

Chapter – 01

Allah the Eternal

(الله هو)

- ❖ قُلْ هُوَ اللَّهُ أَحَدٌ .
- ❖ اللَّهُ الصَّمَدُ
- ❖ لَمْ يَلِدْ وَلَمْ يُولَدْ .
- ❖ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

(Noble Prophet!) Tell them: He is Allah, the one and unique. Allah is perfect (needs nothing). He neither begets, nor was he begotten. And none is comparable to him. (112:01 to 04)

The disbelievers (كفار) asked Prophet Muhammad صلى الله عليه وسلم: How is your Allah? What are His attributes? Then the above Surat-ul-Ikhlâs (سورة الإخلاص) revealed.

The word Hoo (هو), designated for Allah سبحانه و تعالى, itself demands attention. Look! Its first alphabet (هـ) signposts according to the rules of recitation (تجويد) that its articulation point (مخرج) is ‘the last point of throat’. And the second alphabet (و) is recited from ‘lips’. As such, it gives a clue that He (Allah سبحانه و تعالى) extends from the beginning to the last, and nothing is out of His reach.

Now, it’s meaning. “Hoo” means, “that” or “that thing”. Things are of two types:

- 1) Wajib (واجب), the Essential: Its presence is a must.
- 2) Mumkin (ممکن), Likely: Its existence is probable; it may or may not be there; means the presence or absence is equal.

At last, what is left as the ‘Real’ and ‘Self-Existent’? --- Only the Self-Existing Persona, واجب الوجود, i.e. Allah سبحانه و تعالی. Now, for Mumkin, if its creation is not linked with Wajib, then Mumkin will not be there. Just think over at the mechanism of lock and key. Lock only functions when the key is rotated by someone.

Hoo (هُوَ), means ‘He’, who is not only the First but also the Last. In between, whatever or whoever appear, those are all probable. If you ask about its source, the entire probable are the creations of Allah, واجب الوجود.

Look! A child at his birth starts crying and looks all around. He feels that someone will come and help him, and will definitely listen to his cries. He feels that he will get the milk (his food). At this stage, he starts considering his mother as a ‘provider’ (رزاق) and lord (رب). He further grows, and then he realizes that his father is virtually his lord. He becomes a young man, and then his attention goes toward the individuals who run the country. Later, he stares all over the universe and searches about who is the Lord of all. And, finally, he arrives at the real Lord of Creations (رب).

If we analyze this whole thought process, described above, it appears that a man imagines and tries to determine about the Lord of Creations (رب), all the way through his life. He even commits mistakes during his assessments. His initial judgments may also be wrong, but his urge for discovering ‘the Lord’ is natural and the assessments, rational. At last he reaches to the real Lord (رب). But, what he could yet achieve? Just he came to this point about God that “He Exists”. His **awareness** about the existence forms the basis of the argument that Allah (وجود) exists.

One question arises that whether there was anybody before وجود? Its answer would certainly be ‘وجود’. Then, another question follows that whether there would be anything after وجود? The rational answer to this question would again be ‘وجود’. It means وجود, is nothing but ‘all-in-one’. The two questions provide the same replies which are practically useless. Therefore, it is proved that وجود (Allah سبحانه و تعالی) is one ---- Eternal and Everlasting.

Similarly, let us see who could possibly be in opposition to **وجود**...? Anything that may exist is ‘nothingness or nonexistence’ only. But how ‘nonexistence’ could exist! It is impossible and an absolutely baseless point. As such, **وجود** (سبحانه و تعالیٰ Allah) is the only one who could surely and certainly be present. There should be no any doubts in it. ---- Simultaneously, there is an interesting part as well to look into, that the more you describe about Him the more He will be concealed.

One thing is to be remembered that if you want to define or describe anybody who is unseen, it is possible to explore merely through the attachments, appendages, and the dependents of the hidden one.

The Almighty, the Lord of Creations, can only be defined as that ---- He, who is in need of none and whom all are in need; He is the Creator of all and He himself is Self-created. He is free from all imperfections. He is a Collective of all good attributes. And the name of this one and unique is ‘Allah’ (الله).

The meaning of **إله** is; “He who is worshiped” (معبود). Some people describe its meaning as: "He is one, towards Him somebody runs eagerly". The Arabic alphabets ‘ا’ and ‘ل’ added before the word ‘إله’. With this, it became ‘الاله’. It is then further amended to **الله**. Now, this name “Allah” became as His personal name.

He is **أحد**, sole and unique. He is absolutely indivisible. He is beyond reproductions; likewise nothing is common between God and anti-gods; then no questions raise about His mother, father, wife and children; so how then anyone could be equivalent to Him ----?
