it is closer to the highest Name of God, Allāh; 17:110 enjoins the Prophet to say, Call upon God, or call upon the Compassionate. Whichever you call upon, to Him belong the Most Beautiful Names. The relationship between them is thus presented as that of different levels or degrees of light: al-Raḥmān is like the light of the sun that illuminates the whole sky, and al-Raḥīm is like the particular ray of sunlight that touches a creature. In Islamic metaphysics and cosmology it is stated that it was by God breathing “the Breath of the Compassionate” (Nafas al-Raḥmān) upon the immutable essences (al-a’yān al-thābitah), which are the archetypes of all things in Divine Knowledge, that the world was brought into being. From this perspective, the very existence of the world is in essence nothing but the breath of Divine Compassion. Together these two Names refer to two aspects of the Divine

Mercy (rahmah): one essential and universal, the other attributive and particular. The first is that by which creation is brought forth, while the second is that by which God shows Mercy to those whom He will, as in 33:43: And He is Merciful (rahīm) unto the believers. The essential and universal Mercy is that of the Compassionate, which God bestows upon all things through their very existence and is the Divine aspect referred to in 20:5: The Compassionate mounted the Throne; and 25:59: Then mounted the Throne, the Compassionate [is He]. The particular Mercy is that of the Merciful, through which each creature that exists is sustained and which varies in mode according to the manner in which this Divine Name or Attribute has become manifest. It is evident that Divine Names of beauty, such as “the Kind” (al-Laṭīf), “the Clement” (al-Ḥalīm), and “the Beautiful” (al-Jamīl), are manifestations of Mercy. But in Divine Names of rigor, such as “the Powerful” (al-Qādir), “the Avenger” (al-Muntaqim), and “the Abaser” (al-Mudhill), the manifestation of Divine Mercy is veiled by the inseparability of God’s Kindness from His Majesty and determinative power (qadar). God is thus said to be Compassionate toward all of creation and Merciful toward the believers (Ṭb). Positioned between v. 2, which alludes to God being the Sovereign over all dimensions of space, both seen and unseen, and v. 4, which alludes to God being the Master of all time, since all things end on the Day of Judgment, this verse indicates that God’s Mercy encompasses and interpenetrates all time and all space, as in 7:156: My Mercy encompasses all things.

References:

Nasr, Hossein (2015). Study Quran.

The Colouring of Allah

Quran 2:138:

Pickthall: (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.

Allah's Coloring: Faith, Purification, and Religious Identity

Qur'an 2:138 presents faith in Allah as a divine "coloring" and asks who could provide a better coloring than Allah. The verse concludes with the believers' declaration that they worship Him alone.

According to *Anwar ul Bayan*, a report attributed to 'Abd Allāh ibn 'Abbās states that some Christians baptized their children in colored water on the seventh day after birth. They regarded this ceremony as a means of purification and as an alternative to circumcision. A child was considered fully incorporated into the Christian community only after undergoing this rite (*Anwar ul Bayan* p. 141).

The commentary interprets the Qur'anic expression "Allah's coloring" as a response to this practice. It explains that the most desirable coloring is not a physical dye or ritual washing but the spiritual transformation produced by belief and righteous conduct. No religious ceremony can surpass the faith, moral character, and devotion granted by Allah. Believers are therefore instructed to proclaim that Allah has colored them and that no one can provide a better coloring than Him.

This declaration also expresses steadfastness in Islam. Those who have received the divine coloring of faith are expected to remain committed to it and not exchange it for another religious identity or practice. Allah's coloring represents an enduring spiritual identity rooted in worship, belief, and obedience rather than an external or temporary ritual (*Anwar ul Bayan* p. 141).

The commentary further distinguishes physical cleanliness from spiritual purification. Although baptism performed with clean water may cleanse the body, it does not necessarily purify the heart or produce genuine faith. Spiritual purification depends upon sincere belief, righteous action, and devotion to Allah rather than upon water alone.

The Study Quran similarly notes that some commentators connect the verse with Christian baptism. From this perspective, the verse presents Islam as the true baptism or coloring bestowed by God and therefore as superior to a merely external religious rite (Nasr et al., n.d.).

The Arabic term *ṣibghah*, translated as “coloring” or “dye,” has also been interpreted more broadly. Some commentators understand it to mean purification, while others associate it with God’s established way or customary manner of acting in relation to creation. This divine pattern is portrayed elsewhere in the Qur’an as consistent and unchanging.

Other scholars interpret *ṣibghah* as referring directly to the religion of Allah. Under this interpretation, the divine coloring represents the beliefs, values, practices, and identity formed through submission to God. It is therefore not limited to one ritual act but encompasses the believer’s entire religious orientation (Nasr et al., n.d.).

These interpretations are complementary rather than contradictory. Allah’s established way, His religion, the believer’s creed, and spiritual purification all overlap in meaning. Together, they express the idea that divine guidance leaves a lasting mark upon human life, comparable to a dye that penetrates and transforms a material.

The image of coloring therefore represents an inward and outward transformation. Faith colors a person’s understanding, conduct, worship, and relationship with creation. It establishes an identity

shaped by Allah's guidance rather than by inherited customs or external ceremonies alone.

Consequently, Qur'an 2:138 presents true purification as a comprehensive transformation brought about through belief in Allah, adherence to His religion, righteous conduct, and sincere worship. The best coloring is Allah's coloring because it affects the heart, character, actions, and entire spiritual identity of the believer.

References:

Madani, Muhammad. Anwar ul Bayan. (vol. 1 p. 141).

Nasr, Hossein (2015). Study Quran.

The Cosmological Argument: Rational proof of Allah (God)

The following is taken from “The Case for Allah’s Existence in the Quran and Sunnah” pg. 14-16, 18: Allah said:

Have they not thought about their own selves? God did not create the heavens and earth and everything between them without a serious purpose and an appointed time, yet many people deny that they will meet their Lord. (Quran 30:8)

Our intuition and experience tell us that effects have causes; things come to be because something made them that way. Since the universe is one giant series of causes and effects, it is reasonable to conclude that it had an original cause that set it all in motion.

Allah said:

Were they created out of nothing? Were they the creators? Did they create the heavens and the earth? No! They do not have faith. (52:35-36)

These verses posit three possibilities:

1. the universe appeared without any agent to bring it into existence,
2. people created themselves, or by implication
3. the universe must have been created.

The first two propositions are impossible. It could not be the case that the universe appeared from nothing without any reason, purpose, or force to inject it with its energy and direction. Everyday experience informs us that all things we witness in life, every effect we see, must have an explanation at some level. The second proposition, that people created themselves, can be dismissed on its face. As such, the only reasonable conclusion is that the universe was caused – it was created – it was made to exist by something greater and more powerful than itself.

Scholars derive from these verses and others a logical train of thought, sometimes referred to as the cosmological argument, which determines that God, as the uncaused cause or first cause, is the most reasonable answer to the existential question. İsmail Latif Hacinebioğlu summarizes the logic of the argument in the following steps:

1. Everything in the universe that has a beginning must have a cause.
2. The universe began to exist.
3. Therefore the beginning of the existence of the universe must have been caused by some- thing.
4. The only such cause must be an uncaused cause, or God

Those who deny the existence of the Creator attempt to challenge the a priori premise that the universe has a definite beginning. Their argument is that the universe has always existed in an endless series of causes, or an infinite regression, without the need for a first cause to set it in motion.

Besides being counter-intuitive – as all things we experience in life had a beginning at some point – modern physics and cosmology now largely accepts the premise of the cosmological argument as fact. The “big bang” theory postulates that the universe began from a singularity somewhere between 12 and 14 billion years ago.

References:

Parott, Justin. The Case for Allah’s Existence in the Quran and Sunnah. (p. 14-16, 18). [https://islamiconlineibrary.com/wp-content/uploads/2023/07/The-Case-for-Allahs- Existence.pdf](https://islamiconlineibrary.com/wp-content/uploads/2023/07/The-Case-for-Allahs-Existence.pdf)

The Evolver (Rabb) of all the Worlds

Quran 1:2:

[All] praise is [due] to Allah , Lord of the worlds –

The following excerpt is taken from “Islamic Theory of Evolution” pg. 131-132: The first command that came to the Prophet was:

96:1-2: Read in the name of thy Sustainer (Rabb), who has created created man out of a germ cell.

The general translation of the word Rabb as Sustainer does not contain its overall meaning. The noun Rabb is derived from the Arabic word Rububiyat, the meaning of which cannot be fully rendered in English with one word. Based on his analysis of the works of early Arabic

lexicographers, Abul Kalam Azad, a Muslim Quranic scholar and commentator from the Indian subcontinent, deciphers the meaning of the word as follows:

“To develop a thing, stage by stage, in accordance with its inherent aptitude and needs, its different aspects of existence and also in the manner affording the requisite freedom for it to attain its full stature.”

Likewise, Imam Aul'l-Qasim ar-Raghib (11th century), in this book *Al-Mufradat fi Gharib al- Quran* (The Vocabulary of the Quran), defines the meaning of the word Rabb as follows:

“Rabb signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection.”

The major components of the meaning of the word Rububiyat are thus: (a) development of a thing by an external agent, (b) a step-by- step process, not an instant event, and (c) the freedom for the objects “to attain full stature” within the overall creative process.

Therefore Rabb, the derived noun from Rububiyat, means an evolver. The use of the noun Rabb as an attribute of God suggests that God lets organisms evolve, affording them the freedom to attain complete perfection within the limits of His laws of nature.

References:

Shanavas, T.O. (2005). Islamic Theory of Evolution: The Missing Link between Darwin and the Origin of Species. (p. 131-132).

The Meaning of Hidayah (Guidance) in the Quran

Quran 1:6-7

Guide us to the straight path – The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

The Meaning and Degrees of Divine Guidance

Qur'an 1:6–7 contains the prayer: “Guide us to the straight path—the path of those upon whom You have bestowed favor, not of those who have earned Your anger or those who have gone astray.” This prayer raises an important theological question. The command to seek guidance applies not only to ordinary individuals but also to Muslims, saints, and prophets who have already received divine guidance and may themselves guide others. It may therefore be asked why those who are already guided must repeatedly pray for guidance.

According to *Ma'ariful Qur'an*, this question can be answered by examining the broad meaning and different degrees of *hidāyah*, or guidance. Once these distinctions are understood, apparent contradictions among Qur'anic verses concerning guidance can also be resolved (*Ma'ariful Qur'an*, n.d., pp. 72–77).

The Meaning of *Hidāyah*

Imam al-Rāghib al-Iṣfahānī defines *hidāyah* as gently and kindly leading someone toward a destination. In its fullest and most effective sense, guidance comes from Allah alone. However, divine guidance operates at several different levels, each corresponding to the nature and capacity of the beings who receive it (*Ma'ariful Qur'an*, n.d., pp. 72–77).

The First Degree: Universal Guidance

The first degree of guidance is universal and extends to everything within creation, including minerals, plants, animals, human beings,

and jinn. According to the commentary, every created entity possesses some degree of life, awareness, sensitivity, or understanding appropriate to its particular level of existence.

The degree of awareness differs among created beings. Those in which signs of awareness are extremely limited are ordinarily regarded as inanimate, while beings that display evident life without developed reasoning are classified as living but nonrational. Human beings and jinn, who possess both life and rational consciousness, are treated as morally responsible beings.

Because human beings and jinn possess the necessary capacity for understanding and choice, they are accountable for obeying the requirements of the *Shari'ah*. Other created beings are not subject to these religious obligations in the same manner. Nevertheless, the absence of legal responsibility does not necessarily mean that the rest of creation is entirely without awareness or responsiveness (*Ma'ariful Qur'an*, n.d., pp. 72–77).

The commentary supports this interpretation through Qur'an 17:44, which teaches that everything glorifies Allah, although human beings do not understand the manner of that glorification. Qur'an 24:41 similarly describes everything in the heavens and on the earth, including birds spreading their wings, as knowing its own form of prayer and praise.

According to the commentary's reasoning, praising Allah presupposes a form of recognition appropriate to the nature of each creature. Therefore, these verses are interpreted as indicating that all created beings possess a degree of life, sensitivity, understanding, or consciousness, even when these qualities are not perceptible to ordinary human observation. The claim that philosophical, religious, or scientific traditions support this view should be understood as part of the interpretation presented in the commentary rather than as a universally accepted scientific conclusion.

This universal guidance is expressed in Qur'an 20:50, which states that Allah gave everything its particular form and then guided it. Qur'an 87:1–3 similarly describes Allah as the One who creates, proportionates, determines, and guides.

These verses indicate that Allah has assigned every created thing a particular nature, capacity, and function and has guided it toward fulfilling its role within the order of creation. Through this general guidance, every part of the universe performs the task suited to it. The ears, for example, are structured for hearing, the eyes for seeing, and the nose for smelling. Each organ follows the function established for it and does not ordinarily perform the specialized function of another.

The universal order of creation therefore reflects submission to Allah. As Qur'an 19:93 states, everything in the heavens and on the earth comes before the Most Compassionate as a servant. This first degree of guidance is granted to all created beings without distinction.

The Second Degree: Guidance Through Revelation

The second degree of guidance is more specific. It applies to rational and morally responsible beings, namely human beings and jinn. This form of guidance is communicated through prophets, revealed scriptures, divine commandments, and religious instruction.

Unlike universal guidance, this revelatory guidance may be either accepted or rejected. Those who accept the message of the prophets and submit to divine revelation become believers, whereas those who knowingly reject it remain unbelievers. Prophets guide people in this sense by explaining the truth, communicating Allah's commands, warning against wrongdoing, and showing the way to righteousness (*Ma'ariful Qur'an*, n.d., pp. 72–77).

This form of guidance does not compel belief. Rather, it presents the straight path and enables morally responsible beings to choose whether they will follow it. The prophetic role is therefore to convey and clarify divine guidance, not to force its acceptance within the human heart.

The Third Degree: Divine Enablement

The third degree of guidance is even more specific and is granted particularly to sincere believers and God-conscious individuals. This form of guidance comes directly from Allah and is commonly described as *tawfiq*, meaning divine enablement, assistance, or facilitation.

Through *tawfiq*, Allah provides inward and outward circumstances that make it easier and more desirable for a person to recognize, accept, and follow Qur'anic guidance. At the same time, resistance to truth and disobedience may become increasingly difficult or unattractive to the believer.

This degree of guidance is not fixed or limited. It contains countless stages through which a person may continue to advance. Such advancement occurs through faith, sincere effort, worship, moral discipline, and righteous deeds. As virtuous conduct increases, divine guidance may also increase (*Ma'ariful Qur'an*, n.d., pp. 72–77).

Qur'an 47:17 states that Allah increases the guidance of those who follow the right path. Qur'an 64:11 declares that Allah guides the heart of the person who truly believes in Him. Qur'an 29:69 similarly promises that those who strive for Allah's sake will be guided to His paths.

These verses demonstrate that guidance is not merely an initial condition in which a person either possesses faith or lacks it. Rather, guidance may deepen, expand, and become more firmly established throughout a person's life. Even prophets and highly

righteous servants of Allah continue to seek greater guidance, divine assistance, spiritual insight, and closeness to Allah.

Why the Already Guided Continue to Pray for Guidance

When the three degrees of guidance are considered together, it becomes clear that every created being possesses some form of guidance, yet no human being can claim to have reached its highest possible level.

A believer may already know the straight path but still require assistance in remaining steadfast upon it. A person may understand a religious command but need greater sincerity, courage, wisdom, or self-discipline to apply it properly. Likewise, someone who is already righteous may continue to advance toward higher levels of faith, knowledge, worship, and moral excellence.

For this reason, the prayer “Guide us to the straight path” remains necessary for everyone. It is relevant to an ordinary believer who is seeking protection from error, as well as to a prophet or saint seeking greater levels of divine knowledge, spiritual rank, and assistance.

The commentary refers to Qur’an 48:2, in which Allah promises to guide the Prophet Muhammad upon a straight path. At the time of this revelation, the Prophet had already received revelation and was himself guiding others. Therefore, the promised guidance cannot simply mean that he would be introduced to Islam for the first time. Rather, it indicates his advancement to an even higher station of divine guidance and support (*Ma’ariful Qur’an*, n.d., pp. 72–77).

Resolving Apparent Contradictions About Guidance

Understanding the different degrees of guidance also helps resolve several apparent contradictions in Qur’anic language.

First, the Qur’an sometimes presents guidance as universal and shared by all creation, while elsewhere it describes guidance as a

special favor granted to believers and the God-conscious. These statements are not contradictory because they refer to different degrees. Universal guidance is granted to every created being, while spiritual guidance and divine enablement are granted more particularly.

Second, the Qur'an states that Allah guides all created things, yet it also declares that He does not guide unjust, rebellious, or persistently sinful people. The general guidance that establishes the nature and function of creation is given to everyone. However, the special guidance of *tawfiq*—through which the heart is opened to truth and obedience—is not granted in the same manner to those who deliberately persist in injustice and rejection.

Third, some verses describe prophets as guides, while Qur'an 28:56 tells the Prophet that he cannot guide everyone he loves. This distinction also relates to the degrees of guidance. Prophets provide the second degree by communicating revelation, explaining the truth, and showing people the correct path. However, they cannot independently provide the third degree of guidance by placing faith in a person's heart or ensuring that the person accepts the truth.

The power to grant *tawfiq* belongs exclusively to Allah. A prophet may teach, advise, warn, and encourage, but only Allah can inwardly enable an individual to embrace faith and remain steadfast upon it.

The Comprehensive Nature of the Prayer for Guidance

The prayer "Guide us to the straight path" is therefore among the most comprehensive and important prayers taught in the Qur'an. It includes the request to recognize the truth, accept it sincerely, act upon it correctly, remain steadfast, avoid deviation, and continually advance toward higher levels of faith and righteousness.

No human being is beyond the need for this prayer. A person requires guidance in matters of belief, worship, ethics, relationships, personal decisions, and the challenges of everyday life. Guidance is also necessary for attaining lasting success in the hereafter.

For those burdened by the uncertainty, anxiety, and distractions of worldly life, seeking the straight path provides spiritual direction and stability. The prayer acknowledges that human knowledge and effort alone are insufficient and that genuine success ultimately depends upon Allah's continuing guidance and assistance.

Conclusion

The Qur'anic concept of *hidāyah* includes several interconnected forms of divine guidance. The first is the universal guidance through which all created beings receive their nature, capacities, and functions. The second is the guidance communicated to human beings and jinn through prophets and revelation. The third is the special guidance of *tawfiq*, through which Allah enables sincere believers to accept the truth, act upon it, and progress toward higher spiritual levels.

These distinctions explain why even prophets and righteous believers continually ask Allah for guidance. Possessing guidance at one level does not eliminate the need for greater knowledge, steadfastness, spiritual development, and divine assistance. The prayer in Qur'an 1:6–7 is therefore not merely a request to discover the path but also a plea to remain upon it and continually advance within it.

The Power of Allah (God)

Quran 3:26:

Say: “O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power. (Yusuf Ali)

The following excerpt is taken from “The Holy Quran: Text, Translation and Commentary” pg. 129 note 369:

“Another glorious passage, full of meaning. The governing phrase in it all is: “In Thy hand is all Good.” What is the standard by which we may judge Good?

It is Allah’s Will. Therefore when we submit to Allah’s Will, and real Islam illuminates us, we see the highest Good. There has been and is much controversy as to what is the Highest Good.

To the Muslim there is no difficulty: it is the Will of Allah. He must ever strive to learn and understand that Will.

But once in that fortress, he is secure. He is not troubled

with the nature of Evil. Evil is the negation of God’s Will. Good is conformity with God’s Will. He does not cry with impatience against many things which give him pain and sorrow. He knows that “God is in His world”, and that God is Good. God’s Will is

another name for God’s Plan. There is nothing arbitrary or haphazard. We do not see the whole Plan or Will. But we have Faith. All is, will be, must be, right in the end.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran.
(Surah 3 verse 26). [1]Mi- crosoft Word – 003 Imran.doc
(quran4u.com)

The Signs of the Creator

{On earth are adjacent terrains, and gardens of vines, and crops, and date-palms, from the same root or from distinct roots, irrigated with the same water. We make some taste better than others. In that are proofs for people who reason. } [Quran Ch13 – V4]

The following excerpt is taken from “The Case for Allah’s Existence in the Quran and Sunnah” by Justin Parrott pg. 19-20:

Along these lines, the great Imāms were often asked why they believed in the Creator in the first place, and they would respond by calling attention to the signs of God.

Imām Mālik (d. 795) was asked by Caliph Hārūn Rashīd about the existence of the Creator, and Mālik told him to seek evidence in the different languages, different voices, and different melodies of creatures.⁵⁶

Imām Al-Shāfi’ī (d. 820) was asked about the existence of the Creator and he replied, “The leaves of a berry bush all have one taste. Worms eat it and produce silk. Bees eat it and produce honey. Goats, camels, and cows eat it and deliver offspring. Deer eat it and produce musk. Yet, all of these come from one thing.”⁵⁷ The simple miracle of the leaves of a bush, and every other miracle it produces, indicates that it was designed for this very purpose.

Imām Aḥmad (d. 855) was asked about the existence of the Creator and he replied, “Consider a smooth, impenetrable fortress without any doors or exits. The outside is like white silver and the inside is like pure gold. It is built in this way and, behold! Its walls crack and out comes an animal hearing and seeing with a beautiful shape and a pleasant voice.”

Aḥmad was referring to the natural wonder of a baby chick emerging from her mother’s egg. The powerful evidence contained in God’s signs requires no specialized philosophical training or knowledge to understand them and believe in them. As we have

said, it is natural and intuitive to recognize them. In a well-known story, a Bedouin – a member of the nomad tribes who were usually illiterate – was once asked about the existence of the Creator and he replied, “Glory be to Allah! The camel’s droppings testify to the existence of the camel, and the footprints testify to existence of the walker. A sky that holds the stars, a land that has fairways, and a sea that has waves? Does not all of this testify to the existence of the Kind, the Knowing?”⁵⁹ The simplicity of the teleological argument was even put into pithy poetic verse by Ibn Mu’taz (d. 908): Strange how the God is disobeyed, And strange the dispute of the disputer (jāhid), In everything there is a sign, To show that He is One (wāhid)

References:

Abd-Allah, Muhamed. 323 Verses on Science in the Quran . Kindle Edition.

Parott, Justin. The Case for Allah’s Existence in the Quran and Sunnah. (p. 19-20). <https://islamiconlineibrary.com/wp-content/uploads/2023/07/The-Case-for-Allahs-Existence.pdf>

The word ‘Allah’

In the Arabic language, the proper name of the One Supreme God is Allah. This word usually is taken to mean the One and Only God, but there is a deeper history to this word. It is derived, according to the Arabist Fleisher Franz Delitzsch, from the ancient Arabic root ilah or elah, which means “to be possessed of God.” A derivative from that root term, aliha, means “to be filled with dread” and “anxious to seek refuge,” thus the Qur’an’s call for believers to seek refuge with God from all that they fear. (See 7:200 and 16:98 for example.) The Old Testament Book of

Genesis (verses 21:42 & 53) uses the same term where God is called the “fear” or “dread” of Isaac – not in a negative sense, mind you, but in the sense of utter and complete awe. The Hebrew word for God, Eloah (or El), which occurs 3,350 times in the Old Testament, mostly in its plural ‘royal’ form of Elohim, is linguistically related to the Arabic root ilah. Adding the definite article al (the) to ilah makes it al-ilah which is the progenitor of the name Allah, or, The God. If it is remembered that Ishmael, the son of Abraham who dwelled in Arabia, spoke the same ancient tongue as Isaac, whose descendants became the Hebrews, then it is clear why Arabic and Hebrew both have the same linguistic name for God.

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 827). Unknown. Kindle Edition.

To Allah belong the forces of the Heavens and the Earth

Quran 48:7:

Sahih International: And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise. Pickthall: Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.

Yusuf Ali: For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom. Shakir: And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.

Muhammad Sarwar: To God belong the armies of the heavens and the earth. God is Majestic and All-wise.

Mohsin Khan: And to Allah belong the hosts of the heavens and the earth. And Allah is Ever All-Knower, All-Wise. Arberry: To God belong the hosts of the heavens and the earth; God is All-mighty, All-wise.

In the Qur'an, the expression "the heavens and the earth" invariably denotes the universe in its entirety.' (The Message of the Quran, pg. 950, note #33)

To Him is due the primal origin of the heavens and the earth

Quran 2:116:

They say: “Allah hath begotten a son” :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

Allah’s Transcendence and the Divine Command “Be”

Qur’an 2:116 rejects the claim that Allah has begotten a son and declares that everything in the heavens and on the earth belongs entirely to Him. All created beings remain subject to His authority and worship Him according to their nature.

Ali (n.d.) explains that attributing a son to Allah diminishes the proper understanding of His glory and transcendence. Biological begetting is a characteristic of created and material beings, such as humans and animals. To apply this concept literally to Allah would therefore attribute physical form, biological processes, and created limitations to the Divine.

From this perspective, the verse emphatically rejects any doctrine that understands divine sonship in a literal or biological sense. Allah is not a material being and does not reproduce through physical processes. He is entirely independent of the needs and limitations associated with created life. The Qur’anic declaration “Glory be to Him” emphasizes that Allah is exalted above all such human comparisons and physical descriptions (Ali).

The remainder of Qur’an 2:116 provides the theological basis for this rejection. Everything in the heavens and on the earth already belongs to Allah. He therefore has no need for offspring, descendants, partners, or successors. All creation stands before Him in dependence and submission, whereas Allah alone is self-sufficient and uncreated.

Allah as the Originator of Creation

Qur'an 2:117 describes Allah as the Originator of the heavens and the earth. When He decrees a matter, He says to it, "Be," and it comes into existence. This verse affirms that Allah's creative power is absolute and that the universe originates entirely through His Knowledge, Will, and Power.

According to Nasr et al., the Arabic word *qaḍā*, translated as "decrees," may also convey the meanings of accomplishing, completing, deciding, or judging. In the context of creation, the term indicates Allah's decisive Will through which something is brought into existence.

The divine command "Be" appears in several other Qur'anic passages, including Qur'an 6:73, 16:40, 36:82, and 40:68. In each case, the expression demonstrates that Allah does not require preparation, practice, physical effort, instruments, or assistance to create. His Will is sufficient for creation to occur (Nasr et al.).

This creative command is particularly relevant to the Qur'anic account of Jesus. Qur'an 3:59 compares the creation of Jesus to that of Adam. Allah created Adam from dust and then commanded him to be, and he came into existence. Qur'an 19:35 similarly rejects the idea that Allah could take a son and explains that, whenever He decrees something, He says to it, "Be," and it is.

These passages indicate that an extraordinary form of creation does not imply biological parenthood. Jesus' miraculous birth demonstrates Allah's unrestricted creative power rather than a physical relationship between God and a created being. Just as Adam was created without a father or mother, Jesus could be created without a human father through Allah's command and Will.

The Meaning of "Be, and It Is"

Some commentators, including Fakhr al-Dīn al-Rāzī, interpret the expression "Be, and it is" as a description of the ease, certainty, and power with which Allah creates. The phrase should not

necessarily be understood as a spoken command resembling human speech or as a chronological process involving several separate stages (Nasr et al.).

According to this interpretation, it would be logically difficult to say that a nonexistent thing first receives a command and then begins to exist. Something that does not exist cannot be addressed in the ordinary sense, whereas something that already exists would not require a command to begin existing. Therefore, the expression “Be” communicates the immediate effectiveness of Allah’s Will rather than describing a human-like verbal exchange.

Other commentators maintain that the divine command neither occurs before creation nor follows it. Rather, the command and the creation are simultaneous. The thing comes into existence through Allah’s decree without any delay, resistance, or independent cause intervening between His Will and its realization (Nasr et al., n.d.).

The phrase therefore emphasizes the certainty of divine creation. When Allah wills something to exist, nothing can prevent it from coming into being. His command is not dependent upon physical processes in the manner of human actions, even though created things may subsequently develop through stages and natural laws established by Him.

Divine Knowledge Before Creation

Qur’an 2:117 has also been interpreted as affirming that Allah possesses complete knowledge of created things before they enter existence. Allah does not discover the nature of creation after producing it. Rather, He eternally knows what He will create, the form it will take, the purpose it will serve, and the conditions under which it will exist (Nasr et al., n.d.).

Ibn ‘Arabī and scholars associated with his intellectual tradition developed this interpretation through the concept of the “immutable essences,” or *al-a’yān al-thābitah*. According to this

view, created things exist as objects of divine Knowledge before they receive created existence.

These forms are not independently existing beings, but neither are they unknown or absent from Allah's Knowledge. Allah knows them completely and brings His Will and Power to bear upon them, thereby granting them existence through the command "Be" (Nasr et al., n.d.).

This interpretation does not mean that created beings exist eternally beside Allah. Rather, it distinguishes between being known by Allah and possessing actual created existence. Something may be eternally known to Allah without existing as an independent entity. Its existence begins only when Allah wills to create it.

The Unity of Allah's Knowledge, Will, and Power

The different interpretations of the command "Be" ultimately emphasize the inseparable relationship among Allah's Knowledge, Will, and Power. Allah knows what He intends to create, wills that it should exist, and possesses the unrestricted power to bring it into being.

These Divine Attributes do not operate as separate or competing forces. Allah does not first acquire knowledge, then form an intention, and finally develop the power to act. His Knowledge, Will, and Power are perfect and inseparable Attributes of His Divine Reality (Nasr et al., n.d.).

The command "Be" also affirms Allah's complete self-sufficiency. He does not depend upon raw materials, biological reproduction, external assistance, or preexisting conditions that are independent of Him. Even when created things arise through observable physical causes, those causes, materials, and natural laws ultimately derive their existence and effectiveness from Allah.

Human beings, by contrast, cannot create something from absolute nothingness. They may rearrange materials, combine substances, build structures, or transform existing resources, but they remain dependent upon matter, energy, knowledge, abilities, and laws that they did not originate. The Qur'anic expression therefore distinguishes divine creation from human production.

Comparison With the Biblical Creative Command

Nasr et al. (n.d.) compare the Qur'anic command *kun*, meaning “Be,” with the biblical expression *fiat lux*, or “Let there be light,” found in Genesis 1:3. Both expressions portray creation as originating through the divine command and Will.

This comparison emphasizes that the existence of the universe is not independent, accidental, or self-sustaining. Everything derives its being from God and remains dependent upon His creative and sustaining authority. Although human beings can produce things from existing materials, they cannot originate existence itself.

Relationship Between Qur'an 2:116 and 2:117

Qur'an 2:116 and 2:117 are closely connected. The first verse rejects the attribution of a son to Allah, while the second explains that Allah creates simply through His Will and command. Together, the verses demonstrate that Allah does not require biological reproduction to bring new beings into existence.

The existence of Jesus or any other created being cannot therefore establish literal divine parenthood. Allah creates what He wills in whatever manner He chooses. He created Adam without parents, created humanity through parents, and created Jesus without a human father. These different modes of creation all demonstrate His sovereignty rather than any need for offspring.

The verses also distinguish the Creator from creation. Everything in the heavens and on the earth belongs to Allah and remains obedient to His authority. Allah, however, belongs to no one,

depends upon no one, and is not subject to the physical laws governing created beings.

Conclusion

Qur'an 2:116–117 affirms Allah's transcendence, self-sufficiency, and unrestricted creative authority. The attribution of literal or biological sonship to Allah is rejected because it imposes material characteristics and created limitations upon the One who transcends all physical form.

Allah does not create through reproduction, effort, practice, or dependence upon external materials. He originates the heavens and the earth through His Knowledge, Will, and Power. The command "Be, and it is" expresses the ease, certainty, and immediacy with which His decree is fulfilled.

Whether the command is understood figuratively as an expression of divine power or as simultaneous with the act of creation, its central meaning remains the same: all existence originates from Allah, depends upon Him, and remains subject to His authority. He alone possesses the power to bring creation into existence from nothing, while human beings can only transform and rearrange what He has already created.

References:

Nasr, Hossein (2015). Study Quran.

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 2 verse 116).