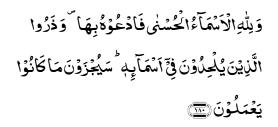
Fast 25: God: Quran presents perfect concept of God

"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." — Hazrat Mirza Ghulam Ahmad in *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:

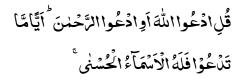
"And Allah's are the best names, so call on Him thereby and leave alone those who violate the sanctity of His names. They will be recompensed for what they do." (7:180)



"Best names" is *al-asmā'-ul-ḥusnā* in Arabic, indicating also 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:

"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, some people say: $y\bar{a}$ Rabb (O Lord). As long as you 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 you call on him. In Urdu, Muslims used very widely to refer to Allah as Khuda, meaning God. But this has become less common since some Muslims started a campaign urging Muslims to use the name Allah instead of Khuda.

But what matters is the concept in your mind. If you call him *khuda* while believing in His qualities, such as that 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:

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, then none of the others could be called the most merciful.

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

The word for "description" (*mathal*) means a description in comparison with other things. Thus Allah's attributes are the most exalted or highest ($a'l\bar{a}$) in the heavens and the earth.

• A similar verse is the following:

"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 "... who is worthy of the same name as He?" or "...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.