

## **THE UNIQUENESS OF ALLAH**

The Most Holy and Glorious Qur'an emphasizes: "He"? the Absolute is One in the true sense of Oneness from all aspects and in all respects in His Essence and Attributes. He is Infinite, undefinable in any physical, metaphysical or mathematical term of finitude. Almighty Allah Jallah Wa'ala has not adopted any issue. Nor are there with Him other gods; otherwise each god would have taken away what he had created and there would have been no unity and continuity in the system of creation. In short, there would have been conflict among the gods. If there would be other gods with Him as they say, then they would have sought a way to the holder of the throne.

The postulation of another like Him means finitude of both and the possibility of a human being encompassing two finite beings. Therefore He is "*Samad*" [All in All] and Transcendent and Indivisible in the sense of being of non-composite nature, Omniscient and Omnipresent having no second, match nor partners, the like of whom is not possible. Such a description, cuts the roots of all analogical presentation and description of the Absolute. We are told in verse 49 of Surah Al-Dharyyat:

*"And of everything We have created  
pairs, that you may receive instruction."*

The Absolute One is single and cannot be in pairs. One in His Essence and Attributes, full in the true sense of fullness, in the sense that nothing is devoid of Him and He is devoid of nothing. He is with everything but nothing is co-extensive in existence with Him, nothing can match Him nor bear any resemblance to Him. According to the Most Noble and Glorious Qur'an we are told with words of wisdom and with the expression of Truth in verses 1 to 4 of Surah Al-Ikhlās:

*Say: "He is Allah the One and Only !  
Allah, the Eternal, Absolute;  
He begetteth not, nor is He begotten  
And there is none Like unto Him."*

Any Qur'anic word, phrase, sentence or passage concerning Almighty Allah Jallah Wa'ala Most Exalted and Most Merciful should be interpreted in light of the clear and unequivocal wording of the Most Glorious Qur'an. He is described in terms of life, knowledge, will, and might, etc., the only difference between Him and man as given in the description being a question of degree and extent. He is unlimited and Infinite in His said Attributes while the same attributes in man are on a limited scale and degree. Anyway, the resemblance is there.

The final answer to this question given by the thinkers of the high standard is that actually we do not know what He is in His Essence as well as in His Attributes. Non-dimensional beings of limited nature have limited consciousness and have no Absolute Oneness of any kind in the Absolute One, and hence there is no limitation to His consciousness.

The Absolute One is self-conscious and conscious of whatever is His manifestation and the reference to the Absolute One should be with the personal pronoun meant for conscious beings, He, Thou and I. The Most Noble and Glorious Qur'an tells us in verses 3 & 4 of Surah Al-Hadid: (Iron)

*"He is the First and the Last, the Manifest and the Hidden and He is the Knower of all things".  
"He it is Who created the heavens and the earth in six periods,  
Then firmly established (Himself) over the "Arsh"  
(The seat of Supreme authority)  
He knows whatever descends from the heaven,  
And whatever goes up into it; and He is with you  
wherever you may be; and Allah is the Seer of  
whatever you do."*

And in verse 2 of Surah Al-Ahzab we are told very clearly:

*"And follow thou what is revealed unto thee from  
thy Lord; Verily, Allah is aware of what you do."*

These and many other verses spread throughout the Most Holy and Glorious Qur'an assert the fact that Absolute Oneness and Absolute Consciousness are the two analytical aspects of Reality. Non-absoluteness of one affects the absoluteness of the other. Thus self-existence, necessary existence, oneness, reality, self-consciousness, perpetuity, fullness, all-pervasiveness, omniscience, omnipresence, all-encompassing, are various expressions of one and the same Absolute Reality, according to the Most Glorious Qur'an - verse 110 of Surah Bani Israil [or Al-Isra].

*Say: "Call upon Allah or call upon Rahman (the Beneficent):  
Whichever you call upon, for Him (alone) are all the best names."*

He is Living in the sense of a self-conscious being. Being conscious of Himself and all His existence He loves Himself. So He is the Knower, Knowing and the Known. He is the Lover, Loving and Beloved. He is evident to Himself by Himself for Himself. So He is the real light in the sense of being self-evident by the agency of which other things come into existence. He is the Witness, Witnessing and the Witnessed. He is the All-Sufficient to bring into being whatever He wills as we learn in verse 82 of Surah Yasin

*"Verily, when He intends a thing, His Command is "Be" and it is."*

This is His Might. He is the All-Mighty, so everything is according to His plan and will. He is Self-sustaining, Sustainer of all limited beings. He is *Al-Qayyum* the Being Who exists by Himself and others exist by Him. He loves His manifestation and expressions and is inclined towards them, out of Grace, expecting no return from them or to obtain anything from them.

He is the All-Gracious and the Compassionate. He brings everything up to what it deserves according to His pre-plan and He puts everything in its proper place resulting in total harmony, unity, and continuity in the system of manifestation. This is Justice and He is the All-Just. One can easily judge that all these attributes and excellence and numerous multitudes of other names are nothing but various expressions of asserting His Absolute Oneness or negating all sorts of limitations and compositions in respect of Him.

The perfect recognition of His Oneness means the negation of All Attributes from Him because every attribute gives evidence of its being other than the essence and the essence gives evidence of its being other than the attribute. These are the terms in which man can express the extent of his own realization of Him, knowing what really transcends all expressions and is beyond and above all manifestations and expressions. This is the height of human efforts in translating man's realization of the Essence and the essential Attributes of the Absolute Reality into conceptual terms. But the fact should never be forgotten that to experience and realize a thing does not always mean to be able to express and describe the thing in exact conceptual terms.

The best example is the human ego "I" which is the closest thing realized and experienced by everyone, but none can claim to be able to express and describe it in exact conceptual terms. The height of recognition of His Absolute Oneness is that one should not try to imagine Him, and the height of recognition of His Justice is not to doubt His Justice and the appropriateness of His Actions. He is the One though realized by every finite being, yet is far beyond their conceptual faculty to encompass and describe Him. This is the actual meaning of the name of "Allah", the One Who is known to all, in some way or other. "Allah" Whom all adore and to Whom all resort for help with the utmost awe and reverence when the hope in all other means is lost; and in describing Whom the understanding faculty of the finite beings is perplexed.

"Allah" is the most comprehensive name of the Absolute One as it is known to every finite being. The name "Allah" is inapplicable to any other being for it is the sole proper name for the Absolute Self-Existing One. It is the greatest name of the Absolute One which can be known to all His creatures, otherwise His Essence and essential Attributes are far beyond the creatures power of comprehension. Our Beloved Nabee Sallallahoo Alayhi Wasallam admonishes mankind not to mediate about the Essence of the Absolute (Allah) but to mediate more and on His Infinite Mercy and Bounties. Mediation on His Mercy and bounties enables us to realize Him, but mediation on His Sacred Essence perplexes one. Nevertheless, in some stages of realization, even perplexity is unavoidable. Our Nabee Sallallahoo Alayhi Wasallam thus prayed:

*"O Almighty Allah! Increase my perplexity in Thee."*

All these statements may look paradoxical but on the threshold of Infinity all paradoxes are the outcome of our limitations.

By bringing opposite and paradoxical things into being one must realize that He has no opposite and absolutely nothing is paradox to Him. In Him all paradoxes vanish and by Him every being is reconciled and harmonized with the other. Though mankind in the state of realization of the Absolute Reality finds Him nearer to him than he to himself, yet he is sure that the most excellent terminology is not adequate to be used about Him. Thus all the Divine Names made to us are created just to suit our intellectual limitations, otherwise He is so far above our understanding for His Essence and Attributes cannot be understood and adequately described by us.

According to the Most Noble and Glorious Qur'an, He (Allah), the Absolute Reality and Truth, the Absolute Conscious One of Infinite Nature and Perfection, is the First and the Last, the Apparent and the Hidden, the Al-in-All. The Self-Existing, Self-Sustaining, Unique in Oneness, not as the basis for all realities, but as the Creative Mighty by Whose agency every finite being exists, subsists and is sustained. What is true of every finite being is true of their total, which is termed as the universe (*Alam*) or is subdivided as worlds (*Alamin*).

Thus He is the Great (*Al-Azim*). Nothing is devoid of Him and He is not devoid of anything. This therefore means that Absolute Fullness (*Al-Samad*), All-Pervading, All-Embracing (***Bekul?ee Shayin Muheet***), All-Witnessing (***Ala-Akul?ee Shayin Shahid***), nearer to everything than the thing itself. At the same time, He is Most High, Sublime, Transcendent (*Al-Ala*) in that every finite being falls short of being co-extensive with Him in His Essence or Attributes and also incapable of reaching Him, because they all are finite while He is Infinite. The distance between the finite and the infinite is always infinite. So, as the Immanent, He is everything and being in essence and attributes as we learn from verse 59 of Surah Al-An'am:

*"With Him are the keys of the Unseen and the treasures that none knoweth but He.  
He knoweth whatever there is on earth and in the sea.  
Not a leaf doth fall but with His knowledge:  
There is not a grain in the darkness (or depths) of the earth, nor  
Anything fresh or dry (green or withered).  
But is (inscribed) in a Record Clear (to those who can read)."*

Man is but a very small drop and if not united with the vast ocean, he will be swept away by the storm of corruption, dried up by the burning sun of chaos. The Most Exalted and Glorious Creator has made awareness of Him the means of purifying the heart. It is through the awareness of Almighty Allah Jallah Wa'ala that deaf hearts begin to hear, blind hearts begin to see, and rebellious hearts become soft and tractable.

Verse 165 of Surah Al Baqara:

*"Some men regard other beings as equivalent to Allah  
and love them as if they were god but the believers devote all of their love to Allah."*