

Fast 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)

“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)

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا
الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سُبُجْرُونَ مَا كَانُوا
يَعْمَلُونَ ﴿١٨٠﴾

“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)

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا
تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ؕ

This allows that we can call on Allah by any of His attributive names; for example, some people say: *yā 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:

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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ طَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٢٠﴾

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:

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

وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمٰوٰتِ وَالْأَرْضِ ؕ

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:

“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)

رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ط هَلْ تَعْلَمُ لَهُ

سَمِيًّا ﴿١٩﴾

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-hamdu 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.