

Tawhid

THE UNITY OF GOD
FROM THE HOLY QUR'AN



Tawhid, The Unity of God from the Holy Qur'an

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An Introduction to the Holy Qur'an

The Most Glorious Qur'an is the last of the Holy Books to be revealed by the Almighty Creator of existence through His Holy Prophet to serve as a testament and guidance for all mankind. We see in history that this great revelation, through the Holy Prophet Muhammad (peace be upon him and his progeny) took place gradually in a period of twenty–three years. The revealed holy verses exceeding 6,000 in their final arrangement of one hundred fourteen surahs (chapters) are the exact expression of the will of Allah uttered by His Holy Prophet.

As we know, the Holy Qur'an is the only Holy Book mankind has today which can still claim to be the exact and authentic expression of the norm and structure of a perfect life for social man as foreseen by Allah the Almighty, with His exact and encompassing knowledge of creation – a system of law and order through which a full fulfillment of life will be attainable for all.

The Holy Qur'an knows no limits in its capacity to bewilder and attract the mind of man except the limits imposed by the human mind itself, and it holds so much potential meaning and knowledge that each person according to his own capacity feels the limitlessness of this supernatural and holy record in expressing the meaning and philosophy of life . . . , so that, those sensitive to the social sciences not only find the most exact expression of the motivating forces of social history, but find the answers and the means of effecting social behaviour.

Through the study of the inerrable images of related historic facts, in the Holy Qur'an, the historian can study with a feeling of historic certainty and find the answers to the innumerable questions and doubts with which the limited knowledge of the realm of social sciences today most certainly still leave him.

The bewildered governor and legislator (though privately) aware of his hopelessly limited capacity to understand the frail and complicated structure of social man, not only finds the answer to his problems,

but sees pictured the parts both he and his subjects might fruitfully and rewardingly play in the dramatic play of social life. For the political participator and leader torn apart by the strong contradictions between his political responsibilities and his self-consciousness of right and wrong, the unerring answers and solutions are given by the Holy Qur'an to national and international relationships and serves as a definite guide.

For those sensitive and responsible to human conduct and morals, the most beautiful expression and image of personal and social conduct are to be found; and lastly (though not of least importance) for all of us who just love to hear of the eternal struggle between the good and the evil, the beautiful and the ugly – the Holy Qur'an contains the most beautiful and dramatic of human episodes.

The Holy and most Glorious Qur'an, has been able to prove its status as an everlasting "Living Miracle" by remaining for all times the inerrable and unlimited source of human guidance to personal and social life. A feat it has attained by expressing its intentions through two types of verses with different literary addresses: the one direct and clearly understandable by all acquainted with the language even though of different scholastic standing "muhkamat".

The other, the expression of the intended truth through such a structure of words as to keep it forever alive, the possibility of an ever growing meaning and a more complicated interpretation "mutashabihat" which may only be interpreted fully by the Living Imam (personage of Divine Guidance) to whom Islam has left the heavy and most necessary responsibility of correctly and fully interpreting the meaning of these holy verses according to the mental capacities and social needs of their own times.

A responsibility has been endowed by Allah the Almighty through the recorded speeches of the Holy Prophet, upon a determined line of personalities from the descendants of the Holy Prophet himself – Ahlul Bayt.

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Preface

The fundamental principle in which Islam is very insistent is that all believers should have an overall and clear understanding of their Creator and to maintain a true and fruitful relationship with Him.

This is expressed through Tawhid, on which we have concentrated in this pamphlet, by collecting some of the holy verses of the Holy Qur'an.

Surah al-Ikhlās, n. 112

سُمِّىَ اللّٰهُ الرَّحْمٰنُ الرَّحِيْمُ

In the name of Allah, the Beneficent, the Merciful.

قُلْ هُوَ اللّٰهُ اَحَدٌ

Say: He, Allah, is One. (112:1)

اللّٰهُ الصَّمَدُ

Allah is He on Whom all depend¹. (112:2)

لَمْ يَلِدْ وَلَمْ يُوْلَدْ

He begets not, nor is He begotten. (112:3)

وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ

And none is like Him. (112:4)

¹. Perfect – the compact – independent – Needless

Surah Al-A'ala, n. 87

سَبَّحَ اسْمَ رَبِّكَ الْاَعْلٰى

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

الَّذِي خَلَقَ فَسَوَّىٰ

Who creates, then makes complete (87:2)

وَالَّذِي قَدَّرَ فَهَدَىٰ

And Who makes (things) according to a measure, then guides (them to their goal) (87:3)

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ

And Who brings forth herbage (87:4)

فَجَعَلَهُ غُثَاءً أَحْوَىٰ

Then makes it dried up, dust-colored (87:5)

Surah al-An'aam, n.6

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ اتَّخَذُ أَصْنَامًا آلِهَةً ۚ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error (6:74)

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

And¹ thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure² (6:75)

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۚ قَالَ هَذَا رَبِّي ۚ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ

So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones (6:76)³

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۚ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people (6:77)

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۚ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah) (6:78)

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۚ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحَانَہُ وَتَعَالَىٰ عَمَّا يُصِفُونَ

And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him) (6:100)⁴

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۚ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۚ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Wonderful Originator of the heavens and the earth! How could He have a son⁵ when He has no consort (a receptacle partner), and He (Himself) created (out of nothing) everything, and He is the Knower of all things (6:101)

ذَلِكُمُ اللَّهُ رَبُّكُمْ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ ۚ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things (6:102)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower⁶ of subtleties, the Aware (6:103)

¹. In the same manner Rn, on 'Malekoot'

2. Attain the State of realization of Certainty
3. The full knowledge of the truth and the excellent power of discretion between the right and the wrong – none possess it but God, and the agencies appointed by Him (AP)
4. It was usual with the ignorant ones of the pagans to associate the wonders of nature which they could not reason out, to the hidden factors of some spiritual nature other than God.
5. Refuting the assigning of sons and daughters to God as the Christians hold Jesus as the son of God and heathens worshipping the angels as His daughters
6. All-pervading

Surah At-Taghabun, n.64

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things (64:1)

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He it is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do (64:2)

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۗ وَإِلَيْهِ الْمَصِيرُ

He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort (64:3)

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is cognizant of what is in the hearts (64:4)

Surah Al-Qasas, n.28

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back (28:70)

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ

Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear? (28:71)

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِاللَّيْلِ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ

Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see? (28:72)

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks (28:73)

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

And on the day when He shall call them and say: Where are those whom you deemed to be My associates? (28:74)

Surah Al-Saffat, n. 37

إِنَّ إِلَهُكُمْ لَوَاحِدٌ

Most surely your Allah is One (37:4)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ

The Lord of the heavens and the earth and what is between them, and Lord of the easts¹ (37:5)

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُنُونَ

Then ask them whether your Lord has daughters² and they have sons (37: 149)

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ

Or did We create the angels females while they were witnesses? (37: 150)

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ

Now surely it is of their own lie that they say (37: 151)

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ

Allah has begotten; and most surely they are liars (37: 152)

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ

Has He chosen daughters in preference to sons? (37: 153)

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

What is the matter with you, how is it that you judge? (37: 154)

أَفَلَا تَذَكَّرُونَ

Will you not then reflect? (37: 155)

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ

Or have you a clear authority? (37: 156)

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ

Then bring your book, if you are truthful (37: 157)

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ

And they assert a relationship between Him and the jinn; and certainly the jinn do know that they shall surely be brought up (37: 158)

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

Glory be to Allah (for freedom) from what they³ describe (37: 159)

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

But not so the servants of Allah, the purified ones (37: 160)

فَأِنَّكُمْ وَمَا تَعْبُدُونَ

So surely you and what you worship (37: 161)

مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ

Not against Him can you cause (any) to fall into trial (37: 162)

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ

Save him who will go to hell (37: 163)

- [1.](#) Imagined as gods or equal to God or imagined to exist
- [2.](#) The angels worshipped by the heathens as the daughters of God
- [3.](#) People in general

Surah Al-Baqarah, n.2

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful (2: 163)[1](#)

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

And there are some among men who take for themselves objects of worship² besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). (2: 165)

- [1.](#) O.T. 'Hear O' Israel: Our Lord is our God is one Lord' Deut 6:4. See also: Tim, 2:5; John 20: 17; Mat 4:10. All apostles including Jesus taught only the Unity of God and never the Trinity.
- [2.](#) In substance

Surah Al-Furqan, n.27

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed is He Who sent down the Furqan upon His servant that he may be a warner to the nations[1](#) (25: 1)

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

He, Whose is the kingdom 2of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure (25:2)

1. Mankind as a whole

2. Authority

Surah Al-Imran, n.3

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah, (there is) no god but He, the Everliving¹, the Self-subsisting by Whom all things subsist² (3:2)

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Allah – surely nothing is hidden from Him in the earth or in the heaven (3:5)

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise (3:6)

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice³; there is no god but He, the Mighty, the Wise (3: 18)

1. Self-Living 2:255

2. Sustainer of all things – or by Whom all things are sustained 2:255

3. Not inclined to any extreme

Surah Al-Maidah, n.5

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ
وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ

Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Marium. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things (5:17)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَنْ
يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Certainly they disbelieve who say: Surely Allah¹, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust² (5:72)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۗ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابٌ أَلِيمٌ

Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve³ (5:73)

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful (5:74)

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۗ كَأَنَّا بِأَكْلَانِ الطَّعَامِ ۗ أَنْظِرْ كَيْفَ نَبِّينَ لَهُمُ
الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ

The Messiah, son of Marium is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away (5:75)

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing (5:76)

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Say: O followers of the Book! be not unduly immoderate⁴ in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right⁵ path (5:77)

- ¹. God incarnate
- ². Indicates that the just ones will have intercessors
- ³. This is in refutation of Trinity
- ⁴. Step not out of the laws – beyond the truth
- ⁵. Levelled

Surah Yunus, n. 10

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأُمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ

Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?(10:31)

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۗ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ ۗ فَأَنَّى تُصْرَفُونَ

This then is Allah, your true Lord; and what is there after the truth but error; how are you then

turned back? (10:32)

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ

Thus does the word of your Lord prove true against those who transgress that they do not believe (10:33)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۖ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَآتَىٰ تُوْفِكُونَ

Say: Is there any one among your associates¹ who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away²? (10:34)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?³ (10:35)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do (10:36)

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ ۚ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures⁴, and they only lie (10:66)

ۚ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَانَهُ ۚ هُوَ الْغَنِيُّ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ إِنَّ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۚ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient⁵: His is what is in the heavens and what is in the earth; you have no authority for⁶ this; do you say against Allah what you do not know? (10:68)

قُلْ إِنَّ الَّذِينَ يَفْتُرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

Say: Those who forge a lie against Allah shall not be successful (10:69)

- [1.](#) False gods and deities
- [2.](#) From the truth
- [3.](#) This is an open of the validity of the majority's opinion for they follow their own conjectures instead of following the most learned one 'The A'lim'
- [4.](#) Baseless conjecture
- [5.](#) Al-Ghani
- [6.](#) What they forged

Surah Al-Muminun, n.23

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۖ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ ۖ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe! (23:91)

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ

The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him) (23:92)

Surah An-Naml, n.27

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ

Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)? (27:59)

﴿۴﴾ أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا
أَلِلَّهِ مَعَ اللَّهِ ﴿۴﴾ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate. (27:60)

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ﴿۴﴾ أَلِلَّهِ مَعَ اللَّهِ ﴿۴﴾ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ

Or, Who made the earth a resting place, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know! (27:61)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ﴿۴﴾ أَلِلَّهِ مَعَ اللَّهِ ﴿۴﴾ قَلِيلًا مَا تَذَكَّرُونَ

Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind! (27:62)

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ﴿۴﴾ أَلِلَّهِ مَعَ اللَّهِ ﴿۴﴾ تَعَالَى اللَّهُ عَمَّا
يُشْرِكُونَ

Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted by Allah above what they associate (with Him) (27:63)

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ﴿۴﴾ أَلِلَّهِ مَعَ اللَّهِ ﴿۴﴾ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful (27:64)

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴿۴﴾ وَمَا يَشْعُرُونَ أَبَانَ يَبْعَثُونَ

Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised (27:65)

Surah An-Nahl, n. 16

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَيَنْعِمَتِ اللَّهُ عَلَيْهِمْ يَكْفُرُونَ

And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives¹, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve? (16:72)

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ

And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power (16:73)

¹. To continue posterity

Surah Bani-Israel, n. 17

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مُلُومًا مَدْحُورًا

This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away (17:39)

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۗ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

What! has then your Lord preferred to give you¹ sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَعَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power². (17:42)

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ عُلُوًّا كَبِيرًا

Glory be to Him and exalted be He in high exaltation above what they say³. (17:43)

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving. (17:44)

- ¹. This refers to people holding angels as daughters of God and worshipping them as deities.
- ². 'Arsh' – the throne of Supreme Power and authority.
- ³. The concepts about Him Rv. 42

Surah Al-Anbiya, n.21

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ

Or have they taken gods from the earth who raise (the dead). (21:21)

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۗ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion¹, above what they attribute (to Him). (21:22)

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He cannot be questioned concerning what He does and they shall be questioned. (21:23)

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۚ قُلْ هَاتُوا بُرْهَانَكُمْ ۚ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۚ فَهُمْ مُعْرِضُونَ

Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before² me. Nay! most of them do not know the truth, so they turn aside.³(21:24)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And We did not send before you any messenger but We revealed to him that there is no god but Me, therefore serve Me (21:25)

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ

And they say: The Beneficent Allah has taken to Himself a son⁴! Glory be to Him. Nay! they⁵ are honored servants (21:26)

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

They do not precede Him in speech and (only) according to His commandment do they act. (21:27)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble. (21:28)

وَمَنْ يُقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكُنَّ نَجْزِيهِ جَهَنَّمَ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ

And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust. (21:29)

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۚ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ أَفَلَا يُؤْمِنُونَ

Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?(21:30)

1. The supreme Authority
2. Indicates Unity of God and universal aspect of Islam
3. Verses from here to v. 27 refer to angel and holy men being taken as the issues of God
4. Taken to – or adopted – has begun beget – issuing
5. The prophets and the angels whom they worshipped as gods or sons and daughters of God

Surah Al-Ankabut, n.29

وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ ۖ فَأَنَّى يُؤْفَكُونَ

And if you ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away? (29:61)

وَلَيْنُ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لِيَقُولَنَّ اللَّهُ ۖ قُلِ الْحَمْدُ لِلَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

And if you ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, most of them do not understand. (29:63)

Surah Yunus, n.10

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۖ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۖ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him) (10: 18)

Surah Az-Zumur, n.39

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۚ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

If Allah desire to take a son to Himself, He¹ will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all). (39:4)

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي

Say: Allah (it is Whom) I serve, being sincere to Him in my obedience: (39: 14)

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۚ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۚ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss. (39: 15)

¹. God would adopt one of His servants by his independent choice

Sural Al-Baqarah, n.2

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah is He besides Whom there is no god, the Everliving¹, the Self-subsisting by Whom all subsist²; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what³ He pleases, His knowledge⁴ extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most⁵ High, the Great.(2:255)⁶

¹. Self-living

- [2.](#) The sustainer of all things – or He by Whom all things are sustained
- [3.](#) To the extent
- [4.](#) ‘Kursi’ – His throne, the comprehensive seat of His authority and knowledge
- [5.](#) Beyond capacity
- [6.](#) Note: Verses 255–257 are called the Ayatul Kursi i.e. the verses at the throne – of special blessings – worth memorising

Surah Al-Anam, n.6

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۚ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذَلِكُمْ اللَّهُ ۚ فَأَنَّى تُؤْفَكُونَ

Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away. (6:95) [1](#)

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَلِكُمْ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

He causes the dawn to break; and He has made the night for rest, and the sun and the moon² for reckoning; this is an arrangement of the Mighty, the Knowing. (6:96)³

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know. [4](#) (6:97)

- [1.](#) Rnv. 7:57 Applicable also to the bringing out righteous issues of wicked parents and wicked issues of children like the son of the Holy Prophet Noah
- [2.](#) Calculation of the Solar and Lunar years
- [3.](#) This verse and v 97 refers to the reliability of the acquired astronomical knowledge except regarding the Moon which is not certain. (AP)
- [4.](#) The travellers in the deserts and the seamen even today determine their direction based upon the position of the stars

Surah Ar-Ra'd, n. 13

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

Allah is He Who raised the heavens without any pillars that you see, and He is firm in power¹ and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates² the affair, making clear the signs that you may be certain of meeting your Lord. (13:2)

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۗ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۗ يُغْشِي اللَّيْلَ النَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover³ the day; most surely there are signs in this for a people who reflect. (13:3)

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرِ صِنَوَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفْضِلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.⁴ (13:4)

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۗ قُلْ أَفَاتَخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۗ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Say: Who is the Lord of the heavens and the earth? – Say⁵: Allah. SayError: Reference source not found: Do you take then besides Him guardians who do not control any profit or harm for themselves? SayError: Reference source not found: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One⁶, the SupremeError: Reference source not found. (13:16)

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُوبًا قَلِيلٌ سَمُوهُمْ ۚ أَمْ تُتَّبِعُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ ۚ أَمْ
بِظَاهِرٍ مِنَ الْقَوْلِ ۚ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Is He then Who watches every soul as to what it earns? And yet⁷ they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear fair-seeming to those who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.

1. Ar-Arsh – The Throne of Absolute Divinity, Authority, Knowledge and Power. This is an invitation to man to reflect in the Creation of the Universe
2. Administration
3. One overtaking the other – enshroud
4. This is to prove the unity in variety in unity as the proof of the Absolute unity of Originator or the Creator of the whole Universe
5. Ask the people
6. The Absolute All-Supreme Authority in all realms irresistible
7. This is a challenge meaning that God has His excellent names corresponding to His attributes – can such names be signed to those associated with Him by the disbelievers – Or if it be said that the excellent names are celestial and the names of the associate done are of terrestrial nature hence not known to God which also will be nonsense and absurd.

Sural Al-Hajj, n.22

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ
ۚ وَكَثِيرٌ مِنَ النَّاسِ ۚ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Do you not see that Allah is He, Whom obeys¹ whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases. (22: 18)

1. 'Sijdah' i.e. Prostration here means obedience – subservience; pays obeisance – Adores

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