

## Allah: Him, His Rights & Misconceptions about Him

In the name of Allah The Most Gracious The Most Merciful.

Allah is an Arabic word that means God, “The One God” who is the sole Creator, Cherisher & Sustainer of the Worlds. However, many people including Muslims do not know who Allah is, even though Allah has described Himself in the Holy Quran. In this article we would discuss about Allah, i.e. who He is, what are His rights and some misconceptions about Him.

### Allah : Him & His definition.

The concept of Allah is fairly simple to describe and understand, and the entity ‘Allah’ appears in most of the religions in the world in one name or the other. Islam recognizes Prophet Muhammad (peace be upon him) as the last Prophet of Islam, one following a chain of over 127,000 Prophets. Hence the basic religion that he brought was exactly the same as all other Prophets, which was to worship only “One True God”, he was sent to remind people to worship One True God alone, no one else is worthy of obedience and worship. In Islam, a Quranic chapter also called Surah describes Allah this chapter is called At-Tauheed or Al-Ikhlaas. Though this Surah’s exact time and location of revelation is disputed, but everybody agrees that it was revealed when someone asked Prophet Muhammad (peace be upon him) “Who is Allah?” The Holy Prophet (peace be upon him) immediately received the revelation in form of At Tauheed, the 112<sup>th</sup> Surah of Quran. In fact according to authentic tradition Prophet Muhammad (peace be upon him) described this Chapter being equal to One third of the whole Quran (Sahih Bukhari, 9/7374). This is the word for word translation of the Chapter

AL-IKHLĀS-112 (PART:30)		2079	سُورَةُ الْاِخْلَاصِ ١١٢ الجزء 30	
قَلْبَهُ		الْاِخْلَاصِ	سُورَةُ	
Makki		Al-Ikhlās	Surah	
Sūrah Al-Ikhlās, revealed at Makkah.				
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ				
بِسْمِ		الرَّحْمَنِ	الرَّحِيمِ	إِلَهُ
The Most Merciful		The Most Gracious	Allāh	In the name of
In the name of Allāh, the Most Gracious, the Most Merciful.				
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ سَمِعَ				
قُلْ	هُوَ	اللَّهُ	أَحَدٌ ۝	اللَّهُ
Allāh	One	Allāh	He	say
Say: "He is Allāh (who is) One, Allāh, free of all needs-				
الضَّعْدِ ۝ لَمْ يَلِدْ وَلَمْ يَكُنْ لَهٗ				
الضَّعْدِ ۝	لَمْ	يَلِدْ	وَلَمْ	يَكُنْ لَهٗ
not	and	begets	nor	free of all needs/eternal refuge
the eternal refuge. He neither begets nor				
يُولَدُ ۝ وَ لَمْ يَكُنْ لَهٗ				
يُولَدُ ۝	وَلَمْ	يَكُنْ	لَهٗ	
is born	and	not	be	to Him
is born. Nor is there to Him				
كُفُوًا ۝ أَحَدٌ				
كُفُوًا ۝		أَحَدٌ ۝		
comparable		any one		
any one Comparable.				

This surah is taken as ‘Definition of Allah’. This is the way Allah has describes Himself. If anybody can satisfy this definition, to Muslims He is Allah; irrespective of the name He is called. This is how Muslims determines who is worthy of worship; and anyone who passes this test, is most definitely Allah. He might be called by a different name in some other religion, language or philosophy but He is Allah or Almighty God of Muslims. Let us take each verse one by one and try to understand it as to what it says.

Let us start with the first verse, **‘Say, “He is Allah, The One & Only,**

The chapter starts with the verse in which Allah tells Holy Prophet the answer to the question, Who is Allah? Allah tells Prophet to tell his questioners that Allah is ‘*Ahad*’ is loosely translated ‘The One and Only’, in Arabic the word *Wahd* is used for one, but there can be many ‘Ones’. Hence, Allah uses *Ahad* as it not only means ‘One’ but also the ‘One that is Unique’. Hence the Ayah means, He is One who is Unique or there is nothing of His nature or stance. For example if we take the entity Hindu Gods worship called Parmatma (meaning The Highest Soul). All Hindus will accept that He is Unique the One and Only, a Hindu will not equate Him with anyone else. Or if we take Jewish God Elohim whom Christians call “The Father”, both Jews and Christians will emphasize on the fact that this entity of is “God – The One The Unique”. If we take another example of the Sikh God ‘Wahe Guru’, all Sikhs will emphasize that He is The One and Only, The Unique.

**“Allah The *As samad*,”**

Now the Arabic word *samad* is a very difficult word to translate in English as there is no word even similar to it in English language. However, it means something that is Absolute, one that has got no dependency on anything or anybody for any need. The one who is Creator of All, The Self Sufficient Master, The Destroyer, The Organiser, The One on whom everything depends but He does not dependent on anybody for anything. The One that has no beginning, is everlasting and never dies. He neither eats nor sleeps nor feels tired because if He would feel any of those it would mean that He has some physical limitations and is not Absolute in all His affairs. All in all, He has no dependencies of any kind on anyone, The Absolute. Coming to the three other Godhood entities described above, all the literate followers of the above religions will confirm that Parmatma, Elohim or Wahe Guru have the same qualities.

**“He neither begets nor is He begotten,”**

It means that He does not give birth to anybody nor has anybody given birth to Him. By this Allah means that He is not born of somebody and He does not give birth. This is in all terms biological, metaphorical and philosophical. Even though many followers of Christianity have ascribed Jesus as Son of God, some are absolutely against it. And even those who ascribe Christ to be son of God do not ascribe Christ to be the biological son. But all the followers of other religions will confirm that Parmatma, Elohim or Wahe Guru has no children nor was He was born of somebody.

**“And there is nothing like Him.”**

It means that there is nothing in likeness of Allah, He is unique. Allah is beyond our comprehension because we have no idea of his likeness. If we think that, “This is Allah” then it is not Allah, if we think that, “That is Allah” then that is not Allah. To think what is Allah is beyond comprehension of our mind, we CAN NOT comprehend what Allah is, or what is He like, or how does He look, or how powerful is He, or how merciful is He or anything else; everything of Allah is beyond our comprehension. It would be a waste of time to imagine Allah in our tiny minds and limited capabilities of our minds. He is a mystery, nobody has seen Him or felt Him. If we conceive that this must be Allah then that is not Allah, it is simply impossible to conceive Him. If anybody claims to be a god and we can imagine him, Muslims will never accept that one as Allah. Even if you ask a Hindu, Jew, Christian or Sikh if he can imagine The Almighty God, Parmatma, Elohim or Wahe Guru, the answer will be that they have no idea of what this entity is like. Some may say that he took a human form but they will not be able to tell His original form. Hence Parmatma, Elohim or Wahe Guru fit the description of Allah, The One True God even though they are called by different names.

If we take others that are worshipped in the world as gods, most of them will fail in some or all of the criteria. For example, the Hindu god Ram, fails as he is not the One and Unique because he is avatar like Krishna, both are bodily manifestation of Vishnu. Vishnu himself is not alone, as god of sustenance he is equal to Shiva who is god of destruction and junior to Brahma who is god of creation, all these three are manifestation of Parmatma but not Parmatma Himself. Same goes for Christ, we can imagine him, as his pictures are easily available, he was born of a woman, he was dependent on food and water and sleep. Hence neither Ram nor Jesus can be classified as Allah as both of them fail in either one or all criteria.

## **Allah : His Rights**

The best way to describe the right of God in Islam comes from this saying of Prophet Muhammad, the incidence is narrated by Muadh bin Jabal:

*I was riding behind Prophet on a donkey and Prophet (peace be upon him) said to me, "O Muadh! Do you know what Allah's right is upon His slaves is?" I said, "Allah & His Messenger knows better." The Prophet said, "To worship Him alone and not join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah & His Messenger knows better." The Prophet said, "Not to punish any person who does not worship anything with Him (Allah)." I said, "O Allah's Messenger, may I not give the glad tidings to the People?" He (peace be upon him) replied, "No. Do not inform them lest they rely on it (on this promise and lapse in their services to Him)".* However, Muadh told this on his death bed as he thought that he might be convicted of hiding knowledge. This Hadith is from Sahih Bukhari, 9/7373.

This tradition clarifies that it is a Right of Allah to worship Him and Him alone, and not to associate any partners with him. Not associating partners with Allah is something that requires a lot of explanation. Worshipping One God is Islam is quite different then what is followed by some so called Monotheistic faiths. In Islam we call it Tauheed, 'The Islamic Monotheism'. We would also discuss *Shirk* i.e. associating partners with Allah.

It is mentioned in Surah Adh Dhariyat Chapter 51, Verse 56, in which Allah says,

***"And I (Allah) created not the Jinns and men except they should worship Me (alone)"***

The purpose of creation of mankind & jinns is to worship Allah alone and nothing else. But Allah himself declares in His Book about the state of creation who believe in Him but associate partners to Him too. It is mentioned in Surah Yusuf, Chapter No. 12, Verse No 106,

***"And most of them Do not believe in Allah without associating partners with him."***

This life is a test designed by God/Allah, and He will decide on our performance on the day of Recompense, as He says in Surah Al Baqarah, Chapter No. 2, Verse No. 155,

***"Surely we will test you with fear, hunger, loss of wealth and life and fruits of work, so give glad tidings to those who are patient."***

### **Tauheed or Monotheism in Islam**

We can broadly classify this in three categories

- 1) **Tauheed Ar Ruboobiyah** (maintaining the Unity of Lordship)
- 2) **Tauheed Al Asma Was Sifaat** (maintaining the Unity of Names & Attributes of Allah)
- 3) **Tauheed Al Eebadah** (maintaining the Unity of Worship)

### **First Category : Tauheed Ar Ruboobiyah (Maintaining Unity in Lordship)**

This category deals with the fundamental concept that Allah is one and nothing happens except what Allah has commanded or approved of to happen. He is the only Lord & Master of the Universe and everything is in His authority. It is His commands that everybody obeys and He is commander and Lawmaker. All of our actions are solely caused with the permission from Allah. Infact Prophet and Muslims recite *La Hawla wala quwata illa billa*, which means that there is no movement or power except by the will of Allah. Most of the people who believe in God believe in this concept completely or partially. They affirm the belief that there is one God who runs all the affairs of the worlds, this also includes the pagans of Mecca who attributed the sole Lordship of heavens and earth to Allah, The God Almighty. In Islam, it appears in many verses of the Quran. For e.g. in Surah Al Saffat 37:96

***“And Allah created you all and whatever you do.”***

In Musnad of Imam Ahmed, Uqbah narrates, *“Once a group of men approached Allah’s messenger (peace be upon him) to give their allegiance to him, and he accepted the oath from nine of them but refused to accept it from one. When they asked him why he refused their companion’s oath, he (peace be upon him) replied, “Verily he is wearing an amulet.” The man who was wearing the amulet put his hand in his cloak, pulled the amulet off and broke it then made the oath. The prophet (peace be upon him) said, “Whoever wears an amulet has committed shirk.”*

The reason why wearing an Amulet or any such thing is that those who wear Amulets depends on the amulet to benefit or protect them. Thus creating a partner with Allah, like Allah can protect and benefit people, so can this Amulet, thus creating someone who is partner of Allah in things Allah alone can do. To understand this better let us understand the following Ayah

Surah Az Zumar, Chapter 39:38,

**Say: Tell me then, the things that you invoke besides Allah – if Allah intended some harm for me, could they remove His harm, or if He intended some mercy for me, could they withhold His Mercy? Say: Sufficient for me is Allah; in Him those who trust (i.e. believers) must out their trust.**

So whether we use anything, like an amulet or lucky charm to benefit us, will in fact have no effect in benefiting us but would make us liable for prosecution as we depended on amulet rather than Allah, The God Almighty. This Hadith from Sunan Abu Dawood explains narrated by Ibn Masud,

*The Prophet Muhammad (peace be upon him) said, “Ar-Ruqa, At Tamim & At Tiwalah are all acts of Shirk (polytheism).”*

Ar Ruqa is the act reciting incantations. These are allowed in Islam if there is no element of polytheism in them. Prophet Muhammad (peace be upon him) has permitted it only & only incase of being bitten by poisonous insects or disturbed under the effect of an evil eye. At Tiwala is something done by those who claim that they can cause a woman to be more beloved to her husband or vice versa.

At Tamim is act of putting an amulet to save a child from the effect of evil eye; this has been prohibited by the Messenger of Allah (peace be upon him). Some people have a view that if it contains verses of Quran then it is fine. But I take a strong objection to it since the same was not practiced or approved by the prophet (peace be upon him) or even by the companions of the prophet, hence it is a heresy (innovation) in the religion, and all heresies are prohibited in Islam. If we see this Hadith from Sahih Al Bukhari Vol. 6, Hadith 535, states that once Prophet Muhammad (peace be upon him) had been casted by a spell so he told his cousin Ali ibn Abu Talib to recite the last two chapter of the Holy Quran and did not ask him to tie an amulet with something read/written over it. Moreover any amulet will not be able to ward off any evil which Allah has destined to fall upon the person, so there is no use of it whether you wear it or not as the above verse of Az Zumar states.

Infact in one of the Hadith Prophet Muhammad (peace be upon him) said that seventy thousand people from his Ummah would enter paradise who do not treat themselves with Ar Ruqa, nor do they believe

in good or bad omen, nor do they get themselves branded (cauterized/wear talisman) but they put their trust in their Lord.

So in Tauheed Ar Ruboobiyah we have to believe in the Unity of Lordship that there is no Lord but Allah, The God Almighty. He is the Master who does everything, and everything depends on Him and He is not dependent on anybody, that He is the creator of everything and controls everything. There is No power except with Him. That he is the only Lord God. And that we should depend on Him for everything.

## **Second Category : Tauheed Al Asma Was Sifaat (Maintaining Unity in Names & Attributes)**

In this aspect of Tauheed we have to maintain the Unity in the names & attributes of Allah, The God Almighty for we cannot refer Allah by any other name except what He and His messenger have prescribed. That we cannot give any of His attributes to his creation. Let us try to understand it in all different aspects of it; there are five aspects in this:

### **Aspect No. 1**

Allah should not be referred by any other name except those by which He Himself has called Him and by the name Prophet (peace be upon him) used to call Him. For e.g. Allah says in the Quran that he gets angry (Chapter 48:6) but it does not mean that we should call Him The Angry One; we can only call him by only those names by which He or Prophet (peace be upon him) called him.

### **Aspect No. 2**

The second aspect is not to take the any other meaning out of His name except the obvious meaning, or the divine meaning. All the aspects of His name are divine and cannot be compared to a human actions or interpretation. For example Allah says that he is Most Merciful, but His mercy is entirely different from the mercy that we have for each other which is deficient in many ways. The divinity in His names should be maintained. In a nutshell even though there are names that Allah, The Almighty God has ascribed to Himself, of which traits can be found in humans, but the nature of human trait is very different from divine, as explained in the example of how God's Mercy would be different from a human's.

### **Aspect No. 3**

This is that no attribute of a slave of Allah should be given to The Master (Allah) for e.g. in Bible it is mentioned that God created the heavens & the earth in Six days and rested on the seventh. While Allah says in Quran that neither slumber nor sleep overtakes Him. (Al Kursi, Surah Al Baqarah 2:255). Sleeping and resting are acts of humans and animals and should not be associated with Almighty God.

### **Aspect No 4**

The fourth aspect is that none of Allah's attributes should be given to His slaves. This requires a lot of explanation because Allah has many attributes and people make mistakes by ascribing His attributes to someone else. Allah does not err, He has absolute knowledge of everything; past present and future, He is immortal, are some of his attributes. Giving any of these or any other attributes of Allah to anybody else makes a person partners with Allah in that sphere of attribute. To take vow in somebody name except Allah is associating partners with Allah as Vowing in Islam is considered to be *Eebadah* (Worship) the same is the case with sacrifice that since sacrifice is only in the name of Allah doing it in anybody else's name would be shirk. And asking for protection from anybody is also Shirk as Allah is The Protector. Some people believe that their Imams have divine powers that their Imams understand information about anything, anywhere and at anytime; this is shirk as these are qualities of Allah and hence cannot be given to any human. Allah says in the Holy Quran, Surah Az Zumar, Chapter 39:62

***“Allah is the creator of All things & He is the Wakil over all things”*** (Wakil means Trustee, Guardian, Disposer of all affairs.)

So, if anybody believes in the Theory of Darwin, and believes that this is nature creating things on its own has created Nature as Partner with Allah, as Allah has is creator of all things. Albeit it is completely possible that Allah instructed Nature and individual organisms to change to facilitate evolution. However believing that something was created without instructions or approval from Allah is creating partners with Allah.

If someone believes that somebody apart from Allah can dispose their affairs is also committing that person/thing as a partner with Allah. For example, people wear amulets, lucky charms etc. to take care of

their affairs are creating partners with Allah, because they believe that the amulet or lucky charm can help them. Asking for sustenance from anybody but Allah is also making that person/entity a partner with Allah. Surah Al Nahl, 16:73

***“And they worship others beside Allah, such as do not and cannot own any provision for them from the heavens or the earth”***

Invoking anybody beside Allah is also creating the invoked as partner with Allah. It is in Surah Yusuf Ch 10 Verse 106

***“And invoke not beside Allah any such that will neither profit you nor harm you, but if you did so, you shall certainly be one of the polytheists & wrongdoers.”***

Seeking refuge in anybody else other than Allah is also shirk. Surah Jinn 72:22

***Say (O Muhammad), “None can protect me from Allah’s punishment, nor should I find refuge except in Him.”***

Allah says that He and only He knows about the future so believing in fortunetellers is also shirk. Surah Al Anam, 6:59

***“And with Him are the keys of Ghaib (unseen & hidden) none knows them but He.”***

Some enemies of Islam point out at this verse of Chapter 31 verse 34 and say that they can tell a few things.

***“Verily, Allah! With Him alone is the knowledge of the Hour, He sends down rain, and knows which is in the wombs. No person knows what he will earn to tomorrow, and no person knows in what land he will die. Verily, Allah is All Knower, All Aware.”***

All their claims are false. When they say that it will rain, the rain is already present in the clouds it like saying that I see the clouds so it will rain, if they are truthful in their claim let them inform us of the date an year in advance when the next cyclone strike Japan, Bangladesh and west coast of USA? Nobody can tell that except Allah. Their claim that they can tell the sex of baby is also false they can tell it only after the baby is fully developed and they can see his organs and distinguish as a male of female child. Moreover when Allah says of what is in the womb He does not mean the sex of the child but whether the child would be a bane or boon to the society. Lastly when Allah says that what a person will earn tomorrow He means in terms of good deeds & bad deeds.

#### Aspect No. 5

Maintaining the unity of Allah’s names is the last aspect of Tauheed Al Asma Was Sifaat. It means that you cannot name anybody by the name of Allah. For e.g. you cannot be named as Ar Raheem, Ar Raouf, Ash Shakoor etc. But what you can do is put Abd (meaning slave) or Abdee ( meaning slave girl) in front of it, Abdur Raheem (Slave of The Most Merciful) or Abdur Raouf or Abdul Shakoor. It has been explained by Prophet Muhammad in Hadith from Sunan Abu Dawood, Vol. No. 3, Hadith No.4957, that one should not call a man put under his charge as his slave as everybody is slave of Allah alone. With the light of this Hadith you cannot name anybody as anybody’s slave except Allah as having slaves is an exclusive right of Allah. So Abdun Nabi, Ghulam Ali, Ali Baksh etc. are all shirk names.

### **Third Category : Tauheed Al Eebadah (Maintaining the Unity of Worship)**

Tauheed al Eebadah means that none is worshipped except Allah. A Muslim should be unlike Christians who worship Jesus son of Mary, Hindus worship many deities, Ram, Krishna, Shiva, Vishnu etc., or like some sects of Buddhists who worship Buddha. There should also be no negation of God meaning denying the existence of God like an atheist or Jain who does not believe in existence of God Almighty.

Eebadah has a wider meaning in Islam than its literal sense. It is mentioned in Sunan Abu Dawood, Vol. 1, Hadith No. 1474 that Prophet Muhammad (peace be upon him) said, "Du'aa is Eebadah." Meaning that if you are supplicating (or making duaa) to anybody it is like you are worshipping him. This can be further explained with this example from Quran. Chapter 46 Verse 5,

***"And who is more stray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are even unaware of their calls (invocations) to them?"***

Let us look at this wonderful verses, first from Surah Az Zumar 39:3

***"Surely ,the religion (worship & obedience) is for Allah only. And those who take Auliya (protectors, helpers, god, lords) besides Him (say): "We only worship them so that they may bring us nearer to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly Allah guides not him who is a liar and a disbeliever."***

Surah Az Zukhruf Chapter 43, Verse 87.

***And if you asked who created them? They would surely say, "Allah."***

Surah Al Ankaboot Chapter 29, Verse 63

***If you asked them who brings down water from the sky and with it brings the earth to life after its death? They will most certainly say, "Allah"***

Surah Al Yunus Chapter 10, Verse 31

***Say, "Who is it that gives you sustenance from the sky and earth, governs sight and hearing, brings forth life from dead (matter) and death from the living and plans the affairs of man? They will all say, "Allah."***

And from Surah Al Muminoon, 23:88 & 89

***Say: In whose hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all),while against whom there is no protector if you know. They will say: "(All that belongs) to Allah". Say, "How then are you deceived and turn away from the truth?"***

Even the polytheists when asked about an entity who exercised an absolute control over the whole universe and against whom no one can stand, they said, "It is Allah." When Allah is All Powerful, is it not an act of lunacy as to ask for your desires from someone else? Thus it becomes known to us that Allah has not given any one authority to dispose off universal matters and no one either capable of supporting someone else. Furthermore, even the polytheists of the prophetic era did not consider the idols to be on par with Allah in terms of status, but considered them to slaves and creatures of Allah. They also knew that these idols did not possess any of the divine powers. But their shirk was represented by calling upon them, making vows to them, presenting or offering to them considering them as their intercessors with Allah. This means that whoever accords someone a similar treatment, even though by reckoning him to be a slave and creature such a person is bound to be regarded as a counterpart of Abu Jahl in terms of polytheism. The above verses also clearly explain the religion of the Pagans of Arabia at the time of Prophet they believed in Allah as their Lord, Creator, Master, Sustainer same as we Muslims do they did know that the idols were not gods and did not have any authority as we Muslims believe today. But they considered these idols to be intercessors with Allah, and these Pagans did not consider them to be equal or even comparable to Allah. Allah called Pagans



of Mecca liars and disbelievers in Him in His own book. Hence anybody who think somebody is intercessor with Allah must know that he is on line of Pagans of Mecca.

Apart from the above mentioned fact a person prays in his prayer Surah Al Fatiha in which there is a verse which says **“You alone we worship you alone we ask for Help”**, In case you are asking divine help from somebody except Allah you are telling a lie to Allah at least 17 times in a day (in your salah, your private conversation with Allah). So think of the position you could be in on the day when your Lord opens your account and asks about this many number of lies told by you to Him.

In today's times many people go visiting graves and mosques asking for themselves and their loved one without knowing that they are falling into grievous sin of Shirk. Whatever excuse they give can be easily rejected be it their supplications to their peers & sheikhs, or their belief that their sheikhs and peers are intercessors. Infact undertaking a journey for pilgrimage is prohibited to all places except three The Kaba the Aqsa Mosque in Jerusalem & the Prophet's mosque in Medina this is according to the saying of prophet recorded in Sahih Bukhari, Vol. 2, Hadith No 121, narrated by Abu Hurayrah, Prophet Muhammad (peace be upon him) said, *“Do not travel to mosques except to three masjids: The Al Masjid Al Haram (in Mecca), Al Masjid Al Aqsa (in Jerusalem) & this masjid of mine (in Medina).”*

Prophet Muhammad (peace be upon him) said, *“May Allah's curse be on Jews and Christians for taking the graves of their Prophets as places of worship.”* (Sahih Bukhari, Vol. 1 Hadith No. 427). The Prophet also said, *“Do not make my grave a place of celebration, nor make your houses graveyards, and ask for Allah's blessings on me wherever you may be, because it will reach me.”* Though by the grace of Allah the Prophet's Mosque is not yet a place of celebration but there are many places in Arab World, India, Pakistan, Afghanistan, Bangladesh etc. where you can see the graves of righteous becoming a place of celebration with regular music programs, feasts, dancing and all kind of activities of Shirk being done there.

Allah tells us in the Holy Quran in Chapter 41:Verse 37,

***“Prostrate not to the Sun nor the Moon, but prostrate to Allah who created them, if you really worship Him.”***

Prostration is an exclusive right of Allah and is an Eebadah and hence prostration to anybody would simply mean that you are worshipping him.

There is a versed in Surah At Taubah, Chapter 9; Verse 31,

***“They (Jews & Christians) have taken their Rabbis and their Monks as their Lords beside Allah, and Messiah son of Mary, while they were commanded to worship none but one (God - Allah). None has right to be worshipped but He. Praise & Glory is to Him, (far above is He) from having the partners they associate (with Him).”***

It is mentioned in Musnad of Imam Ahmed that, *Once Messenger of Allah (peace be upon him) recited this verse, and Adi bin Hatim who was a Christian revert said, “We did not worship them.” Then Prophet Muhammad (peace be upon him) said, “Didn't these Rabbis & Monks made Halal (permitted) what Allah had made Haram (forbidden) and they made Haram (forbidden) what Allah had made Halal (permissible).” To this Adi ibn Hatim replied, “Yes we did so.” The Prophet Muhammad said, “That is how you worshipped them.”*

Today there are many so called religious scholars who give reasons justifying Interest or Riba in the name of inflation and other reasons. While Allah has clearly prohibited it; hence we must guard ourselves from such kind of “scholars”. As for obeying them would be as good as worshipping them, because they are making something Halal which Allah has made Haram.

It is incumbent on a Muslim to put his trust in his Lord for all his needs. It is mentioned in Surah Al Maidah chapter 5 Verse 23,

***“Put your trust in Allah if you are believers indeed.”***

Another such verse is in Surah Al Imran, Chapter 3 Verse 160,

***“If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah (alone), then, Let believers put their trust.”***

Also mentioned in Ibn Majah narrated by Amr ibn Al As that Prophet Muhammad (peace be upon him) said, *“Every Human heart has a way in every field. The one who lets his heart pursue all his avenues, Allah shall not pay heed to any such person as to in which avenue has he been destroyed. The one who has a complete trust in Allah, He will suffice him in all the avenues.”* Under the light of this Hadith and Quranic verse a person should depend and trust Allah for help. When people wear charms & talismans they put their trust in that charm & talisman to help them instead of Allah. This can be easily proved as when you ask a person who wears a talisman as to why are you wearing this then he would reply for this & this purpose, then if you ask him whether it has helped him or does he depend on it or does he trust the talisman. Then for sure the answers would be those which won't please Allah.

Prophet Muhammad (peace be upon him) feared for us that we might fall in another category of Shirk and that is Shirk *Ar Riyaa*, he used to say that this kind of shirk is as hidden as the black ant creeping on a black stone on a moonless night. *Ar Riyaa* is the beautification of our prayers when somebody else is seeing us, for example, generally in our prayers we do a prostration of 3 seconds, but because somebody is watching us we increase it by 2 seconds and make it of 5 seconds in total, then the first three seconds were for Allah and the next two seconds were for that person. So two separate prostrations took place at one time, one was for Allah and the other was for the person watching you pray. You prostrated to whom you were showing off, and hence committed shirk.

There is one more thing that I would like to mention & that is regarding pictures, it is mentioned in Bukhari (Vol. 4 Hadith No. 447) that Ayesha narrated that

*Once I bought a cushion for which was decorated with pictures. When Allah's Prophet (peace be upon him) sighted it, he kept standing at the door and did not enter the house. I detected an expression of disgust on his face. On noticing it I said, “O Allah's Messenger, I seek forgiveness from Allah, what have I done wrong? The prophet (peace be upon him) said, “What is this cushion all about?” I said, “I have bought it for you so that you may sit on it and use it as a pillow.” The Prophet said, “People who portray these will be subject to perdition on the Day of Recompense as they shall be asked to put life in the picture they portrayed.”*

This is because of the reason mentioned in Sahih Bukhari (Vol 9, Hadith No. 648), Abu Huraira narrated that Prophet (peace be upon him) said, *I heard the Prophet saying, "Allah said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain.' "*

By this Allah means that when you make a picture it is as if you are trying to become Allah yourself by creating a copy of Allah's creation. It is as if you are creating a competition for Allah that you can do this so do I. There is a hadith in Baihaqi also mentioned by Imam Shah Ismaeel Shaheed in his book Taqwiyatul Iman (published by Darussalam publishers, Riyadh page 147) that Ibn Abbas narrated that Prophet Muhammad (peace be upon him) said, *“The one subjected to the severest torture on the day on Recompense shall be the one who either killed a prophet or was killed by a prophet, or one who has killed either of his parents and the one portraying pictures, and a scholar who does not benefit out of his knowledge.”* One must provide clarification that opinion of majority of scholars on this is primarily for picture making, photography which is based on capturing the reflection is not the same as creating pictures. Hence almost all Scholars allow for photography as it is capturing reflection of Allah's creation.

### **Respecting Allah in everyday life (from a book by Shah Ismail Shaheed)**

Allah the exalted has taught his slaves the norms of respect to the effect that they should remember Allah while performing their everyday worldly chores and pay Him their tributes for the enhancement of their faith and to secure Allah's blessing in day to day assignments. These norms include,

- 1) Making vows to Allah and calling upon Him alone when a catastrophe befalls on the slave.
- 2) Invoking His Name for His blessings whenever commencing an assignment.
- 3) Slaughtering animals to express gratitude to Allah in case of having been blessed with a child.
- 4) Giving one's children names such as Abdullah, Abdul Rehman, Allah Baksh, etc.
- 5) Taking out a small portion of crop or produce or earning to give in the name of Allah.
- 6) Specifying some animals and allocating them for the purpose of sacrifice in the Name of Allah.
- 7) Treating the animals which are carried to the House of Allah (Mecca) with due respect without mounting them or without putting any load on them.
- 8) Observing divine instructions concerning food and dress.
- 9) Restricting oneself to the use of permissible things only and avoiding the ones that are not allowed.
- 10) Considering that all the different situations and conditions which come across in this world, like expensive and inexpensive rates and prices, health and sickness, victory and defeat, succeeding and preceding, sadness and happiness are all commanded by Allah.
- 11) Pronouncing the standard formulae of *Inshallah* while making an intention to perform an assignment.
- 12) Pronouncing the Name of Allah in manner that His greatness is highlighted and one's slavery is exhibited.
- 13) Incase need arises then take oath only in the name of Allah.

These and the other similar things have been singled out by Allah as His own and personal prerogative for the sake of His veneration and magnificence. Anybody showing such kind of respect to an entity other than Allah, commits shirk.

## **Misconceptions about Allah**

Please note that I have been able to gather only those misconceptions which are prevalent in Indian Sub Continent and known to me, though there might be many others, incase there is something which is you doubt, please refer the same to me and I will inshallah respond to it with the best of my knowledge.

### **First Misconception: Pantheism or Wahadat al Wajood**

This is a theory based on the idea that nothing exists except Allah and creation is just a manifestation of Allah. This implies that creation is Allah and Allah does not exists outside creation. This misconception comes basically from the Hindu concept of *Moksha*. In *Moksha* after death a person goes and join in God Almighty Himself if it is not to be born again. The supporters of this theory fails to understand that Allah is All Powerful and can create something apart from Him. They go speechless when they are posed with this question, “Are you restricting powers of Allah that He can not create something apart from Him?” Another reason for them to believe is that even Allah has described a few qualities of Himself which are also found in humans. No doubt that Allah has qualities which are found in humans too but the way He does is quite different and should not be confused with the way we humans do, He does these things in the way suitable to His Majesty and Greatness not the way we humans do; the way Allah loves is different from the way a human loves, the kind of mercy Allah extends is different from what we extend, the kind of Justice Allah does is different than what humans do, His justice is infinite.

### **Second Misconception : Allah is everywhere**

This is a very common concept among Muslims that Allah is present everywhere. This misconception finds its roots in the fact that everybody knows that Allah’s knowledge is everywhere and from this they deduce that even Allah in everywhere. Though it is totally and absolutely wrong and can be easily proved by various sources,

#### **Quranic Proof:**

Surah At Ta Ha, Chapter 20 Verses 4 & 5

**A revelation from Him who has created the earth & high heavens. The Most Gracious rose over (Istawa) the (Mighty) Throne (in a manner that suits Him).**

This verse clearly explains the place where Allah is, he is seated on his Throne. Another such verse is from Surah Al Mairaj, Chapter 70, Verse 4,

**The angels & the spirit (Gabriel) ascend to Him in a day whose length is like fifty thousand years.**

Now ascension and dissension is possible only in the case when somebody is at a higher place and somebody at a lower so if a person has to go up he ascends and when he has to come down he descends. Confirming what has been established in Surah At Ta Ha. Infact Pharaoh had better understanding of Allah in this matter than Muslims of today for it is mentioned in Quran in Surah Ghaafir, Chapter 40, Verses 36-7 that Pharaoh said,

**Pharaoh said, “O Hamaan, build a lofty palace for me that I may attain the ways. The ways of (reaching) the heavens for me to behold the God of Moses, for I certainly believe he is a liar....”**

#### **The Proof from Hadiths**

There is a supplication mentioned in Sunan Abu Dawood that Prophet aught to recite this prayer when ill, Vol. 3, Hadith No 3883

*Our Lord Allah who is above the heavens, may your name be Holy.....*

But the most explicitly clear is this Hadith from Sahih Muslim, Vol. 1, Hadith No. 1094, Narrated by Mu’awiyah ibn al Hakim

*I had a servant girl who used to tend my sheep in the area of Mount Uhud near a place called al-Jawwaareeyah. One day I came to see them only to find that wolf had made off with a sheep from her flock. Since I, like rest of sons of Adam prone to regrettable acts gave her terrible slap on her face. When I came to Allah's Messenger (peace be upon him) with the story he considered it a grave thing for me to have done. I said, "Oh Messenger of Allah (peace be upon him) couldn't I free her?" He (peace be upon him) replied, "Bring her to me." So I brought her to him (peace be upon him). He then asked her, "Where is Allah?" and she replied, "Above the sky". Then he (peace be upon him) asked her "Who am I?" and she replied, "You are Allah's Messenger." So he (peace be upon him) said, "Free her for verily she is a true believer."*

### The Proof of Mairaj

The truth of Mairaj is itself sufficient for proving that Allah is not present everywhere because Holy Prophet (peace be upon him) was taken up to the heavens by Arch Angel Gabriel. If Allah was to be on earth or everywhere why should Gabriel take the Holy Prophet to the heavens.

### Conclusion

As the Holy Quran says... ***And I (Allah) created not the Jinns and men except they should worship Me (alone).*** Hence we must understand Allah and worship Him alone.