

Essence Of The Creator

The belief in the existence of Allah (swt) should be a result of a rational process. Hence, it is built on the mind. This involves passing a judgement on the tangible. Conclusions based on observation will lead us to an inevitable linkage between the intangible reality (existence of Allah (swt)) to the perceptible world. This article succeeds my article discussing the validity of such a linkage in issue 4 of Ar-Raya. What follows is an argument dealing with some of those verses in the Holy Quran which mention the attributes (essence) of Allah (swt). Since the essence of Allah (swt) is beyond our perception, a cautious approach when interpreting such verses is deemed necessary.

"The Jews say that the hands of Allah are chained - Nay, their own hands have been chained and they have become accursed because of the blasphemy they utter -Allah's hands are free and He expends in whatever way He wills." (Al-Maidah:64).

According to the Arabic idiom, one whose hands are "chained" is an excessively parsimonious person. What the Jews meant by this was that Allah had ceased to be bounteous. Allah replies to them as quoted above. Since Allah informs us that His "hands" are free, we learn with certainty that He has hands. However, any discussion of the description of Allah's "hands" would be futile, since His "hands" are beyond our perception. Moreover, attributing any tangible description to Allah (swt), His hands in this case, is a grave error, simply because it would imply transposing the infinite (with no limits) to the finite! Allah (swt) gives us the guideline to understand all these matters in the following frame of reference,

"...there is nothing like Him ..."

Ash-Shura:11

and hence it is yet another evidence against contemplating about the attributes of Allah (swt). In Sura 7, Ayah 54, Allah (swt) informs us,

"Your Guardian-Lord is God, who created the heavens and the earth in six days, and is firmly established on the throne. He draws the night as a veil over the day, each seeking the rapid succession. He created the sun, the moon and the stars, all governed by laws under His command. Is it not His to create and to govern?"

Therefore, once again we learn with absolute certainty about the "throne" of Allah (swt). The overall meaning signifies Allah's absolute command on all that exists. But the existence of Allah's throne is not discounted by such an inference. Any description of His "throne" would be a fallacy for the same reasons as mentioned before.

In conclusion, all propositions venturing into the realm beyond our senses (as Allah's attributes are) become an exercise not only in vain but will also be misleading.

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