The Concept of God (Allah) in Islam

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Abstract
Believing in God (Allah) is the Central focus of all religions. The concept of God of each religion provides the distinguishing difference between one religion and the other. In this paper, attempt is made to present the concept of God in Islam. The pillars of Islam, the articles of faith, and the confession of faith are succinctly presented. Its significance lies in identifying the conception and characteristics of God – Allah in Islam. These features differentiate Islamic monotheism from the doctrines of God in other religions.

Keywords: Allah, Al-Tawhid, Articles of Faith, Al-Ghayb, the Kalimah

Introduction
The teachings of Islam could be categorized into two parts; the theoretical aspects which deal with the belief system of Islam, and the practical aspects which deal with the rituals such as prayer, zakat, fasting, jihad, etc. The theoretical aspects of Islam is the pivot around which the Islamic concept of God revolves. It centres on the belief in ‘al-Tawhid’ i.e. the oneness of Allah, and the articles of faith. The belief system of Islam is called usul-al-din. The word usul is the plural of asl which means a root or a principle. The practical aspects which is called ahkam, means, the ordinances and regulations of Islam. These aspects are referred to in the glorious Qur’an as Iman and Amal, i.e. Belief and (good) deeds. However, the two (theoretical and practical) are interwoven and cannot be separated in Islam. No good deeds of a person is accepted without faith (iman) in Allah and the faith (Iman) of a Muslim is incomplete until it is justified with good deeds.

The Pillars of Islam
The fundamental pillars of Islam are five; they are:-
To testify that there is nothing worthy of worshipping except Allah and Muhammad (peace be upon Him) is His Messenger.
To establish prayer.
To give out zakat.
To fast in the month of Ramadan
To perform pilgrimage to the house of God if you have the means.

The concept of belief (iman – faith) in God is essentially based on the professional acceptance of the kalimah “La’ilaha illa-Allah, Muhammadur-Rasulullah”. The remaining four are the practical aspects of Islam, by which a Muslim demonstrates his belief in Allah. This is why the Prophet (peace be upon him) said that the differences between the Muslim and the non-Muslim is prayer, one who abandons prayer has become like the non-Muslim.

The Articles of Faith
The Articles of Faith deals with the theoretical aspect of the belief in the oneness of God. These include:

1) To believe in Allah
2) To believe in His Angels
3) To believe in His Book
4) To believe in His Apostles
5) To believe in the Last Day
6) To believe in Pre-destination

From the above, you can see that faith, i.e. Iman in Islam is an issue of the heart. The Qur’an says:

The desert Arabs say, we believe; say, ‘you have no faith; but you (only) say, we have submitted our wills to God. For not yet has faith entered your hearts. But if you obey God and His Apostle He will not belittle any of your deeds. For God is oft-forgiving, most merciful. (Q49:14). The above verse shows the two stages of Iman in Islam. The first is the acceptance of faith, while the second is obedience to Allah and His Apostle by doing good deeds and abstaining from evil deeds. The verse also teaches that ‘Iman’ that is not accompanied with good deeds, and obedience to Allah and His Apostle is null and void.

Islam is a religion that demands for total submission to Allah. The total submission to God is manifested through obedience to Him. You cannot submit to God and obey Him if you don’t know Him and believe in Him. The concept of ‘Iman’ faith in Islam is that branch of the religion through which we attain the knowledge of God. By implication therefore, one should have an unshakeable belief in the existence of God, without this, obedience to Him is not possible. In essence, this knowledge of God purifies the mind and soul of a believer. It strengthens his faith in God. And it enables him to fashion his life in accordance with the (divine) Laws of God. Religion in Islam is the type of belief a person maintains with regard to God. In Islam, belief and actions go together and are inseparable. The mere acceptance of the existence of God is not enough until you believe in His Unity. That He is ONE and only ONE and has no partner in His dominion.

The belief in God is not complete until it is followed with the belief in His Prophets, because they are the appointed teachers of mankind. Through them one acquires the knowledge of God. Then to believe in His Books from which we learn His ordinances. Then in His Angels who are His servants and are tirelessly dedicated to His service. Then the day of judgement which is the day of accountability; when all your deeds are rewarded or punished by Allah. The belief in destiny shows that though man has the free-will, and can decide his actions-good or bad, yet nothing can happen without the knowledge of God. This is why the Iman – faith of a person is incomplete if he denies or doubts any of the principles of the belief system of Islam. ‘Iman’ faith in Islam is essentially based on ‘al-Tauhid – The Oneness of God.

Al-Tawhid – The Unity of Allah

Al-Tawhid is the pivot around which the Islamic believe in the unity of God revolves. The unity of God is the most fundamental and important teachings of the Quran and Sunnah.
It is the bedrock of Islam, and it is one of the distinguishing difference between the concept of God in Islam and other religions.

The pillars of Islam are five. The first which is the foundation of all others is the belief in the unity of Allah as contained in the kalima (La ilaha-illa-Allahu-Muhammad-ur-Rasulullah – ﻷإﻟﮫ إﻻ ﷲ ﷴا رﺳﻮل ﷲ), which means: “There is nothing worthy of worshipping except Allah and Muhammad is the Apostle of Allah”. The willing and verbal expression of this phrase and the ability of a person to live a life that conforms with this kalimah makes him a Muslim.

The belief in Tawhid – Oneness of God, marks a distinguishing difference between a believer, “Mu’min” and an unbeliever “kafir” on one hand, and the associationists (mushrik) on the other. The Kafir is one who denies the existence of God or any of the articles of faith or principles of Islam. The Mushrik is one who, though believed that Allah exists, but ascribed partners to Him in worship. You can recall the history of Jahiliyya Arabs before Islam. They kept a number of idols (about 360) in the Ka’aba and directed all their acts of worship and sacrifice to them. They worshipped the idols as intermediaries with Allah. It is also the same with the traditional African religions. If you have any of such people (idol worshipers or maguzawa) in your area, ask them, who created you? They will say ‘God’. Ask, who created the heavens and the earth? They will answer; God. But despite this, they directed their religious rites and sacrifices to these idols, pray in the name of the idols, and thought that the idols would serve as links between them and God.

Even in Christianity where Prophet Isa (A.S) is considered as a son of God, prayers and sacrifice are offered to God through what the Christians called ‘the begotten Son of God’. In Islam, they are all guilty of shirk because their believes negate the principles of Tawhid – the oneness of God.

The believe in Tawhid goes beyond the verbal proclamation of faith, and includes the conscious acceptance of this kalimah and a complete adherence to it in all aspects of life. This is how the believe in Tawhid marks a difference between the Muslims and unbelievers. It is narrated in a Hadith:

On the authority of Abu Amr, Sufyan bn Abdullah, may Allah be pleased with him who said: O Messenger of God tell me something about Islam which I shall not ask anyone beside you. He said: say I (have) believed in Allah; and then remain firm (on that believe). Muslim. The Qur’anic revelations to the Prophet (SAW) at Mecca for a period of thirteen years were all centered on Tawhid – the oneness of God. The aim of the Meccan revelations were to inculcate the spirit of Tawhid in the minds of the people.

The concept of Tawhid in Islam is not only meant to enable man understand that Allah exists, and that He is one without any partner in His dominion, but it also ensures that all acts of worship are dedicated to none but Allah. It implies that no act of worship should be done by man for the sake of any being except Allah. The belief in Tawhid therefore, guarantees the subservience of man to Allah alone. The belief in the plurality of Lordship is not only against the Islamic belief system but creates a spiritual confusion in the life of man and weakens his (man’s) dependency on Allah – the Creator alone. The Quran says:

And your God is one God; there is no god save Him, the beneficent the merciful. (Q2:163). The Qur’anic concept of the unity of God is best described in Suratul-Ikhlas It reads:

Say, He is Allah, the One. Allah, the eternally besought of all. He begets not nor was He begotten. And there is none comrable to Him. (Q112:1-4).
All the Prophets and Messengers of God were sent to establish the belief in the oneness of God – *Tawhid*. The Quran says:

Say: I am only a mortal like you. My Lord inspired me that your God is only one God... (Q18:110). Many hadith of the Prophet (SAW) also explain the belief in only one God – Allah. Such as the following:

Ubada ibn Samit (RA) said: “I heard Allah’s Messenger (SAW) saying; if any one testifies that there is no god but Allah and that Muhammad (SAW) is Allah’s Messenger, Allah will keep him from going to hell (fire)”. (Muslim). Uthman bn Affan (R.A) reported Allah’s Messenger (SAW) as saying “Whoever dies knowing that there is no god but Allah will enter paradise” (Muslim).

Mu’adh bn Jabal (R.A) reported that Allah’s Messenger (SAW) said to him “The keys to paradise lie in testifying that there is no god but Allah” (Ahmad).

From the foregoing, it is explicit that to believe in the unity of Allah in Islam is one of the most fundamental and important teachings of the Quran and Sunnah. From the above, you have seen that *Tawhid* is the pillar of Islam. It implies that:

- Only God is the Lord, i.e. “*Rabb*” – the Creator of the worlds.
- That, He has no partners in His dominion. That, only He should be worshipped.
- That, He has neither son nor daughter, has no wife and was not begotten by anybody. To worship others with Him, or to worship Him through others, is ‘*shirk*’ i.e. polytheism.
- The Unity of Lordship and the unity of worship of Allah are inseparable in Islam.

As a consequence of your belief in al-*Tawhid*, all your acts of prayers and sacrifices must be directed to Allah alone.

**Kalimatus-Shahadah: Its Meaning and Significance**

Kalimatus-Shahadah is the testimony of faith in Islam. It is the phrase that if pronounced willingly and intentionally with the aim of accepting its meanings and implications, takes one from the depths of darkness of unbelief and superstition to the light of faith and submission to Allah alone. What is this *kalimah*? It is the phrase: “*La ilaha illa Allah, Muhammadur Rasulullah*” (لا إلٍّه إلا الله مُحَمَّدُ رَسُولُ اللَّهِ), which means “there is nothing worthy of worshipping except Allah and Muhammad is the Messenger of Allah”. The confession of faith however is to say: “I testify that there is no god except Allah, and I testify that the Messenger of Allah”.

The Arabic word “*ilaha*” means one who is worshipped. It refers to the “Being” that is great and powerful, a greatness that is beyond human comprehension, and a power that is limitless, with no beginning or end; the “Being” that is free from want, and on whom all others depend for survival, the “Being” that cannot be harmed and all created things depend on him for protection against visible and invisible dangers. These, among others, are the attributes of *Ilaha*. Allah, on the other hand, is the personal name of God – most High; the Lord of the worlds. “*La ilaha illa Allah*” therefore, literally means, there is no any *ilaha* except Allah. By implication, it is as if you are saying that, “only Allah is the *Ilaha*”. Technically however, it implies that, in the whole universe, in the heavens above and on the earth, there is absolutely no “Being” worthy of worshipping other than Allah. Only to Him (Allah) should acts of worship (directly and indirectly) be directed.

The Qur’an says: Say, truly, my prayer and my service of sacrifices, my life and my death, are (all) for God, the Cherister of the Worlds. (Q6:162). Why Belief in Allah?
belief in a super-natural being is an essential part of human culture. This is because by nature, man is weak, needy, and destitute. Man is neither self-sufficient nor self-existing. His powers and all other faculties have limits. Because of this, man is always in search of a superior power and being upon whom he could rely, seek protection, guidance, and beg for assistance in all aspects of life.

The primitive man, in his apparent inability to recognize the real God, turns his attention to the worship of Trees, Animals, Rivers, Mountains, Fire, Rain, Thunder, Air and other heavenly bodies and numerous objects. This is the worst form of ignorance. The belief in the Kalimah, leads man to identify the real and only God, in His Unity and Essence. It guides man against the belief in many and different gods, hence, there cannot be more than One God. This, by logic, is inconceivable because the existence of multiple and independent deities would set the entire universe in utter anarchy and confusion. You can imagine if there were two or more gods, they would have been at war with each other, fighting for supremacy, one against the other, and so their supporters and believers as well. If, on the other hand, the two or more gods would co-exist, then, there should have been separate worlds controlled by each, with separate universe, the sun and the moon, rain and different types of sustenance.

The Qur’an says: If there were, in the heavens and the earth, other gods beside Allah, there would have been confusion in both! But glory to Allah, the Lord of the throne: (High is He) above what they attribute to Him! (Q21:22). The Unity of God as established in the Kalimah, is reflected in the Unity of the universe, and all its natural characteristics, bounties, and favours bestowed on the created by the Creator; Allah, most High. Such as the sun, the moon, the alternation of night and day, the heavens, the earth, life and death, etc.

The Meaning of the Kalimah
The Kalimah – La’ilaha illa Allah, if pronounced willingly by a Muslim is like pledging a covenant with Allah, which by implication, means the following:
It means a confession to the unity of Allah. It is to say that the Creator of all the worlds, including the stars, the sun, the moon and all created beings is Allah. It is He who gives life and cause death. He (Allah) is Rabb-al-Alamin; the Lord of the worlds. This is called the unity of Lordship of Allah.

It means a confession and undertaking to worship Allah alone. It is the acceptance of the “Unity of worship of Allah” without ascribing any partner to Him. By implication it means, you should pray to none but Allah, invokle none but Allah, fear none but Allah, swear by none except Allah, sacrifice for none but Allah; and do all your worldly duties, be it spiritual, social, political, economic and other duties to please none but Allah; and when you ask or beg for help, you ask none but Allah, as He is ever ready to answer you whenever you call upon Him. The Qur’an says:

When my servants ask you concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant (caller) when he calls on Me. Let them also, with a will, listen to my call and believe in Me. That they may walk in (guided to) the right way. (Q2:186)

You can see that this is one of the aspects of Islam that differentiates it from Christianity, Judaism and all other forms of adopted religions. For instance, the Christians believed in the existence of God, but direct their acts of worship to Jesus along with Allah. This is shirk, and therefore kufr. The Jews worship Uzairu whom they considered as a Son of God. The idol worshippers make sacrifices to objects such as stones, trees, angels and spirits, thinking that
they will bring them closer to God. But in Islam, all acts of worship and sacrifice are directed to none but Allah.

The Quran says: Say: Truly my prayer and sacrifice, my life and my death are (all) for Allah the Lord (cherisher) of the worlds. No partner has He; this am I commanded, and I am the first of those who bow to His (Allah’s) will. (Q6:162-163).

A confession to the unity of Names, Qualifications and attributes of Allah. When you pronounce the Kalimah, it is as if you are saying ‘O Allah! I testify that all the best of Names and the Most perfect qualities with which You have qualified Yourself in the Qur’an, and as the Prophet (S.A.W) has qualified You, I confirm that these names, qualifications, and attributes are for You alone and not meant for anyone beside You or shared with anyone along with You. This is why the Qur’an demands thus:

Say, call upon Allah (God) or call upon Ar-Rahman, by whatever Name you call upon Him, (it is well). For to Him belongs the Most Beautiful Names. Neither speak (say) your prayer aloud, nor (say) speak it in a low tone, but seek a middle course between.
Say, praise be to Allah (God) who begets no son, and has no partners in His dominion; nor (needs) He any to protect Him for His greatness and glory. (Q17:110-111).

The second part of the Kalimah is “Muhammadur-Rasulullah”. This is a confession with the heart saying that ‘O Allah! I testify that Muhammad (SAW) is Your Apostle”. By implication, it means the following:-
That Muhammad is His Apostle and the seal of the Prophets;
That the Message with which he came (Qur’an and Sunnah) is true.
That you cannot and will never seek for religious guidance outside his message; and or teachings.
That you will follow his examples in all aspects of worship as much as you can, and would follow nobody beside him. The Qur’an says: You have indeed in the Apostle of God a beautiful pattern of conduct (worthy of emulation), for any one whose hope is in God and the Final Day, and who engages much in the praise of God. (Q33:21).

Significance of the Kalimah

The significance of the Kalimah are as follows:-
It is the confession by which a person enters into the fold of Islam.
Denying this Kalimah makes a person an unbeliever.
The belief in the Kalimah is a condition for the acceptability of the deeds of man by Allah.
The belief in the Kalimah is a guarantee for the salvation of man and a security and protection of God from eternal doom.

The Names and Attributes of Allah

Allah is the common name for “God” the “Creator” in Islam. But the word Allah is unique and has no equivalent in any language. The word “Allah” has no plural, and no feminine gender. The uniqueness of the name symbolizes the unity of Allah. It cannot be translated as God because the word God has a plural of ‘gods’, and a feminine gender of goddess. As a result, the word ‘God’ is only used interchangeably with ‘Allah’ by Muslims because there is no English equivalent that closely relates to Allah than God. The Holy
Prophet (SAW) is reported to have said, Abu Hurairah (RA) reported the Prophet (SAW) saying:

Behold! Allah – the exalted has ninety nine names. Whoever recite them shall enter heaven. (Tirmidhi). The Qur’an affirms this when it says: “… to Him (Allah belongs the most beautiful names…” (Q17:110). Also in the Qur’an, surah 7:180, Allah Ta’ala says:

The most beautiful names belong to Allah. But leave alone those who deviate from the right way with respect to His Names (Attributes). They shall be repaid for what they do. (Q7:180). The Qur’an mentioned some of these names. For instance, in the Qur’an, Surah 59:22-24 reads:

God is He, than whom there is no other god; who knows (all things) both secret and open, He (is) most Gracious, Most Merciful. God is He, than whom there is no other god, the Sovereign, the Holy one, the source of peace (and perfection), the Guardian of Faith, the preserver of safety, the exalted in might, the irresistible, the supreme, glory of God! (High is He) above the partners they attribute to Him.

He is God, the Creator, the Evolver, the Bestower of forms (or colour). To Him belongs the Most Beautiful Names; whatever is in the heavens and on earth (does) declare His praises and Glory. And He is the exalted in might, the Wise. (Q59:22-24).

In “Suratul Ikhlas”, there are about five names, or attributes of Allah. They are: Al-Ahad, the One; Al-Samad – the Eternally besought of all; Lam-yalid – He begets not, i.e. He has no child; walam-yalad – and He is not the child of anybody. And there is none like unto Him (Walam yakun lahu kufwana ahad).

Read “ayat – al-Qursiyi”(Qur’an 2:255) and you will find these names and attributes. They are, al-Hayyu (the living), al-Qayyum (the self-subsisting), al-Aliyyu (the most High), al-Azim (The Supreme). Other attributes mentioned are, that, He (Allah) owns the heavens and the earth. No slumber nor sleep overtake Him. He knows what happens to His creatures before or after or behind them. No created being knows the secret of His Knowledge. His throne extends over the heavens and the earth and, He is not fatigued from labour. From the foregoing, you can see the distinctiveness of Allah’s attributes and qualifications from that of all created beings.

In “Surat al-Fatiha”, four most important attributive names of Allah were mentioned. These are: Rabb – The Lord who maintains the nature in the most perfect way; Ar-Rahman – The Beneficient; Ar-Rahim – The Merciful and Malik yaumid-din – The Master of the day of judgement.

Some other names of Allah: -The following are other names of Allah

Al-Alim – The all knowing; the knower. He is one who knows everything. Nothing is hidden from Him.
Al-Hakim – The Wise. He is the perfect wise.
Al-Wakil – The trustee; the advocate, the representative
Al-Adl – The just, the equitable. Injustice resulting from human weakness has nothing to do with His sense of justice and equity.
Al-Waliyyu – The protecting friend; the patron.
Al-Wali – The Governor, who Governs His entire creation without assistance from any being.
Al-Ghaniyyu – The self sufficient; the absolute; the independent; the rich.
Al-Nur – The light. He is the light of the heavens and the earth.
These names are significant because the meaning of each of the name gives a definite attribute of Allah which is for Allah alone and not shared with any created being. They are also significant because we call Him with these names in our prayers and supplications. 

*Iman bil Ghayb* – Its Meaning and Significance

*Al-Ghayb* is something that is hidden; it cannot be seen by the human eyes, and cannot be perceived by the human mind. As a concept of Islamic belief system, it is the pivot around which the *Iman* of a Muslim revolves. Since *Iman* in Islam has to do with belief in the Oneness of Allah (*Tawhid*), and the articles of faith, which cannot be seen, the belief in Allah – the unseen, is therefore the pillar of *Iman* *bil-Ghayb*. “*Iman* *bil ghayb*” therefore means ‘to believe in the unseen’.

Allah created man with faculties and senses like the eye with which he sees, the ear with which he hears, the body with which he feels, the nose with which he smells, and the brain with which he perceives and reasons. Through these faculties, man is able to justify the existence and presence of things around him. That is to say, you believe in what you see, what you hear, what you smell and so forth. The Islamic belief system demands that you believe in the Divinity that you cannot see, was never seen by anybody, and cannot be seen with the human eye. But His existence can be perceived through the faculty of reasoning and clear proofs from the physical worlds and from Divine texts.

The belief in Allah and His eternity, the Angels, life after death and even in the destiny of good and evil could be considered as aspects of the believe in the unseen. The belief in Allah, the unseen, is the most fundamental aspect of Islamic faith. Evidences abound in the Quran to show that Allah exists. Look at the universe and see the sun and the moon, the night and the day; the order in which they alternate, the rain that falls from the sky, the heavens and the earth. Examine even your own self, how you live and how you will die. For instance, you believe that one day you will die, but when? And how? You don’t know. All these are evidences to show that the affairs of this world is controlled by a ‘BEING’ that you cannot see. That “BEING” is Allah. However, this cannot be realized except by men of understanding. This is why the unbelievers, in their inability to justify their belief in a “Divinity” which they cannot see, turned to stones, strees, rivers and other man-made gods to worship as intermediaries to Allah. But these objects they worship are themselves helpless and created as well, and they cannot see God either. Or have you ever heard of any idol or object, or even spirits that people worship beside Allah ever claim to have seen God? That is why to worship any of these objects tantamount to ‘*shirk*’ in Islam.

The Qur’an laid emphasis on the belief in the unseen in the following statements:-

*This is the Book. In it is guidance sure. Without doubt to those who fear God. (they are those), who believe in the unseen, are steadfast in prayer and spend out of what We have provided for them …* (Q2:2-3).

The significance of these verses lie in the fact that the Qur’an as a Book of guidance is of definite religious significance to the righteous. Who are the righteous? The Qur’an, while mentioning the qualities of the righteous, first mentioned: “Those who believe in the unseen”. This include the believe in the existence of Allah, the Angels, Destiny, Paradise, Hell, etc.

To disbelieve in the unseen amounts to disbelieving in Allah. Other aspects of the Islamic belief that is related directly or indirectly to the belief in the unseen are contained in the articles of faith. Some of these are the belief in the past prophets and their messages to their people, the belief in the Last day and in the existence of *Aljannah* and the hell fire. Even
the belief in “al-Qadr” is an element of believing in the unseen, because you believed that something good or bad could happen to you at one time or the other which you don’t know.

The Angels are not seen by men, but we believed in their existence. Man is created by Allah and ordained to live in the midst of many things over which he has no control and cannot even see. The belief in the unseen is partly aimed at re-affirming man’s faith in Allah, and partly, at making man to appreciate his limits in the temporal world.

Significance of Belief in al-Ghayb

Some of the significance of the believe in al-ghayb are:

- It shows that man’s knowledge has a definite limit beyond which it cannot go, such that not all things existing that he (man) can see;
- The unseen, according to the Qur’an, is Allah most High. The belief in the unseen therefore means to believe in Allah.
- To disbelieve in the unseen amounts to Kufir (unbelief)
- It implies that man should completely surrender himself to the divine will under all circumstances.

Conclusion

This paper presents the concept of God “Allah” in Islam. In both the Pillars of Islam and Articles of faith, belief in the Oneness of God is the pivot around which the belief system of Islam revolves. Al-Tawhid is the concept that describes the nature of believing in the Oneness of God, as it shows the distinctiveness of monotheism of Islam as opposed to the conception of God in other religions. To profess faith in Islam requires a sincere undertaking between man and his Creator – Allah, as presented in the “Kalimatus-Shahadah’, i.e. confession of faith. In Islam, the Holy Prophet Muhammad (SAW) is a Messenger of Allah. He teaches man to belief in God and worship Him alone. All of worship in Islam are directed to Allah alone. Muslims don’t worship Prophet Muhammad (SAW), or worship God through him. In this paper, you have learnt some names and attributes of Allath.

These names are found in Quran and Sunnah. According to a Hadith, there are ninety-nine names of Allah. These names are significant because we call on Allah, pray to Him, and seek for His assistance with these names. The names also mark the distinguishing differences between man’s qualities and God’s attributes or qualities. The concept of al-Ghayb is the pivot around which the Islamic belief system revolves. It is not all the forces in the universe that man can see with his naked eyes. It is therefore, not logical to think that man must and should only belief in what he can see. We realize the existence of Allah, the unseen, through the physical signs of the world, including the nature of man himself. The Qur’an in surah 51, verses 20-21 says: The ‘Iman’ faithof any person in Islam is incomplete and unacceptable if he believes not in the unseen.

The fundamental principles of usul-al-din is based on Iman-bin-Gyahb. To belief in Allah – the one, and only one God is indispensible in the life of man. He is the Creator, the sustainer of creation, and has neither beginning nor end. He is the benefactor of all creatures, and cannot be harmed by any creature. His oneness is unique, visible and irresistible. And His power is transcendental over all creatures. He is Rabbul A’lamin (رب العلمين) the Lord of the entire creations. That is – He is Allah – the one. All the above explanations are intended to strenthen your faith in the Oneness of God. And, Allah knows best.

References


