

BELIEF IN ALLAH

SAHIH IMAN SERIES

SHAIKH MIR ASEDULLAH QUADRI

BELIEF IN ALLAH

(عَزَّ وَجَلَّ)

Written By

SHAIKH MIR ASEDULLAH QUADRI

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

In this book, we have discussed briefly about the Islamic faith in Allah (عَزَّ وَجَلَّ). It provides a clear Islamic perspective about Allah (عَزَّ وَجَلَّ). It is essential requirement for all Muslims to know facts in this context.

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ISLAMIC PERCEPTION OF ALLAH (عَزَّ وَجَلَّ)

There are 3 states of certitude (certainty - يقين) about a thing, as follows.

(i) 'Certitude of knowing' (علم اليقين)

Like we know that fire burns, this is 'certitude of knowing' (علم اليقين).

(ii) 'Certitude of Seeing' (عين اليقين)

Suppose we have seen something burning in fire, this is 'Certitude of Seeing' (عين اليقين).

(iii) 'Certitude of Realizing' (حق اليقين)

Suppose, our finger was burnt accidentally, this is 'Certitude of Realizing' (حق اليقين).

Most of the Muslims only know about Allah (عَزَّ وَجَلَّ). Their faith in Him is limited to 'Certitude of Knowing' (علم اليقين). They do not see Him or Realize Him. Certitude of knowing is sufficient for salvation. The people of 'certitude of seeing' and 'certitude of realization' are the people of Ihsan.

How to see and realize Allah (عَزَّ وَجَلَّ)

Allah (عَزَّ وَجَلَّ) is eternal and manifest/apparent. He is there from the beginning and will be there when everything in this Cosmos will vanish.

It is in Quran - هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ [He is the First, and the Last, He is the Manifest (apparent) and the Immanent (hidden and actually present throughout the material world) and He knows about all the things.] (Al-Hadeed - 3).

It is in Quran - وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ [And He is Allah who is manifest in the heavens and the earth. He knows all your secrets and disclosures and knows about all your deeds.] (Al-An'aam - 3)

It is in Quran - كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ [All that there is in the Cosmos shall vanish. The Countenance (stand alone) of your Lord (by

Himself) shall endure, the Lord of Majesty and Glory’]. (**Ar-Rahman - 26-27**).

What is the purpose of our creation?

The answer is provided by Allah (عَزَّ وَجَلَّ) Himself.

It is in Hadith - [The Apostle of Allah (صلى الله عليه و آله وسلم) stated that Allah (عَزَّ وَجَلَّ) said : **كُنْتُ كَنْزاً مَخْفِياً فَأَحْبَبْتُ أَنْ أَعْرَفَ فَخَلَقْتُ الْخَلْقَ** : [I was a Hidden Treasure; then I wanted to be known; therefore, I created the creatures.]

It is in Quran - **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ** [And I did not create the jinn and mankind except to worship Me.] (**Adh-Dhaariyat - 56**)

The contents and meaning of the above Quranic verse and Hadith are exactly the same.

The above Hadith-e-Qudsi is very popular. However, its chain of transmission is not recorded by Hadith scholars. Since the contents of the Hadith are Sahih, and do not contradict with Quran, it is widely accepted by Muslims as authentic.

Three things have been mentioned in the above Hadith, as follows.

(i) Allah (عَزَّ وَجَلَّ) was a Hidden treasure (كنزاً مخفياً).

We only came to know about Him after our creation. Before that He was known to Himself.

(ii) He wanted to be known by His creatures.

(iii) Therefore, He created all that available in this Cosmos.

And the only purpose of our creation is to know Him and worship Him.

What is meaning of 'Hidden Treasure' (كنزاً مخفياً)?

The first understanding of Allah’s (عَزَّ وَجَلَّ) Existence, which is referred to as 'Hidden Treasure' in the above Hadith is clearly described in the Quran.

It is in Quran - **قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** - [Say (O’ Prophet ﷺ) Allah is one. Allah is independent. He does not have children.

Nobody has given birth to him. Nobody can match Him or equal Him.]
(Al-Ikhlās - 1- 4).

Everything in the Cosmos, every existence in the Cosmos is dependent upon Allah's (عَزَّ وَجَلَّ) Existence or His Being. Everything is derived from Him. The support of His existence has the capacity to manifest/appear in limitless shapes and forms in consideration with the individual facts and natures of His creatures. All shapes and forms and bodies in this Cosmos are His creatures and the source and origin of these creatures is Allah's Unity (ذات الہی) who is our Lord and Lord of the worlds (رب العالمین).

Does it mean that everything is God or God is in everything?

No, everything is His creature. The source of all creatures is Allah (عَزَّ وَجَلَّ).

There is difference between 'the manifestation of the Being' and 'Divinity of the Being (Uloohiyat - ألوهیت)'. Divinity is the attribute of Allah (عَزَّ وَجَلَّ), who is the 'essence of all existence' in the Cosmos. The Shapes and forms in this cosmos are, though supported by His Being, or we can say manifestations of His Being, but are all creatures. No shape, no body and no form in this Cosmos is Divine or worshipable. Allah (عَزَّ وَجَلَّ), the creator of all these shapes and forms, is the real worshipable God.

We are creatures and our attribute is 'servant hood'. You, we or anything in this cosmos, though is the manifestation of His Being, but not God. Divinity cannot be associated with any shape or form or body in this Cosmos. Allah (عَزَّ وَجَلَّ) cannot be confined into a Shape or Form. He is free from all such limitations.

This is denoted in Islamic Testimony (Kalima Tayyiba) - لا اله الا الله محمد رسول الله - [There is no God, but Allah (عَزَّ وَجَلَّ), and Mohammed (صلى الله عليه و آله وسلم) is the Apostle of Allah.]

We are born, we grow old and die. Similar is the case with planets, trees and everything in this cosmos.

It is in Quran - كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ - [All that there is in the Cosmos shall vanish. The Countenance (stand alone) of your Lord (by Himself) shall endure, the Lord of Majesty and Glory'. (Ar-Rahman - 26-27).

All things in this cosmos remain for a specific period and vanish. If they were all gods, or divinity was associated with them, they would have lived indefinitely.

WHO ARE CREATURES

From the tiny invisible particles (like proton, electron) to the mighty stars and heavens, everything is known to Allah (عَزَّ وَجَلَّ) prior to their creation. He created them with His prior knowledge. Individual facts of these creatures along with their individual characteristics were there in Allah's (عَزَّ وَجَلَّ) knowledge.

When Allah (عَزَّ وَجَلَّ) wants to create a thing, He looks at its 'fact' which is there in His knowledge and commands 'Be', and there it comes into existence. This is external existence of that fact (thing).

It is in Quran - إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ [A thing We want to create, We only say 'Be', and there it is (it comes into existence)] (An Nahl - 40).

Before the command of 'Be', the things were in internal existence or in Allah's (عَزَّ وَجَلَّ) knowledge as individual facets or units of His Knowledge. Internal or external existence, both are within the Knowledge of Almighty. Nothing can come out of Allah's Unity.

What is the meaning of the following verses?

It is in Quran - فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ [(When Adam's عليه السلام body was created, Allah says) I breathed something (into it) out of My Soul.] (Al-Hijr - 29).

It is in Quran - وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَدْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَدْنِي [(Allah says to Isa - عليه السلام) And when you make a bird-like shape from the mud and blow into it your breath and it gets to life on My behest.] (Al-Ma'ida - 110).

The meaning of the above verses is giving life or external existence.

What is the meaning of giving life?

It is the reflection of Allah's (عَزَّ وَجَلَّ) Being on the fact of the creature. No sooner the command of 'Be' is given, the thing appears in a specific shape.

What is the meaning of reflection of Allah's (عَزَّ وَجَلَّ) Being?

It is in Quran - هُوَ الظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ [He is the Manifest (apparent) and the Immanent (hidden - but actually present throughout the material world) and He is the knower of all things '] (Al-Hadeed - 3).

The reflection of Allah's (عَزَّ وَجَلَّ) Being means, the connection of the fact of the creature with Allah's (عَزَّ وَجَلَّ) potentiality/attribute of being 'Apparent'.

Allah (عَزَّ وَجَلَّ) is Manifest (apparent). When He reflects this potentiality on the fact of a creature, it also becomes apparent or it comes into life (for a specific period of time). This is the reason our world is known as 'the World of Manifestation ' (Aalam-e-Shahadat - عالم شهادت).

In our external existence, we are not separated from His Being. We are apparent within His knowledge. Allah's (عَزَّ وَجَلَّ) is knowledgeable and His Knowledge is His attribute, therefore, cannot be separated from Him.

The World of Manifestation (or our physical world) is made up of matter. To appear in this world, we needed bodies of matter, which were provided to us.

After our death, these bodies have to remain here. This is the reason our bodies are buried under the ground in this world. Later they get decomposed and become part of earth.

Why the things are seen by us only in external existence and not seen when they are in Allah's (عَزَّ وَجَلَّ) knowledge in internal existence?

When Allah (عَزَّ وَجَلَّ) commands 'Be' to a fact, a contact with Allah's potentiality of being 'Apparent' is established and we become noticeable.

We will explain it by an example. When we look at a thing, the light gets reflected from that thing into our eyes and we see that thing. If it is dark, we cannot see that thing.

Allah (عَزَّ وَجَلَّ) is eternal and manifest (apparent). When Allah's Being reflects on the fact of a thing, it also gets manifest and apparent.

Our facts in Allah's (عَزَّ وَجَلَّ) knowledge before our creation can be seen only by Him. No one has access to see those facts, except Allah (عَزَّ وَجَلَّ). Even in their external existence, many things are not known to us which is described as 'Knowledge of Unseen' (علم غيب).

It is in Quran - وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ [And they (Humans) will never compass anything of His Knowledge except that which He wills.] (Al-Baqara - 255).

The whole cosmos is not separately or independently existing on its own. Every moment, every instant, we require Allah's (عَزَّ وَجَلَّ) assistance to survive.

It is in Quran - لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ [No slumber can seize Allah nor sleep.] (Al-Baqara - 255).

It is His perpetual attention towards us that keeps us going. His Unity is encircling us from all sides. No one is outside the circle of His knowledge. This is the meaning of the following verses and Ahadith.

(i) It is in Quran - وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ [And We are nearer to him than his jugular vein.] (Qaf - 16)

(ii) It is in Quran - أَفَلَا تُبْصِرُونَ [And His signs are in your own self, will you not then see.] (Adh-Dharyat - 21)

(iii) It is in Quran - وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ [Wherever you are, He is with you.] (Al-Hadid - 4).

(iv) It is in Quran - فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ [Whichever side you turn, you will find Allah.] (Al-Baqara - 115)

(v) It is in Hadith - Abdullah (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said : 'Allah (عَزَّ وَجَلَّ) is not hidden from you'. (Bukhari)

(vi) It is in Hadith - Allah's Apostle (صلى الله عليه و آله وسلم) was asked 'What is Ihsan?' He (the Prophet ﷺ) replied, 'Ihsan is to pray seeing Allah (عَزَّ وَجَلَّ), and if you are unable to see Him (unable to focus your attention towards Him because of your focus on worldly things), know it well that He is seeing you.' (Bukhari, Muslim -part of the Hadith).

WHO CAN SEE AND REALIZE ALLAH (عَزَّ وَجَلَّ) IN THIS WORLD

One who considers the Unity of Allah (ذاتِ الهى) as the source of all manifestation, and considers the real source to be the Unity of Allah (ذاتِ الهى) and gains Allah's (عَزَّ وَجَلَّ) visualization in such a way that he considers himself a place of manifestation of the Being and sees the reflection of His Being (وجودِ الهى) on the facts of creatures; certainly he recognizes his Sustainer (رب). The one who recognizes Allah (عَزَّ وَجَلَّ), his physical eyes get suspended, and the eyes of his heart get activated and he sees and realizes his Lord all the time.

Who taught us this knowledge? Prophet Mohammad (صلى الله عليه و آله وسلم) has taught us everything. فداك ابي و امي و انا و اهل يا رسول الله.

ALLAH (عَزَّ وَجَلَّ) AND THE COSMOS

Certain Questions that arise into the minds of the people about Allah (عَزَّ وَجَلَّ) and His Creatures have been answered below.

Q 1 - Has Allah (عَزَّ وَجَلَّ) taken any matter/material from outside to create the things in this cosmos?

Ans - No. Everything existing in this cosmos, was in Allah's (عَزَّ وَجَلَّ) knowledge.

It is in Quran - لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ [Whatever is in the Heavens and whatsoever is in the Earth belongs to Him. (Al-Baqara - 255).

Q 2 - How did we exist in Allah's (عَزَّ وَجَلَّ) knowledge?

Ans - Like the painter knows individual details of his paintings, then he draws them together on a canvas; similarly, we all existed in Allah's (عَزَّ وَجَلَّ) knowledge in the shape

of individual facts. Allah (عَزَّ وَجَلَّ) commanded "Be" to these individual facts to come into "Being" and there we came into existence for a specific period (known to Allah- عَزَّ وَجَلَّ).

An important thing has to be understood here. The Artist has taken the material (paint-Brush-Canvas, etc.) from outside and his painting is existing outside the Artist. But in Allah's (عَزَّ وَجَلَّ) creation, nothing has come out of his Unity (Zaat). We are still in Allah's (عَزَّ وَجَلَّ) knowledge, but in a different format.

It is in Quran - إِذَا أَرَدْنَا شَيْءًا [And a thing, We (Allah) Will (to create), We only Say 'Be', and there it is (it comes into existence.)] (An-Nahl - 40).

It is in Quran - وَبِيقَظِ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ [All that there is in the Cosmos shall vanish. The Countenance (stand alone) of your Lord (by Himself) shall endure, the Lord of Majesty and Glory'.(Ar-Rahman - 26-27).

Q 3 - Is it wrong to say that everything in this cosmos is Allah's (عَزَّ وَجَلَّ) knowledge and is absolutely dependent upon His attention?

Ans - No, it is not wrong. The real existence belongs to Allah (عَزَّ وَجَلَّ) and the existence of this Cosmos and whatever there in, is Allah's(عَزَّ وَجَلَّ) knowledge, appearing in different forms as per their individual facts.

Q 4 - Can Allah's (عَزَّ وَجَلَّ) Absolute Existence (Being) be confined (arrested / held) into any shape / form / body?

Ans - No. Allah (عَزَّ وَجَلَّ) is free from the consideration of time, shape, body, form of any kind; exclusive or creature like.

It is in Quran - وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ [And there is none like him.] (Ikhlas - 4).

It is in Quran - لَيْسَ كَمِثْلِهِ شَيْءٌ (Nothing is like Him) (Ash-Shura - 11).

Allah (عَزَّ وَجَلَّ) is free from the considerations of form, shape, body and limbs. All kinds of body considerations (exclusively divine or creature like) are negated from the above verses.

The Quranic verses that (apparently) point towards hands, face, eyes of Allah (عَزَّ وَجَلَّ) are allegorical, for explanation purposes to human beings. These should not be understood in literal or textual sense. If you deduce their textual meanings, you will not remain a Muslim; you will become an Idol worshiper.

Salafis and their likeminded groups allege that Allah (عَزَّ وَجَلَّ) Himself has stated that He has body/eyes/hands/face (Astaghfirullah). This is slander and an extreme case of idolatry. Those who talk like this and spread falsehood about Allah (عَزَّ وَجَلَّ) are outside Islamic fold. They are Sky Idol God worshipers.

It is in Quran - وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ - [And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications (verses of Quran); surely the unjust will not be successful.(Al-An-A'am-21)

BELIEFS CONTRARY TO ISLAMIC MONOTHEISM

Some people associate divinity (الوہیت) with some human beings and call them God-men or Avataar. Some people believe different gods for different works in this cosmos and make pictures and mud/metallic idols of these gods and worship them. Some people believe that god has a son and angels are god's daughters. All these beliefs are polytheism, contrary to the Islamic belief of Monotheism.

Some Muslim sects (Salafis/Wahhabis and their likeminded groups) believe that their God has a huge human like body with human like physical features. He is sitting over the skies separated from his creatures. This belief is polytheism (شرك). They have created an idol of a sky God in their minds and worship this idol claiming it to be Allah. Why do they call it Allah? Because God is translated in Arabic as Allah.

Some Muslim sects (Devbandis and their likeminded groups) believe that God can commit sinful acts. They believe that Allah (عَزَّ وَجَلَّ) can lie, and to lie is within His powers. They argue that when people can lie and it is in their power to lie, then to deny this power for Allah (عَزَّ وَجَلَّ) is apostasy. They claim that there is a difference between saying - 'Allah (عَزَّ وَجَلَّ) lies' or Allah (عَزَّ وَجَلَّ) can lie, and they believe that Allah (عَزَّ وَجَلَّ) can lie.

The Devbandi belief is Kufr because it sows the seed of suspicion about Allah's (عَزَّ وَجَلَّ) perfection. Allah's (عَزَّ وَجَلَّ) omnipotence (قَدْرَتِ الْهَيْ) is relevant to His knowledge. Allah's (عَزَّ وَجَلَّ) 'will' is the result of His wisdom, which in turn is dependent upon His knowledge. A thing which is contrary to his 'Wisdom' will not appear. To believe Allah (عَزَّ وَجَلَّ) can perform unwise deeds is equal to not believing Him Wise. **Astaghfirullah.**

The omnipotence (قَدْرَتِ) of insane and mad is not subordinated to knowledge and wisdom. The omnipotence of sensible, intelligent and wise is subordinated to 'knowledge and wisdom'.

The irrelevance of 'omnipotence' of Allah (عَزَّ وَجَلَّ) to baseless things (مُسْتَحِيلَات) and forbidden things (مُمْتَنَعَات) does not indicate Allah's (عَزَّ وَجَلَّ) powerlessness. The powerlessness is indicated when the thing was possible in the first place.

Can Allah create a 'resemble alike'? This question is meaningless as a look-alike God is impossible and has no relevance to omnipotence.

Can Allah commit suicide the way a human beings does? This question is also meaningless. Divine non-existence is impossible.

Can Allah (عَزَّ وَجَلَّ) create deficiency in Himself? No, never. Can Allah (عَزَّ وَجَلَّ) lie? No. Never.

The creatures are subordinated to His omnipotence. Allah's unity (ذَاتِ الْهَيْ), is not subjected to His omnipotence. His being is so essential and so exalted that He is beyond His own omnipotence.

Polytheism and Idol worship is contrary to Islamic monotheism. If a person recites Kalima Tayyiba orally/publicly and claims himself to be a Muslim, but at the same time visits Hindu temples, Sikh Gurduwaras, Jew Synagogues, Christian Churches and participates in their functions and does not mind standing along with them in their worship in the name of Inter-faith, is a Muslim just for the namesake.

There is a difference between the person who is a real Muslim and a person who is claiming to be a Muslims. The person who claims to be a Muslim but acts like non-Muslims, is surely a hypocrite. Since these so called Muslims are involved in, or participate/join in worship other than Allah (عَزَّ وَجَلَّ), their Islamic faith is only a lip service that will neither benefit them in this world, nor will be helpful in Hereafter. Rather they will be regarded as hypocrites.

When these people, who claim themselves to be Muslims, are questioned about their actions, they say that they are doing it for peace and harmony among different sections of society. Indeed, it is a deception on their part. They are fooling people for the sake of some political/material gains.

It is in Quran - لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ [Make no excuse; you have done Kufir after your Iman.] (At-Tauba - 66).

As far as working for peace and harmony in a multi-cultural society is concerned, this can be achieved in hundreds of other ways, without sacrificing your Iman.

We are discussing the essential requirement of Islamic faith. It is important to note that we can not hate people on the basis of their sect, faith, or ethnicity. Faith is a choice of every individual on this planet. They can choose any faith. To keep good relations with everyone is part of Islamic teachings.

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) reported, the Prophet (صلى الله عليه و آله وسلم) said 'He is not a believer whose stomach is filled while the neighbor to his side is hungry' (**Baihaqi, Sunan al-Kubra**).

In the above Hadith there is no mention that your neighbor should be a true Muslim in order to help him/her in any manner needed. He/She can be anyone, belonging to any sect, faith and ethnicity.

CORRECT UNDERSTANDING OF QURANIC VERSES AND AHADITH

In their inability to understand Allah's (عَزَّ وَجَلَّ) Existence (Wajood-e-Elahi), Hindus, Salafis, Buddhists Christians, etc., started worshiping all kinds of Idols/Deities (imaginary as well as manmade). The difference between Hindu God Vishnu and Salafi Sky Idol God is, Vishnu is reported to be married, while Salafi God is single. Hindus make an idol of Vishnu, while Salafis imagine their Planet size God sitting over the skies.

Salafi Sky Idol God is a huge imaginary human-like Idol who has a physical body and is sitting over the skies. They prostrate to this Idol God 5 times a day during their Salah

and confuse innocent Muslims by calling this Idol as Allah. They impose all Quranic verses about Allah (عَزَّ وَجَلَّ) on this Planet size Idol and claim that this is the God referred to in Quran. (La haula wala quwwata illah billah).

Salafis mislead innocent Muslims by taking literal/textual meanings of certain Quranic verses. A few of these verses are given below.

It is in Quran - وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ [To Allah belong the East and the West. Wherever you turn, you will find Allah (Allah is Omnipresent - existing everywhere every moment). Indeed Allah is all pervading (He is there throughout the Cosmos) and Omniscient (infinitely wise).] (Al-Baqra - 115)

Imam Bukhari translated 'Wajhu' (وَجْهَهُ) as 'Mulkuhu', 'dominion and sovereignty in verse كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [Everything will perish save His countenance (Al-Qasas - 88) in the 'Book of Tafsir in Sahih Bukhari.] (Refer Arabic Edition, Al-Bukhari, Volume 3, Published Beirut, Lebanon, page 171, last paragraph).

Similarly, Quranic references of 'eyes' depict "Allah's (عَزَّ وَجَلَّ) Exalted attribute of Seeing". Read the following Quranic verses, you will understand the meaning of 'eyes'.

It is in Quran - لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ [Nothing, even the weight of a mote lying either in the heavens or in the earth escapes His notice.] (As-Saba - 3).

It is in Quran - وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ [So wait patiently (O' Prophet ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes (Observation).] (At-Tur - 48)

It is in Quran - وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْاجِ وَدُسُرٍ - تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَن كَانَ كُفِرَ [And We carried him on a (ship) made of planks and nails, Floating under Our Eyes (Observation), a reward for him who had been rejected!] (Al-Qamar - 13-14)

It is in Quran - وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي [And I endued you with love from Me, in order that you may be brought up under My Eye (special care).] (Taa Haa - 39)

It is in Hadith - Narrated Anas (رضي الله تعالى عنه) , the Prophet (صلى الله عليه و) said, "No prophet was sent but that he warned his followers

against the one-eyed liar (Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Dajjal) eyes (the word) Kafir (disbeliever). (**Bukhari, Book 88, Hadith # 245** -

The above Hadith is also narrated by Abu Hurairah and Ibn 'Abbas (رضى الله تعالى عنهم)

When someone is blind in one eye, his ability to see or observe things gets limited. The purport of the Prophet (صلى الله عليه و آله وسلم) in the above Hadith is, Allah (عَزَّ وَجَلَّ) has perfect vision. His attribute of seeing can never get limited like the objects of this Cosmos. The Prophet (صلى الله عليه و آله وسلم) is emphasizing the perfection of the attribute of Seeing of Allah (عَزَّ وَجَلَّ).

Imam Baihaqi translated the Quranic word "Eyes" as 'Divine Sight' in his book 'Al-Asma was-Sifat'.

In the same way, Quranic references of hands depict Allah's (عَزَّ وَجَلَّ) attribute of "Omnipotence" (Qudrat). Read the following Quranic verses, you will understand the meaning of 'Hands'.

It is in Quran - (صلى الله عليه و آله وسلم - O' Prophet) **وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَىٰ** - [You did not throw, when you threw, but Allah has thrown.] (**Al-Anfaal - 17**).

It is in Quran - [**إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ** - Certainly, those who are doing 'the promise of allegiance' (ba'ya) to you, (O' Prophet - صلى الله عليه و آله وسلم), they are actually doing the promise of allegiance to Allah . Allah's hand is upon their hand.] (**Al-Fath - 10**).

Quranic verses about Allah (عَزَّ وَجَلَّ) that apparently point towards creature like attributes of hands, eyes, face, etc., should be understood in their proper perspective. If we take their textual / literal meanings and say that (nauzubillahi) Allah (عَزَّ وَجَلَّ) has a body and limbs, we will get deviated from the straight path of Islam and go astray.

It is in Hadith - Abu Huraira (رضى الله تعالى عنه) reported that Allah's Apostle (صلى الله عليه و آله وسلم) said : Allah (عَزَّ وَجَلَّ) created Adam (عليه السلام) in His image with His height of sixty cubits (about 30 meters tall), and as He created him He told him to greet that Group, and that was a party of angels sitting there, and listen to the response that they give him, for it

would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said : May there be peace upon you and the Mercy of Allah (عَزَّ وَجَلَّ), and they made an addition of "Mercy of Allah (عَزَّ وَجَلَّ)". (Bukhari, Muslim)

There are 7 primary attributes of Allah (عَزَّ وَجَلَّ), viz., **Life, Knowledge, Will, Power, Hearing, Seeing, and Speech**. Human beings have also been provided with these attributes in their limited formats. In addition we have been provided with 'Wisdom', also an attribute of Allah (عَزَّ وَجَلَّ). The difference is, Allah's (عَزَّ وَجَلَّ) attributes are His own, our attributes are His bestowal (عطاء الهی). Allah's (عَزَّ وَجَلَّ) existence is His own, our existence is His bestowal (عطاء الهی). The above Hadith emphasizes this distinction, describing Allah (عَزَّ وَجَلَّ) has created Adam in His image (خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ).

It is in Quran - هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ [He (Allah) is who has sent down to you (O' Prophet ﷺ) the Book (Quran). Some verses of it are definite in meaning (*Ayaat-e-Muhkamaat*). These form the mother of the Book (the basic there in) and the rest are figurative (metaphorical) (*Ayaat - e - Mutashaabihaat*). But they, in whose minds there is a tendency to deviate from truth, take the metaphorical (verses in their literal / textual sense) craving discord, and craving to give them their own interpretation, although none knows the reality about them except Allah. And those who make it right approach to knowledge could only say 'we believe therein all that is from our Lord'. None can catch their significance except those gifted with insight." (**Aal-e-Imran - 7**).

Allah (عَزَّ وَجَلَّ) instills wisdom and gives special vision to certain people with which they extract the meaning of Quranic verses and understand facts of things. From metaphor they reach to the truth, from source they get to the imperative, from abstract they get to the detail, from root they get to the branches and fruits and from integral command they reach to the fractional commandments.

It is in Quran - [And if they had referred it to the Apostle (صلى الله عليه و آله وسلم) and the people of respective command (Saheb-e-Amr), those among them capable of

deducing things and have sound imagination, would have known it (the subject fully)" (An-Nisa - 83).

It is in Quran - فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ [Those who have wise heart and open eyes, get warned] (Al-Hashr - 2).

It is in Quran وَالَّذِينَ جَاهَدُوا فِيْنَا لَنُهْدِيَنَّهُم سُبُلَنَا - [The people who strive in our way, We show and put them on the right path' (Al-An-Kaboot - 69).

Who are the people who have been gifted with insight to know the real meaning of Quranic verses and Allah's (عَزَّ وَجَلَّ) signs in this Cosmos?

We all know that Awliya Allah / Sufi Shuyookh of Ihsan are the people who can understand Quranic verses and Ahadith and the fact of things in their proper perspective.

It is also important for people to know the spurious image of God in the minds of deviant sects like Salafis and their likeminded groups so that they can stay away from such beliefs and safeguard their Iman.