



Ramadan Daily Quran Studies, by Dr Zahid Aziz, 2024

*Produced by:*

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## Study 25:

### **God –**

# **Quran presents perfect concept of God**



’ اصل بات یہ ہے کہ اس زمانہ میں بجز قرآن شریف کے کوئی ایسی کتاب جو الہامی سمجھی جاتی ہو صفحہ زمین پر پائی نہیں جاتی جو خدا تعالیٰ کو تمام صفاتِ کاملہ سے متصف اور تمام عیوب اور نقصانوں سے پاک سمجھتی ہو۔‘

(چشمہ معرفت، از حضرت مرزا غلام احمد، صفحہ ۱۰۷-۱۰۸)



- Hazrat Mirza Ghulam Ahmad writes:

“The fact is that **except the Quran** there is no book at present on the face of the earth, believed to be revealed, which considers God to possess all the perfect attributes and to be free from every shortcoming and defect.”

(*Chashma-i Ma`rifat*, p. 107–108)



- The Quran says that Allah has the most beautiful and exalted attributes that can be imagined by a human being:

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾



“And Allah’s are the best names, so call on Him thereby and leave alone those who violate the sanctity of His names.

They will be recompensed for what they do.”

(7:180)

- “Best names” is *al-asmā’-ul-ḥusnā* in Arabic. It also indicates that He has the most beautiful names.



- By “calling on Him” by those names means not simply repeating the names on your tongue but leading your life while bearing in mind that our Creator has those attributes (such as being our Lord, and being Beneficent, Merciful, Forgiving, etc.).
- It also means that we should try to acquire those attributes on our human level and scale.
- Violating the sanctity of His names means to assign to Him attributes that are contrary to His dignity; for example, to believe that God appeared in the world in the form of some person.





- The Quran directs the Holy Prophet to convey to people:

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ...



“Say: Call on Allah or call on the Beneficent (*Raḥmān*).

By whatever (name) you call on Him, He has the best names. ...” (17:110)



- This allows that we can call on Allah by any of His attributive names; for example, many prayers begins with the words *Rabba-nā*, meaning “Our Lord”.
- As long as we recognize that He has all the best names, and don’t ascribe any attribute to Him contrary to these best names, it doesn’t matter by what name we call on Him.

- In Urdu, Muslims very commonly used to refer to Allah as *Khuda*, meaning God. But this has become less common since some Muslims started a campaign to use the name *Allah* instead of *Khuda*.
- But what matters is the concept in our minds.
- If you call Him *khuda* while believing in His qualities, such as He is One, without partner, Knower of everything, Powerful over everything, Creator of all, impossible to be seen by the human eye and beyond all human imagination, etc., then there is nothing wrong with calling Him *Khuda*, *God*, or any other name that any nation uses to mean the Supreme Being.





- The Quran also says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾



“Allah — there is no God but He. His are the best names.” (20:8)



هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ط  
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٣﴾



“He is Allah, the Creator, the Maker, the Fashioner:

His are the most beautiful names.

Whatever is in the heavens and the earth declares His glory;

and He is the Mighty, the Wise.” (59:24)

- There can only be **One** to Whom the best names apply all together.
- If there were **more than one God**, can each and every one of them, on its own, have the best names? Obviously not.
- If, for example, one of them was the **most merciful of those who show mercy**, then none of the others could be called the **most merciful of those who show mercy**.







- Again, regarding how God may be described, the Quran says:

...وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ...

“...And His is the most exalted description  
in the heavens and the earth. ...” (30:27)



- The word for “description” (*mathal*) means a description in comparison with other things. Thus Allah’s attributes are the most exalted or highest (*a’lā*) in the heavens and the earth.



- A similar verse is the following:



رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۚ



“Lord of the heavens and the earth and all that is between them,  
so serve Him and be patient in His service.

**Do you know anyone equal to Him?” (19:65)**

- The words in bold can also be translated as:

“Do you know anyone who can be named along with Him?”

or: “Do you know anyone who is worthy of the same name as He?”

or: “Do you know anyone having the same name?”



- Therefore, no one in the heavens and the earth can stand in comparison with Allah in terms of attributes.
- When we say *al-ḥamdu li-llāh* (“Praise be to Allah”), we are expressing the above ideas by saying, from the bottom of our hearts, that every kind of praise is for Allah because He is the ultimate in perfection, goodness and beauty.

**END OF STUDY 25**

