

## 1- The Oneness of ٱAllâh:

This fundamental belief in the Oneness of ٱAllâh (Extolled be He) is basic towards building the true monotheistic conviction in the thought and actions of individuals and societies and all creatures, for the Qurʼân teaches us that ٱAllâh, through Muḥammad, His messenger, tells him to:

- 1- Say, He is ٱAllâh, One .
- 2- ٱAllâh, The Everlasting Refuge
- 3- He has not begotten, and He has not been begotten.
- 4- And to Him none could be co-equal “Monotheism”, Al-  
ٱIklhâs 1 - 4”

Again, ٱAllâh teaches us:

(ٱAllâh! There is no god except He, The Ever - Living, The Superb Self-Subsisting. Slumber does not overtake Him, nor sleep; to Him “Belongs” whatsoever is in the heavens and whatsoever is in the earth. Who is then that intercedes for His Providence except by His permission? He knows whatsoever is in front<sup>(1)</sup> of them and whatsoever is behind them, and they do not encompass anything of His knowledge except whatsoever He had decided. His Chair embraces the heavens and the earth; the preserving of them “both” does not tire Him; and He is the Ever - Exalted, the Ever - Magnificent.) “The Cow, ٱAl-Baqarah, 255”.

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(1) Literally: between their hands.

## The Fair Names:

The Fair Names or Attributes of ٱAllâh are infinite, since human beings are incapable of counting all of them or adequately understanding them, although traditionalists have given their number as 99.

A- These infinite Attributes may be barely understood when we read what He has revealed to Muḥammad, His Last Messenger, about His Knowledge (And in His Providence are the Keys of the Unseen: none knows them except He, and he knows whatsoever is in the land<sup>(1)</sup> and the sea; and in no way does a leaf fall down, except that he knows it, and not a grain in the darkness(es) of the earth, nothing of wet or dry except that it is “recorded” in an evident Book) “Cattle, ٱAl-ٱAnĈâm, 59.”

B- About His Infinite Power, we are told in The Ever - Glorious Qurٱân, (there is no power except in<sup>(2)</sup> ٱAllâh) “The Cave, ٱAl-Kahf, 39”.

C- And about His Love, we read in the Qurٱân, (and ٱAllâh loves the fair - doers) “The Table, ٱAl-Mâٱidah- 93). With this Attribute of Love, there is also hate, for He, Exalted be He, hates evil deeds. (And do not walk in the earth merrily; surely you will never pierce the earth, and you will never

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(1) i.e. dry land.

(2) Literally: with.

reach the mountains in height. All of that - the odiousness of which-is hateful to<sup>(1)</sup> your Lord) “The Night Journey, ʔAl-ʔIsrâʔ, 37, 38”.

Here it is necessary to discriminate between the concept of love as one of the Attributes of ʔAllâh, and the rampant concept that God is Love. Such a concept may lead to the acceptance of one Attribute of ʔAllâh as more essential than any other, thus obscuring other Attributes, on top of which is His Oneness, Exalted be He.

D- About three other Attributes, Which are mentioned in Sûrah 114 “ʔAnnâs - 1, 2, 3”, The Qurʔân tells Muḥammad to (Say, “I take refuge with the Lord of mankind, The King of Mankind, the God of mankind”).

E- Still, among other Names (Attributes), other Name are to be found in other verses with varying degrees of emphasis, as we have in The Merciful, The Ever - Merciful, The All-Merciful) and The Forgiving, The Ever - Forgiving, The Superbly Forgiving. Twenty - five other Names (Attributes) are mentioned in Sûrat “The Mustering, ʔAl-Ḥashr, 23”.

## **2- The Unity of the Message:**

A- The Qurʔân teaches Muslims, as well as all humanity, that all Prophets and Messengers have been entrusted with

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(1) Literally: with.