



THE METAPHYSICAL UNDERSTANDING THE CONCEPT OF *ALLAH*

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ABSTRACT

The words 'Allah and Islam' have an uninterrupted relation when we discuss about the perspectives of Islam. Allah creates everything including the religion called 'Islam'. It is an inevitable to mention Allah's words and Prophet Muhammad's traditions (Pbuh) whenever discussing in respect of any theme within the parameters of Islam. Allah is a supreme being who creates and controls each and every beings and non-beings. He is one and only. There is nothing like Him. Neither He is given birth nor does He give birth. His existence is eternal and He settles in the lofty chair above the seventh heaven. Allah has ninety names which ultimately give His eternal attributes and the omnipresent, omniscience, the creator are the some of His attributes. The concept of anthropomorphic is completely rejected. It is also forbidden to make equivalent with other beings. He does not tire. If He wills to do so, His absolute power and function are expressed as 'be and to be'. The present paper tries to discuss who the Allah is through metaphysical perspectives based on the scriptures.

KEY WORDS: *Monotheism, Creator, Omnipotent, and Omniscience*

INTRODUCTION

Mankind, through his inherent qualities, can understand that there is a Supreme Being who controls everything. Most mankind submits to the Supreme Being whenever they felt something out of their capacities, although they play whatever they like in this world irrespective of theistic platform. However, there are some persons who follow as atheist. The theistic people, in our present world, are grouped or classified according to their affiliation to their respective religion. Despite they believe in a Supreme Being, their belief system is varying as there are different tenets and doctrine in which they follow. It may be mentioned some religions, they are Christianity, Islam, Hinduism, Zionism, Buddhism, Confucianism and Zoroastrianism etc. These religions teach about who the Supreme Being is. These further expound about the way of life, salvation and life after death etc. In this discussion, it is needed to highlight about the Islam because the word *Allah* and its conception is explained in Islam. *Allah* and Islam are so related that cannot be separated. Islam is a pure monotheistic and its teaching to the mankind is sent down through an angel called *Jibrael*, and *jibrael*, again, narrated to Prophet. Further, through Prophet Islam is spread to the mankind. The Islam is a *Deen* (religion) which was established in the time of *Adam* (the first man

and first Prophet) who came down from heaven. *Allah* had chosen more than one lakh and twenty four thousand Prophets in this world so that they can spread His *Deen* to the mankind. These Prophets were for different nations and tribes except Prophet Muhammad. The Last and final Prophet was '*Muhammad*' (Pbuh)¹ to whom the present system of Islam was sent during course of twenty three years. The Prophet Muhammad was a Prophet for all humanity irrespective of caste, tribe, color, nation and area. Words sent down to him was recorded in book form called *Al-Quran* and words utter by himself, his indications and actions are called *Sunnah*, this also was recorded in book form called *Hadith*. The *Quran* and *Hadith* are authentic books of Islam respectively.

Allah Himself says, as mentioned in the scripture, that He creates universe and its bodies. Most importantly, mankind is created only for worshipping Him without partnership. For this purpose, Allah created mankind with initially creating *Adam*, the first man and *Hawa*, the first lady in the heaven and then they were sent down in this world to execute worldly life in accordance with what Allah commands. *Allah* taught to His beloved Prophets of all times who the Allah is, and all these Prophets worked for the unity of *Allah*. They spread the



attributes of *Allah* to mankind in order to submit to the will of Allah.

THE MONOTHEISTIC SUPREME BEING

The word '*Allah*' is an Arabic which is considered to be derived by contraction from the two words as *Al* and *Ilah* which means 'The' and 'God' respectively. The word '*Allah*' has been used widely by different people of different religions of the Arab people since before the establishment of Islam through Prophet Muhammad (Pbuh). The people of the pre-Islam were in the stray away from the truth injunctions spread by the then respective Prophets. Despite they used *Allah* to represent as supreme deity, they devote in the different form of worship to varied deities. The then people of the Arabia were in plunging into the immoral activities. They have certainly lost the divine commands; instead they worked according to their will. The emergence of Prophet Muhammad (Pbuh) with divine injunctions was the key to transform the unethical, immoral actions and chaotic social life into the peaceful co-existence, love, and mutual respect and, arises into justice based society. Prophet taught the pure monotheistic concept of Allah; from the following verse, it is known that Allah is one and only. "*La Ilaah Illal-Laah; MuhammadurRasulullaah*" (there is no god but Allah and Muhammad (Pbuh) is the messenger of Allah).

The cited verse clearly shows that Allah is one and only (monotheistic) and Supreme Being. To begin with negation to the given *shahadah* is to emphasize the oneness of Allah. He is fully deserved to worship and non other is equivalent with Him. Whereas, Prophet Muhammad (Pbuh) is a chosen messenger for conveying and spread His divine commands.

Further, the monotheistic values can be traced from different verses of the Quran.

"Say, He is God, the one. God, the Self-sufficient One. He does

not give birth, nor was He born, and there is nothing like Him"²

It is clearly understood that Allah is unambiguous monotheistic God. This concept is clearly explained through *Tauheed (Monotheism)*. It can be discussed in three categories, they are,

Tawheed ar-ruboobiyah (Oneness of Allah in His Lordship), *Tawheed al uloohiyah* (Oneness of Allah in worship) and *Tawheed al asma was-siffat* (Oneness of Allah in His names and attributes). For the mentioned three categories, the following are the combined little explanation from which it would be grasped some pure conception of Tauheed/Monotheism.

Allah is the one and only God who has the power to create whichever He likes, to give sustenance to

everybody and everything. Allah governs the experience worlds and inexperience worlds. Only under the Lordship of Allah, Whatever was happened, happenings and to be happened. He is the Lord (*Rabb*) of the worlds.

With regards to the worship (*Ibadah*) system, it is completely distance from the association of other beings and non being entities. Islam totally rejects any imaginary form of being through which worship is performed so that Allah may grant. It is absolutely forbidden and unaccepted photographs, images, sculpture, any kinds of artificial objects. Therefore, worshipping to one and only Allah is pure monotheistic. If anyone make equivalent to Allah or associating with Him is *Shirk* (a major sin which unpardonable). Form the core of the heart and with clear conviction, the monotheistic value must be accompanied. The system of worship is through unseen; however, it should not forget that Allah sees and knows everything. Despite unseen, He is all powerful and most suitable 'Being' to worship.

Allah has ninety-nine beautiful names (*Al Asmaul-Husna*) and attributes. These names are unique and nothing is equivalent with His names and attributes. He is incomparable Supreme Being. He creates His creature, but these creatures cannot compare with Him. Allah Himself says in the Quran with regards to His names that,

"God has most excellent names. Call on Him by His names and keep

away from those who distort them. They will be requited for what they do"³

"He is God – the creator, the originator, the giver of form. His are the

most excellent names. Everything in heaven and earth declares His glory"⁴

Some beautiful names may be mentioned, they are, *Ar-Rahman* (The Beneficent), *Ar-Rahim* (The Merciful), *Al-Malik* (The Eternal Lord), *Al-Bashir* (The All Seeing), *Al-Khaliq*, *As-Sami* (The All Hearer), *Al-Ali* (The Sublime One, The Most High), *Al-Alim* (The all Knowing), *Al-Aziz* (The Mighty One), etc.

Further, we can understand Allah's unique and undisputed attributes from the following given first chapter of the Quran, *Al-fathiha* (The Opening)

"In the name of God, most gracious, and most merciful. Praise to be

God, the cherisher and sustainer of the worlds. Most gracious and

most merciful. Master of the Day of Judgment"⁵

REJECTIONS TO THE POLYTHEISM (Shirk)

The teaching of Islam is purely based on monotheism, as indicated on the mentioned paragraph. Whereas, the concept of polytheism is not incorporated, out of contextualization and strictly prohibited and rejected. The concept (*Shirk*) is started



with making partnership or association with Allah in worshipping. Those who worships Allah in association with other or make partnership are known as *Mushrikun* (singular-*Mushrik*). The sin of *shirk* is so great that Allah will not certainly pardon one who dies in the state of polytheism/ *shirk*. But, if he/ she repent during lifetime, Allah may pardon. The sin other than *shirk*, if Allah wills, will be forgiven. The *Shirk* can be discussed in three different categories, according to Abu Backer Karolina⁶, they are explained as,

1. Major Shirk (*Shirk Al Akbar*) and 2. Minor Shirk (*Shirk Al Ashgar*)

Major shirk (*Shirk Al Akbar*)

This is the condition in which someone is ascribed the attributes of Allah. This means ascribing to someone other than Allah something that belongs only to Allah, such as Lordship (*ruboobiyyah*), divinity (*uloohiyyah*) and the divine names and attributes (*al-asma' wa'l-sifaat*). *Shirk Al Akbar* is being discussed through different conditions.

Shirk ad Du'a:— The word '*Dua*' is translated as invoking. It is permitted and necessary to do *Dua* for any will and works guaranteed by Islam in relation with worldly affairs and life after world to only Allah. However, whoever makes *Dua* to other deity besides Allah, it is *Shirk ad Dua*.

Shirk al-Niyah wal iraada wal Qasd: - It is a condition in which one who worships another deity deliberately other than Allah with having intention and determination.

Shirk at-Ta'a:— Allah commands to follow and obey on what He sent down the revelations. It is true and fact. Meanwhile, whoever obeying and following to any creations or other authority against command of Allah, it is *Shirk at Ta'a*.

Shirk al-Muhabbah: —To love each other is a part of Islam. But, making love to any creations more than the love of Allah is forbidden, and it is *Shirk al-Muhabbah*.

Shirk al-khafi: -To believe, giving more important and to think that is more powerful inwardly upon any objects or powerful entity or being who gives benefits or satisfaction to self-other than Allah. It is a concealed, or covert, form of partners with Allah.

Minor Shirk (*Shirk Al Ashgar*)

This kind of Shirk is also can be discussed in three types. They are;

Shirk ar-Rea:—It is an unavoidable duty of all adherents of Islam that to perform each and every act of worship or other actions in order to accept only by Allah. In contrary, the religious actions are performed as for worldly benefits or for showing off, it is known as *Shirk ar-Rea*.

Shirk at-Tasmee: —Swear by other than Allah.

Ontological (*Ilm Al wujud*) Conditions.

When the conditions of ontology is arisen, there are numerous questions are coming up in our mind. It is a system of conviction in Islam that Allah creates everything, and governs everything including known and unknown, seen and unseen and imaginable and unimaginable entities. However, can mankind see Him? Or where is He? Does He work like human? Or any other related to ontological views. So on it may be discussed. According to the theory of Islam, it is believed that mankind in this world cannot see Allah. He is above the seven heavens in the Throne (*Arsh*) and sitting in the chair (*Kursi*). But, in after life, believers will be able to see Allah. On the Day of Judgment, Allah will uncover His 'Shin' then everybody will see Allah then believer will prostrate before Him. A verse in relation with unable to see Allah is given below.

“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”.⁷

“Your Lord is God, who created the heavens and earth in six Days (periods) and then settled Himself firmly on the throne”.⁸

“His Kursi extends over the heavens and earth, and their preservation tires Him not. And He is the Most High, the most Great”.⁹

Allah exists eternally and He is not originated from everything or anything. He has not parents and He has not wife, children and relatives. Regarding which the Quran mentions as; “He does not give birth, nor was He born, and there is nothing like Him”.¹⁰

Allah Himself provides verses in the Quran; it says “Is there any doubt God, the creator of the heavens and earth?” (14:10)

The question of Allah's existence (*Al wujud*) is an undoubted, because the Quran says clearly, and other different arguments also proved. Although not to see far, it may be examined in ourselves that mankind has possessed human nature like, intuitions, emotions, passions, angry etc, these inherent qualities are not taking or borrowing from other side. It is, really accompanied by birth. If we give prove for existence there may be given numerous examples. The Celestial bodies and their respective functions and earth's different bodies' survival in varied places and their functions are the proof for existence of Allah.



FABRICATION TO THE ANTHROPOMORPHIC AND OMNIPRESENT CONCEPT

The concept of anthropomorphism and Omnipresent in Islam is completely rejected and unfounded in the scriptures. If there is considered that Allah appears in to the human form and works in human life, it is a major false, and transforming into human personality and engaging human behavior are also completely fabricated theory in Islam. Allah has eternal attributes whereas human being has possessed of limited attributes which cannot be comparing with Allah. So, it is impossible to manifest in the human form. And if such is claiming to have, it is blasphemous. And, omnipresent to everywhere by His self is also a fabricated concept. Verily, Allah is above the heaven in the Throne. The following given verses may clearly be discussed so as to reach a clear concept.

“When my servants ask you about Me, say that I am near. I respond to the call of one who calls to Me.”¹¹

“And We have already created man and know what his soul whispers to him, and we are closer to him than (his) jugular vein”.¹²

What the above given verse describe is not in the anthropomorphic sense, it is clearly on the basis of Allah’s eternal and incomparable attributes. Allah settles above the seventh heaven and controls everything but there is nothing is left from His attributes. If such an unfounded attributes are entitled to Allah, it is a misconception. Some of His attributes are being discussed in the following paragraphs.

Omnipotent (Al-Qadeer)

The omnipotent of Allah is a unique and perpetual. He has all power to perform whichever He wills in the form of “*Kun Fayakun*” (Be and It is). According to His wills He created universe and it objects. If mankind ponder over the bodies of celestial and earth, it is a wonderful creation, a beyond our knowledge. Here a verse may be mentioned that,

“The originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be, and it is.”¹³

From the following verse too, Allah’s omnipotent attribute is understood.

“Allah has decreed: verily! It is I and My messengers who shall be the victorious. Verily, Allah is All powerful, all mighty.”¹⁴

Omniscience (Al-Alim)

Allah knows everything what He planned, done, arranged and ordered. He knows everything those unseen and seen creatures’ thought and works. He knows what to come in future, what will be and what will be between His creatures. The Quran says as,

“That is the knower of the unseen and the witnessed, the Exalted in might, the merciful”¹⁵

“Indeed, Allah is knower of the unseen (aspects) of the heavens and earth. Indeed, He is knowing of that within the breasts.”¹⁶

The Creator (Al-khaliq)

As we have discussed that Allah is eternal and He has no origin and end. It will be more help to us to know Him well through the discussion on the genesis of creation. Allah, before creation of Universe, created pen (*Kalm*) and blank tablet (*Louhe Mahfuz*), and He ordered the pen to write all descriptions that will be in the physical world and unseen world.

1. Creation of Universe

He created universe from a tiny single mass through the bombarding/ striking. It is, according to scientific theory, universe was a single mass (Primary Nebula) and then it was occurred ‘Big-Bang’ (secondary separation) and resulting to the formation of heaven and earth. Further, Quran says that,

“He is the originator of the Heavens and Earth”.¹⁷

“Do not those who deny the truth see that the heavens and the earth were joined together, and that We then split them asunder? And that We have made every living things out of the water? Will they still not believe?”¹⁸

In this discussion of creation of universe, the ‘Days’ (*yawm*) were taken place, but this ‘Days’ are not interpreted in our experience days. As mentioned in the Quran, Allah creates heaven and earth in six ‘Days’ and settled Himself in His Throne. The ‘Day’ known as *Eiyamallah* (days of God) is compared with thousand or fifty thousand years of our reckoning. It may be concluded that the creation of heaven and earth including its objects in between them was taken up a long periods of time.

2. Creation of Mankind

After creating universe, Allah created *Jinn*¹⁹ in order to worship only to Him, they were living in this world, before mankind was sent down, in physical form and open. After coming mankind, they were concealed, now they are living beyond our naked eye. The reason why they were created is only to worship Allah, the following verse clearly indicate that,

“I have not created the Jinns and Mankind but to worship Me” (51:56)

The given verse shows that the two animated being was created only to worship one and only Allah. This is Allah’s a great plan. Diverting from the Allah’s purpose i.e. worship, will be a major error and losing to the Jinns and mankind. It is an inevitable to work to fulfil His purpose, and to achieve a reward.

Mankind, an intellectual creature is in the highest level of all creatures, because they are given free will to choose either good or bad path. It is also one of the Allah’s plans. Regarding the creation of mankind, Allah says in the Quran as, “We created man out of clay, moulded mud”.²⁰



“Your Lord said to the angels, I am about to bring into being a man wrought from mud. When I have formed him and breathed My spirit into him, fall down in prostration before him”.²¹

3. Creation of different Beings and entity

Allah creates different kind of animated and inanimated being. They exist both in heaven and earth. Some of them can be mentioned that angels (*farista*), devils (*shaytan*), death (*Maut*) and unseen world (*Akhirah*) etc.

The Angels (*farista*) are created from the light (*noor*); they are different kind of angels who are doing their respective duties. They do not eat, sleep, tire, and defecate. They can't act according to their will; they are acting on the will of Allah. “They do not have human characteristics, but they can, with God's permission, appear in the form of human beings. They are not gods nor are they the sons or daughters of God.”²²

Devils (*shaytan*) are created from the fire. They are empowered to perform some actions which have not been entitled to mankind. The leader of the *shaytan* is *Iblis* whose in-charge is to mislead and influence mankind towards the stray path; they always try to influence mankind to engage in anti-Islamic activities so that they can lead towards the *Zhannam*.

The death (*Maut*) is also created so as to enable mankind and other beings to trespass to eternal world. Allah created this experience world for time being in which mankind have to work hard in order to pass in the examination to be done after death. Verily, the death is compulsory to every animated being. Allah says in the Quran as, “Every soul shall have a taste of death”. (3:185)

CONCLUSION

The Allah's existence is eternal. To try understanding who the Allah is possible only through His revealed books. In accordance with the doctrines of Islam, there are different kinds of scriptures sent to different prophets, but those were corrupted except the Quran. Therefore, the truth words regarding Allah are found only in the Quran and subsidiary book called Hadith. Mankind is unable to describe about the Allah up to end point because mankind has limited knowledge whereas Allah has an eternity of attributes. As the knowledge regarding the Allah is truth and incomparable with others, it is purely based on the scriptures. It is free to describe about Himself but it should be within the frame of the truth values.

REFERENCES

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12. *Ibid,50:16*
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16. *Ibid, 35:38.*
17. *Ibid, 6:101.*
18. *Ibid, 21:30.*
19. *Jinn: A concealed creature created from the fire. Allah had given them some super natural powers which have not been given to mankind. They can transform into other creatures.*
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