

# LOGICAL PROOFS FOR THE ONENESS & PERFECTION OF ALLAH جَلَّ جَلَالَهُ



*The Logical Arguments to demonstrate the uniqueness of the Creator in His Most Beautiful Names, His Exalted, Perfect Attributes, His Amazing Wise Actions and His rights to be worshipped Alone.*

Written By Ash Shaikh Abdur Rahman bin Naasir As-Sa'dee (D. 1376 h.)

# LOGICAL PROOFS FOR THE ONENESS & PERFECTION OF ALLAH جَلَّ جَلَالَهُ



*The Logical Arguments to demonstrate the uniqueness of the Creator in His Most Beautiful Names, His Exalted, Perfect Attributes, His Amazing Wise Actions and His rights to be worshipped Alone.*

Written By Ash Shaikh Abdur Rahman bin Naasir As-Sa'dee (D.1376 h.)

© Authentic Statements Publishing, USA

All rights reserved. No part of this publication may be reproduced in any language, stored in any retrieval system or transmitted in any form or by any means, whether electronic, mechanic, photocopying, recording or otherwise, without express permission of the copyright owner.

ISBN: 978-1-4675-5959-1

First Edition: Safar 1434 A.H. / December 2012 C.E.

Cover Design: Usul Design

E-mail: [info@usuldesign.com](mailto:info@usuldesign.com)

Translator: Aboo Suhailah Umar Quinn

Typesetting & Formatting: Abu Sulaymaan Muhammad Abdul-Azim  
Ibn Baker

Publisher's Information:  
**Authentic Statements Publishing**

P.O.Box 15536  
Phila, Pa. 19131  
215.382-3382  
215.382.3782-Fax

Store:  
5000 Locust St. (Side Entrance)  
Phila Pa 19139

Website:  
[authenticstatements.com](http://authenticstatements.com)

E-mail:  
[info@authenticstatements.com](mailto:info@authenticstatements.com)

Please visit our website for upcoming publications, audio/Dvd  
online catalog, and info on events and seminars, insha Allah.



## Table of Contents

Table of Contents .....	3
<i>Introduction</i> .....	5
<i>People have three types of conclusions regarding the origin of things</i> .....	6
<i>Contemplating the creation of the human being and the universe</i> .....	8
<i>Allah’s general mercy</i> .....	12
<i>Looking at the Situations of those in Dire Need</i> .....	13
<i>Allah’s Answering Prayers</i> .....	16
<i>The miracles of the prophets</i> .....	17
<i>The system of belief and laws within the divinely revealed scriptures and within the prophetic narrative record</i> .....	18
<i>The sound predisposition compels recognition of Allah</i> .....	20
<i>The reward hastened for those who do goodness and the punishment hastened for the wrongdoers</i> .....	21
<i>The ways to know Allah are vast and unlimited</i> .....	23
<i>Examples and stories about proving Allah’s oneness with sound evidence</i> .....	24
<i>The existence of the lord is more obvious than everything else</i> .....	37
<i>The perfect qualities possessed by the messengers and what they had of miracles</i> .....	41

<i>The unanimous statement of the messengers concerning monotheism</i> .....	42
<i>The testimony of Allah, his angels, the scholars and rightly guided</i> .....	42
<i>Praiseworthy outcomes for the believer and blameworthy outcomes for the disbeliever</i> .....	48
<i>Allah’s challenging All of Humanity to Produce the Likes of the Quran</i> .....	50
<i>The venerable effects resulting from the message of Muhammad</i> .....	51
<i>The Precision of the Shari’ah, the Truth of its Information and the Uniformity of Its Laws</i> .....	53
<i>The truthfulness of the messengers and the obligation to respect them and give their statements precedence</i> .....	59
<i>The Words of Shaikh Al Islaam Ibn Taimiyah about the Signs of the Prophets</i> .....	61
<i>What the Messengers Brought is True and Beneficial and Whatever Opposes it is False</i> .....	65
<i>The Innate Predisposition of People, Particularly the Messengers</i> .....	68
<i>The Consensus of the Muslims and Those who knew the Situation of the Prophet</i> .....	70
<i>In Summary</i> .....	71
<i>Conclusion</i> .....	73

## **Introduction**

This is a tremendous presentation containing that which will clearly draw attention to the logical evidences for the Oneness of the Nurturing Lord and His Perfection.

Know that this issue is the greatest, most magnificent, most imperative, most beneficial and absolutely clearest of all issues. All of the scriptures revealed by Allah to His Messengers and all of His Messengers were in agreement to it.

It is the most important thing that the Messengers invited their nations to, while each Messenger said to his people:

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

*"O my people! Worship Allâh! You have no other Ilâh (God) but Him."* <sup>1</sup>

They mentioned the names, qualities, blessings, favors and subtle mercy of the Lord for their nations so that they may know their Lord, humbly submit to Him and worship Him.

From its beginning to its end, the Noble Quran explains this issue, mentions its various evidences and sets forth its proofs. The same is the case with the Prophetic Record (Sunnah).

It is not the intent of this presentation to mention the textual evidences about this, for certainly what the Book (the Quran) and Prophetic Record contain of

---

<sup>1</sup> Al-'Araaf [7:59]

evidences and proofs is innumerable and immeasurable. It would not be possible to fully cover even part of it, and it is abundantly clear in meaning. Both the select and the common folk know it and just some of that would be sufficient and satisfactory for the purpose.

Rather, in this presentation we want to briefly show the logical evidences that all intelligent people know and submit to, that are not rejected by anyone unless they are an obstinate and proud disavowing reason and religion.

This issue is really clearer and more apparent than requiring proof and be argued in favor of. However, the more a believer knows of its proof, the stronger his faith becomes, the more his certainty increases and the more he praises Allah for this favor which is the greatest and grandest of all favors.

Accordingly, the Messengers said to their nations:

﴿أَفِي اللَّهِ شَكٌّ﴾

*“Is there any doubt about Allah?”* <sup>2</sup>

And so they asked them this rhetorical question because recognizing His Lordship and Oneness is readily admitted in the hearts of all rational people.

### ***People have three types of conclusions regarding the origin of things***

Know, may Allah show you mercy, that upon viewing and contemplating the upper and lower universe, all

---

<sup>2</sup> Ibrahim [14:10]

that it is endowed with of widely varying creations, and what is continuously occurring anew within it at every moment, you will come to logically know that all that is possible can be categorized within three groups:

The First: That these activities and creations came into existence by themselves without a maker or creator. This is impossible and outright rejected. Logic can clearly state necessarily that this is false and it is known for certainty that whoever thinks that is closer to insanity than sanity. This is because every rational person knows that it is impossible for anything to exist without a maker and causer.

The Second: That these creations originated and created their own selves. This is also impossible and outright rejected. Anyone with the least intellect is definite on the fact that something cannot originate itself just as it cannot come into existence without an originator. Once these two categories are logically and instinctually invalidated then the other category is clearly designated which is:

The Third: That these creations and happening have a creator and originator that created and made them and that it is Allah the magnificent Lord, the creator of everything, disposer of everything and controller of all affairs.

Accordingly, Allah alerted mankind to this logical categorization that is clear to any logical person. He said:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ۗ  
بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ ﴾

*“Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief.”<sup>3</sup>*

So a creation must have a creator, an effect must have a cause, a happening must have a causer, something existing must have an originator, something made must have a maker and a doing must have a doer.

These issues are logical and readily admitted. All logical persons share in knowing it and it is from the greatest of logical issues. So whoever is uncertain about it or doubts its proof has proven his absentmindedness and misguidance.

From the Evidence is:

### ***Contemplating the creation of the human being and the universe***

May Allah show you mercy! Look within yourself. Look at the beginning of your creation, from sperm to a morsel of flesh until you became a perfect human with complete parts internally and externally. Doesn't this compel and drive you to recognize the Lord who is able to do all things, whose knowledge encompasses everything, who is Wise regarding everything He created and made?

---

<sup>3</sup> At-Tur [52:35-36]

If all of creation were to assemble themselves over this sperm that Allah made as the beginning of your creation, in order to transfer it to these various stages, to safeguard it in that fortified habitat (the womb) and then make limbs for it externally and make inner abilities along with hearing, seeing and intellect -If they gathered to develop it with such amazing development, assemble it into such a well-structured assembly, organizing the body parts according to such precise arrangement, so that each body part is in its appropriate place-  
If they gathered to do that, would their collective knowledge, power and capabilities allow them to arrive at such a result?

Taking such a straightforward look would cause you to arrive at the recognition of Allah's power, magnificence and Oneness; it would lead you to submitting to Him, believing in His scriptures and Messengers, knowing Him and believing in the Final Day.

Contemplate over Allah's protection of the celestial heavens, the earth and the worlds they contain whose full extent is unknown to any save He. Contemplate over His causing it all to remain in existence and His supplying it with everything it needs of various means and astonishing systems for its survival. Doesn't that prove for you the perfection of the Lord as well as His Lordship, Oneness, vast knowledge and all inclusive wisdom?

Allah has drawn attention to this clear logical proof saying:

﴿ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ﴾

*“And among His Signs is that the heaven and the earth stand by His Command.”* <sup>4</sup>

﴿ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا

مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

*“Verily! Allâh grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.”* <sup>5</sup>

Oh brother, reflect upon the orbiting celestial bodies and what results of the alternation of night and day. Reflect upon the organization of time by the seasons and its being perfectly structured for the greater good and unlimited benefit for people.

Did this happen by chance, automatically without being caused and done by something else? Or is it the case that the one who created and controls that with exact precision is the one who created everything in the best way? This is logical evidence that He has drawn attention to by saying:

﴿ صُنِعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ ﴾

<sup>4</sup> Ar-Rum [30:25]

<sup>5</sup> Fatir [35:41]

*“The Work of Allāh, Who perfected all things.”* <sup>6</sup>

Look, may Allah guide you, to the fact that He gave everything the created appearance appropriate for it and then guided each creature to what is advantageous, beneficial and necessarily imperative for its survival. Even untamed animals, miniscule and gigantic, have been inspired and instinctually guided to what is for their benefit and survival, and their sustenance and diets have been simplified and made instinctual for them.

Whoever looks at this all inclusive guidance and astonishing inspiration by which they are directed towards all that benefits them and how it is disseminated throughout creation, will come to know the magnificent care of the nurturing guardian Lord and that He is the Lord, Creator and Provider of all. He knows His creatures and granted them minds to appropriately conduct their selves and to repel away harm. That is a clear, tremendous, logical evidence for the Oneness and Perfection of Allah.

Allah has drawn attention to that by saying:

﴿ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ، ثُمَّ هَدَى ﴾

*“Our Lord is He Who gave to each thing its form and nature, then guided it aright.”* <sup>7</sup>

Isn’t this guidance and inspiration to acquiesce benefit, deter harms, and to support and show

---

<sup>6</sup> An-Naml [27:88]

<sup>7</sup> Taha [20:50]

compassion to their offspring until they develop and can be independent, found within the nature of all variety of animals?

Is this compassion and mercy instilled within animals towards their children anything other than one of the greatest evidences for the vast mercy of Allah as well as His all-inclusive knowledge and wisdom?

Another evidence for Allah's oneness and perfection:

### ***Allah's general mercy***

Look even further, may Allah show you mercy, at Allah's vast mercy that fills the ends of the universe and encompasses every creature in every circumstance and time.

He brought creation into existence by His mercy. By His Mercy He allows their longevity and protects them. By His Mercy He supplies them with all that they need and showers upon them the internal and external blessings that no creature can do without for even the blinking of an eye and that are of diverse types from every aspect:

- ✓ Blessings of education in the issues of religion and the world,
- ✓ Blessings of overall bodily wellbeing and the particular wellbeing of each limb and organ,
- ✓ Blessings of children, family and supporters,
- ✓ Blessings of vast wealth and sustenance,
- ✓ Agricultural blessings of sowing, harvesting and yield, blessings of livestock and assorted possessions,
- ✓ Blessings of habitations and spacious homes,
- ✓ And the blessings of pleasure and celebration.

They are the blessings by which all benefit is acquired and all harm is warded off.

All of that demonstrates the Oneness of He who controls, provides and graciously bestows such blessings with the greatest evidence, as well as showing His vast generosity and the obligation of thanking Him, submitting to Him and working sincerely for His sake.

﴿ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۗ ﴾

*“Is then He, Who creates as one who creates not?”* <sup>8</sup>

﴿ وَمَا يَكُفُّ مِنْ نِعْمَةِ رَبِّكَ إِلَّا نَسْيًا وَإِذَا تُرِيتُمْ أَنَّ الضُّرَّ فَالِإِلَهِ تَجْتَرُونَ ۗ ﴾

*“And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry aloud for help.”* <sup>9</sup>

Another evidence is:

### ***Looking at the Situations of those in Dire Need***

Furthermore, look at the circumstances of those in dire need who have fallen into peril, experiencing danger, those suffering from miserable poverty or agonizing illness. Look how their dire necessity and

---

<sup>8</sup> An-Nahl [16:17]

<sup>9</sup> An-Nahl [16:53]

need has compelled and forced them to take recourse to their Lord and God, invoking and asking Him in an impoverished state requesting that He give bestowals to them, whereupon, He answers their prayers, alleviates their hardships and removes their dire state of affairs.

Doesn't this contain the greatest evidence for His Oneness, His vast knowledge and mercy, His intricate subtle kindness and the fact that He alone is the source of recourse for all of creation? Allah has drawn attention to this logical evidence by saying:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ  
الْأَرْضِ ۗ أَلَيْسَ مَعَ اللَّهِ ۙ﴾

*"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilâh (god) with Allâh?" 10*

﴿تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٣﴾﴾

*"High Exalted be Allâh above all that they associate as partners to Him." 11*

<sup>10</sup> An-Naml [27:62]

<sup>11</sup> An-Naml [27:63]

﴿لَئِن أُنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

*If You (Allâh) deliver us from this, we shall truly be of the grateful.”<sup>12</sup>*

﴿فَلَمَّا أَنْجَيْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

*“But when He delivered them, behold! They rebel (disobey Allâh) in the earth wrongfully.”<sup>13</sup>*

Creation has witnessed this type of proof- the deliverance of those in dire need- with their very eyes. They’ve observed countless occasions of this. This compels them to recognize Allah and His Oneness.

Look at the circumstance of those in dire straits when distressed by calamities and dismayed by tragedies. Look at how their hearts are connected to Allah, how their tongues are adamant in asking, how their hearts are expectant of attaining, not being distracted from Him by anything to their right or left. This is due to their basic necessary knowledge that He alone is the alleviator of hardships and deliverer from calamities. Creation has no source of recourse except towards Him and none that they can rely upon save He.

Is there any other explanation for these matters except that creation is made with the natural

---

<sup>12</sup> Yunus [10:22]

<sup>13</sup> Yunus [10:23]

inclination to recognize the Oneness of their Lord, that He is the causer of benefit and harm and that the dominion of all is in His Hand? Can anyone reject that except for a person whose nature has been corrupted by false beliefs and evil ambitions?

Look at the creation's need of their Lord in every regard. They direly need Him regarding creation and causing existence. They direly need Him regarding survival, sustenance and supplement. They direly need him as regards attaining anything of benefit. They direly need him as regards warding off harms.

So they ask Him both with the physical tongue and through their condition, whereupon He provides them their pursuits, and aids them towards their ends. When they want anything they only seek it from Him and if harm touches them, they only turn to Him.

How much hurt and calamity has He removed, how many broken souls has He repaired and how many goals has He simplified? How many lost has He delivered and how many in peril has He saved? Their impoverished condition of needing Him in every circumstance is apparent and observable, while His freedom of needing them could not be denied except by the arrogant and obstinate.

Another evidence is:

### ***Allah's Answering Prayers***

From the signs of His Lordship and Oneness is His answering prayers at all times. The creation could not count what He has given to those who request and His response to the invocations of the praying

whether they be righteous or sinful, Muslim or non-Muslim.

People get much of what they want while not knowing any causes for it other than prayer, expectation of Allah's favor and hope in His mercy.

This proof is observable at all times and cannot be denied except by someone trying to obscure reality and obstinately reject.

They invoke Him for religious wants and He answers, and for worldly wants and He answers:

﴿فَمِنَ النَّكَاسِ مَن يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ  
مِن خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي  
الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا  
﴿٢٠٢﴾ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

*"But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning."* <sup>14</sup>

Also, from the proof is:

### ***The miracles of the prophets***

---

<sup>14</sup> Al-Baqarah [2:200-202]

From the evidences of Allah's existence and Oneness: is what He caused to happen of supernatural signs, miracles and unmistakable evidences at the hands of His prophets. Likewise is the case with His honoring and aiding them in this world, making the final result of their affairs praiseworthy in their favor while disappointing and tormenting their enemies with a variety of different punishments.

This is recorded with impeccable plurality and known by both the select and common people. It has been conveyed by entire nations and generations for ages and has become greater as clear proof than the sun and moon. All of this is evidence for the Lordship, Oneness, magnificent authority, complete power and vast knowledge and wisdom of He who sent them. None deny this except for someone who is arrogant and tyrannical.

Another evidence:

***The system of belief and laws within  
the divinely revealed scriptures and  
within the prophetic narrative record***

From the greatest evidences of His Oneness is what Allah revealed to His prophets of scriptures and legislations in general, and what He revealed of the tremendous book that could not be adequately expressed and describe to Muhammad in particular. Its verses stand relevant in all times, challenging all of creation along with their convergent religions and persuasions. Their inability is unmistakably clearly against them.

﴿ سُرِّيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُم أَنَّهُ الْحَقُّ ﴾

*“We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur’ân) is the truth.”* <sup>15</sup>

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ

لِلْمُسْلِمِينَ ﴾

*“We have sent down to you the Book (the Qur’an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).”* <sup>16</sup>

Whoever looks at what the Quran contains of genuine information, just laws, precise legislations, general correctness, facilitation of both religious and worldly benefit, protection from all harm, tremendous goodness, guidance and perfect absolute righteousness: is forced to recognize that it is revelation from one who is All Wise and worthy of all praise, the Generous Lord.

Likewise whoever looks at what the Messenger brought in the Prophetic Record (Sunnah) and of a perfect system of law, upright religion and the straight path regarding all of his endeavors, will be compelled by just some of that, let alone all of it, to recognize Allah’s unique Oneness as well as the fact

<sup>15</sup> Fussilaat [41:53]

<sup>16</sup> An-Nahl [16:89]

that the one who legislated it is the Magnificent Lord who is All Wise in His legislation and religion just as He is all wise in what He created and apportioned. Another evidence is:

### ***The sound predisposition compels recognition of Allah***

From the evidences for Allah's Unique Oneness is that the intellects and natural dispositions are compelled to recognize their Maker, His perfect power and executed will. That is because the creation are essentially need to procure benefit and ward off harm.

What is known by every rational person is that the soul's need of its creator and God is greater than every other need and necessity. It is compelled to knowing that He alone is its creator, sole causer of survival and supplier of benefit.

﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

*“Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism), with which He has created mankind.”* <sup>17</sup>

﴿ذَلِكَ الدِّينُ الْقَيِّمُ﴾

*“That is the straight religion”* <sup>18</sup>

None depart from this natural disposition except those who the devils misled, altered their natures

---

<sup>17</sup> Ar-Rum [30:30]

<sup>18</sup> Ar-Rum [30:30]

and substituted them with corrupt beliefs, astray imaginations, filthy ideas and erroneous theories.

If they had left them alone with their natural dispositions they wouldn't be inclined to anything besides their Lord. They would constantly return to Him for the procurement of benefit and repulsion of harm. They would constantly return to Him, recognize Him as their deity, worshipping Him, submitting and humbling their selves.

Another evidence:

***The reward hastened for those who do  
goodness and the punishment  
hastened for the wrongdoers***

From the clear evidences of Allah's unique Oneness and Generosity is: Allah's honoring those who join the ties of the womb, those who impart kindness to the needy and destitute, as well as His repaying what they spend in an immediate sense, His replacing it for them out of His generosity and kindness, His opening the means and gates of sustenance for them on account of that kindness that leaves a good effect.

People who contemplate know that it is caused by these righteous deeds, joining of family ties, kindness and previous good deeds. Doesn't this show us that Allah establishes upon each soul what it earns and that this hastened compensation and immediate reward is just an example of the reward in the hereafter?

The individual elements and types of these causes cannot be restricted to any limit. Mankind has seen

astonishing examples in this regard, validating the saying of Allah:

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾

*“And whatsoever you spend of anything (in Allâh's Cause), He will replace it.”* <sup>19</sup>

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

*“If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings)”* <sup>20</sup>

It also validates his saying:

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ رِزْقُهُ ، أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ  
فَلْيَصِلْ رَحِمَهُ .

*“Whoever would love to have his sustenance expanded and his lifespan increased, then let him join the ties of the womb.”* <sup>21</sup>

How much kindness has Allah shown to those who show kindness, and how much has Allah replaced that was spent by those who spend generously? How much has Allah mended the hearts of the compassionate that join the ties of kinship?

<sup>19</sup> Saba [34:39]

<sup>20</sup> Ibrahim [14:7]

<sup>21</sup> Agreed upon

**Similar to this clear evidence is:** Allah's punishments that are hastened for those who transgress, cut family ties, and for the oppressors and criminals according to their crimes. These are punishments people physically see with the eye and are certain that they are compensation and punishments for such crimes.

Whoever contemplates and hears about such occasions and how Allah has dealt with people throughout the ages, will know how these things are connected with their causes whether good or bad. Beyond merely utilizing it as proof that He does and must exist, the person will know by that of the unique Oneness of Allah, His Lordship, perfect justice and vast favor.

Certainly, everything that demonstrates His actions and qualities is indicative of His essence and mandatory existence.

He will also come to know of the relation of the upper and lower universe to Him as regards its survival and preservation and His endowing it with all that it needs.

A follow up lesson for what preceded:

***The ways to know Allah are vast and unlimited***

Know that the ways to know Allah are extremely vast according to people's need of it and necessity. Everyone expresses their self with different expressions whether comprehensive or partial in

nature according to their immediate circumstance and the matters most overwhelming for them.

Otherwise, everything the heart thinks, the eye sees and senses and all that the feelings perceive; everything moving and dormant, every animate or inanimate object, -are all proofs, clear evidences and signs for Allah's unique Oneness.

وَفِي كُلِّ شَيْءٍ لَّهُ آيَةٌ

تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ

*"Every single thing contains a sign...*

*...that shows that He is One."*

However, individual aspects come quicker to mind, are understood by the hearts in more detail and bring about quicker benefit and utility because they are simple, easy and immediately realizable.

So let us mention some examples and stories from people in the past and in modernity. Everyone understands what will best suit them and their level of understanding.

### ***Examples and stories about proving Allah's oneness with sound evidence***

**Upon being asked:** How do you know about your Lord? Someone said: Just as droppings show there was a passing riding animal and tracks show someone had been travelling, then doesn't a sky full

of radiant stars, an earth full of valleys and oceans full of waves prove a Lord that is intricately aware and knowing of the most subtle things?

A group of atheists met in a gathering with a scholar. I think it was Abu Hanifah. They said: What is the evidence for the existence of the Creator?

**He told them:** Leave me alone, my mind is busy thinking about something weird. They said: what is it? He said: It has reached me that there is a huge ship full of all sorts of amazing goods in the pitch darkness setting out on voyage and returning without anyone navigating or captaining it.

**They said:** Are you insane?! He said: Why? They said: How could a rational person believe that? So he told them: How could your minds believe that this world and all that it contains of amazing species, varieties and events as well as the galaxies spiraling and moving all happens and moves without anyone causing it or setting it into motion? So they retracted their position in shame.

**Some were asked:** How do you know about your Lord? They responded: When a man impregnates a female, Allah develops it from sperm, to a premature fetus to a more mature stage until the last stages so that it becomes a fully formed human perfect in body inwardly and outwardly.

He has the faculty of hearing to hear sounds, seeing to look at what is observable; intellect to be guided to what is advantageous, two hands to strike and to perform intricate work with, two feet to walk with and many body parts created for other well-known

benefits. It has openings by which nutrition enters the body and others by which what is harmful exits.

It is structured in such an astonishing fashion that all of mankind would be inept knowledge-wise and furthermore physically incapable of assembling it with such astonishing, precise form. Isn't that evidence and proof of the existence, Greatness and Oneness of the Creator.

**I say:** Allah mentioned this mode of proof in a variety of ways in His book.

**Some were asked:** How do you know your Lord? The response was: by the undoing of determinations and aspirations.

**Meaning:** Oftentimes, a person is resolute and determined with deaf certainty without any hesitance. Afterwards, his aspiration is rendered null; his determination is weakened to the extent of abandoning the course of action for another he sees to be advantageous.

That is merely because Allah has power over everything, changing the hearts just as He controls the bodies. He may distract them away from some of what it is determined to be done as a subtle mercy in order for the person to remain upon their faith and religion. So He is subtle with him, showing him mercy in a manner he doesn't even realize. So we ask Him to show us subtle mercy in all matters and to make the path of ease easy for us.

**Upon being asked:** How do you know your Lord? Someone responded: I was in peril and He delivered me, I was sick and He healed me, I was poor and He

enriched me, I was astray away from guidance when He showed His subtle mercy and guided me. This didn't happen to just me though. How often does He show these and other blessings that are immeasurable and unlimited? This compelled me to recognize His unique Oneness, power and mercy.

Upon being asked: How do you know your Lord? Someone said: We and the rest of people have seen the deaths of tyrannical criminals and their horrible demises, just as we and they have seen good people die praiseworthy. Therefore, all sorts of rewards and punishments are hastened for people so that they can know, submit to, and worship Him.

**Upon being asked:** How do you know your Lord? Someone else said: By His sending blessings to the creation at the time of need and necessity.

The rain is sent at the time of need and alleviated when it is feared to harm. When difficult situations become severe in intensity, deliverance comes, and such ambitions come to fruition as needed. The developed parts of the human body and its strengths are given to them by Allah little by little according to its need.

Could this just happen by chance? Or because of this, couldn't it be known with certainty that the One who gives them these things at the time of need and necessity is the nurturing Lord and praiseworthy King who alone is to be worshipped?

I say: The same approach is taken concerning what we are discussing regarding knowing Allah. Certainly in as much as that the people's need and necessity to know Allah is above and beyond every

other need and necessity, then Allah has simplified it for His servants, provided a method for its pathways, opened up its doors and routes and clarified its evidences. That is on account of their severe need of it and due to Allah's vast mercy and kindness.

**Upon being asked:** How do you know Allah? Someone said: He is known because of His teaching people what they didn't know before. A person exits from their mother's womb knowing nothing. So He gives them the tools of knowledge and eases its means for them. So a person doesn't cease learning the affairs of his worldly pursuit until they become professional, inventing astonishing things and He simplifies for him every cause by which that it attained.

It is an astonishing affair that once a writing board is written upon and utilized for any purpose, it cannot be used for anything else or can have anything else written upon it before erasing what is already written. This is so, while the heart of the human being never ceases memorizing and understanding matters and all variety of data.

The vaster its information and more replete its knowledge is, the stronger its memory and recollection, and the vaster its ideas are. Are such things within human capacity and ability, or is this among the greatest evidences for the tremendousness of Allah, His unique Oneness, perfection and His vast mercy?

**Upon being asked:** How do you know Allah? Someone said: People plant a seed pit which then emerges into a date-palm or other variety of tree, producing beneficial delicious fruit. Seeds are cast

into the earth and all species of vegetation emerges serving as the staple foods of both people and their livestock. This continues in overabundance every year providing sufficiency and that which is far beyond people's needs. Isn't this a clear proof and evidence of Allah's existence, power, and His care for His servants and mercy?

Allah summoned attention to this logical proof and evidence in His saying:

﴿ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ﴾

*“Verily! It is Allâh Who causes the seed grain and the fruit stone (like date stone, etc.) to split and sprout.”* <sup>22</sup>

Likewise He said:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿١٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿١٤﴾ ﴾

*“Tell Me! The seed that you sow in the ground. Is it you that make it grow, or are We the Grower?”* <sup>23</sup>

**Someone who hastened to believe in the Messenger was asked:** What provoked you to do that? He said: I saw that he never ordered something to which the intellect said: if only he didn't order that, and he never forbade anything to which the intellect said: if only he ordered that.

He proved the truthfulness of the Messenger by the light of his intellect and strength of his vision by the

---

<sup>22</sup> Al-'An'aam [6:95]

<sup>23</sup> Al-Waqi'ah [56:63-64]

fact that what he brought contains righteousness, repels corruption and that it conforms to sound intellect.

**Some of those who knew keenly about Allah were asked:** How do you know Allah? The response: By tasting the sweetness of obedience and swallowing the bitterness of opposition.

This type of proof is based on evidence and on personal experience that is realized by anyone graciously blessed to encounter such a state. It compels the servant to complete faith and increased certainty, for certainly whoever experiences the sweetness of obedience and faith and tastes the enjoyment of certainty, is alternatively anguished when overcome by the soul's ordering of evil –its ordering engrossment is some acts of disobedience. This matter compels him to know Allah and His Oneness.

**Upon being asked:** How is it that you know Allah? Someone said: Because causality of effects are found to be arranged in one set fashion and then He alters some causes and prevents them from causation while bringing things into existence by other than their recognized means.

This is true, for verily Allah sets matters into motion according to cause and effect as regards divine predestination and matters of religion. This is so that His extensive wisdom may be known and in order to energize those doing deeds to perform righteous deeds which Allah has connected to certain outcomes and puts into motion according to His divine law.

Despite that, He may prevent some means from having their normal ends and effects as is the case with the supernatural miracles of the prophets and the honorable phenomena that occurred for the righteous saints.

A great many things occur in like fashion through other than their normal means, just as Jesus was made through a mother while having no father and John was born to two parents who could not normally have children.

Accordingly, most of these feats belonged to the category of prophetic miracles and saintly phenomena but could possibly happen for others. All of these are evidences for Allah's Oneness, Godhood and Lordship.

**Upon being asked:** How do you know Allah? Some said: Whoever looks at the substance of material sustenance and contemplates over the situation of those with abundant possessions, properties and wealth, who relied upon it, will see that their affairs then became constricted and they were mounted by debts and matters came about contrary to what they expected.

Then look at many other people who don't have properties, wealth or many possessions but instead have merely had simple means made easy for them which none would ever think would suffice them. However, Allah blessed it and expanded the sustenance for them. So their hearts are more open, their souls more comfortable and their lives more enjoyable than the first type of people.

The reason is that they took the means while placing their trust upon the One who controls their causality. Their hearts therefore are always looking towards what Allah has, hoping that He eases their sustenance.

The case of the first type of people is just the opposite. Their hearts are attached to their possessions and belongings. Allah is then known by that, and it is known that the entirety of the affair belongs to Him.

Accordingly, when we look at many who are strong and intelligent, working day and night; we see that their sustenance and means are tightened and unsteady. Simultaneously, we see Allah has expanded sustenance and eased the affair of many people who are weak in mind and body, who don't possess the strength and intelligence of the first type of people. All of this is observable and compels the intelligent person to bear witness that Allah has absolute control and the affair belongs entirely to Him.

Someone else was asked: How is Allah known? He said: by observing what validates the saying of Allah:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا <sup>ع</sup> ﴾



*“And no (moving) living creature is there on earth but its provision is due from Allāh. And He knows its*

*dwelling place and its deposit (in the uterus, grave, etc.).”<sup>24</sup>*

You can see validation of this throughout creation in a comprehensive fashion and the fact that Allah has eased for each person the means they live off of:

- ✓ This person lives off his selling and trade,
- ✓ Another by his skilled trade,
- ✓ Another by his farming
- ✓ While another lives off working and service.
- ✓ This one lives off the backgrounds of those before him,
- ✓ Yet another by raising livestock,
- ✓ Some live off the kindness of others to them, some people by asking and some without asking,
- ✓ While another lives off someone else working to support him.

There are many other well-known means apportioned as sustenance for people by the All Mighty, the All Wise. Glory is to Him whose sustenance reaches the smallest ants and who supplies what is needed to that which is in the farthest wildernesses, the abysses of the oceans and throughout the compound pitch darkness.

---

<sup>24</sup> Al-Hud [11:6]

**Some were asked:** How is Allah known? The response: There are very many doors and pathways to know Allah. Amongst the collective ways is how He guided people in these times to many inventions, utilizing electricity and communicating sound, light and other things across very far distances and far off places.

He is the One who gave man the knowledge and ability to do so. He is the one who created the materials and precious resources these things are derived from and then guided him to assembling them.

It is known that he emerged from his mother's womb knowing nothing, unable to do anything and then learned these matters. This is from the generality of Allah's weighty favors upon him. The one who created the means also created the result, blessed and exalted is He. This is the greatest evidence for Allah's perfect power by which He enabled the weak slave to do these feats that were previously considered utterly impossible.

**I say:** All of these answers are valid, whether they be comprehensive or partial in nature. They compel the intellects to recognize their Lord and His Unique Oneness. It is possible to supply a multiplicity of other answers beyond these.

Verily when you view the world above and below with a broad general view and look at the enormity of the creations, its amazing structure, precise assembly and arrangement and all that emanates as its product thus constituting benefits for the world and creation, you will come to know that this world has a Magnificent Lord and a Great King, who is Powerful

and All Capable. All in existence surrenders to Him, creation is subservient to Him, and He has controls mankind by their foreheads. You will come to know that everything in the heavens and earth are the slaves and belongings of their Lord and they control nothing of the affair.

Then once you look at each creature individually and what it embodies of amazing form and awesome wisdoms, then further look particularly at your own self and characteristics and what has been instilled in you of an astonishing created form and awesome aspects of wisdom, you would come to know that Allah is the Creating, Sustaining Lord who controls everything and is All Wise as regards everything. He, the exalted, said:

﴿ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ۝۲۰ ﴾ .

*“And on the earth are signs for those who have Faith with certainty”* <sup>25</sup>

Everything created by Allah and every event caused by Him are signs and clear evidences that He is One and Magnificent, a Benevolent Lord and Generous King.

Likewise you will realize this upon contemplating the perfect religion and the fact that its information is all true and corroborated by evidence. Its laws are all fair, ordering goodness and righteousness, forbidding evil and corruption, and its precise laws and just rights are applicable throughout the ages. No matter how much circumstances develop and customs

---

<sup>25</sup> Adh-Dhariyaat [51:20]

differ, its relevant goodness doesn't diminish and its guidance isn't invalidated.

To the contrary, there can be no guidance, righteousness and goodness without them. It doesn't produce matters that intellects deem impossible and are rejected by the sound senses. To the contrary, perfect minds bear witness that its laws are the best, fairest, straightest and most rightly guided.

Isn't this the greatest evidence of Allah's greatness, power, vast knowledge, extensive wisdom and mercy, and that He is worthy of praise in every circumstance for what He created and what He revealed of religion?

He fashioned everything with perfection and He exacted everything He revealed with precision. There is no flaw, purposelessness or anything contrary to His Wisdom in any of it in any way.

﴿صَنَّ اللَّهُ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ﴾

*"The Work of Allāh, Who perfected all things."* <sup>26</sup>

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

*"And who is better in judgment than Allāh for a people who have certain faith."* <sup>27</sup>

Logical evidences used by the messengers:

---

<sup>26</sup> An-Naml [27:88]

<sup>27</sup> Al-Ma'idah [5:50]

## ***The existence of the lord is more obvious than everything else***

From the greatest proofs of His Oneness and the fact He must necessarily exist: is what the Messengers called to and brought to the attention of their nations of logical evidences. They unanimously, openly told them that the existence of the Lord is more apparent than everything else, more unmistakable and clearer than everything, and higher than anything else as well as the fact that it is not possible for any uncertainty or doubt to disagree about that in any way whatsoever. All of their Messengers said to them:

﴿أَفِي اللَّهِ شَكٌّ﴾

*“Can there be a doubt about Allah?”* <sup>28</sup>

This is rhetorical and it is an enormous rejection of anyone who doubts or disputes about Allah. It is a clarification settled in the minds and natural inclination of people that the existence and Oneness of Allah is absolutely the clearest and most obvious of things and that none doubt it except a confounding, haughty person who is careless concerning opposing logic and religion.

The existence, survival and preservation of everything as well as the occurrence of its perfect features are only because of Allah. So He is the First whom nothing was before and He was the One who brought everything into existence. Accordingly, they said:

---

<sup>28</sup> Ibrahim [14:10]

﴿أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾

*"What! Can there be a doubt about Allâh, the Creator of the heavens and the earth?"* <sup>29</sup>

Therefore, He who created the heavens, the earth the world above and below and all creations therein, made it exist out of nothing, originated it and fashioned it precisely, and is therefore not denied to exist by anyone save an insane person whose heart has flipped, whose nature is ruined and whose opinions are contradictory.

Most of the enemies of the Messengers were polytheists who recognized the Lord and that He alone creates. Such were the peoples of Noah, Hud, Saalih and others. Some were atheist deniers like Pharaoh. He said out of rejection:

﴿وَمَا رَبُّ الْعَالَمِينَ﴾

*"And what is the Lord of the 'Alamîn (mankind, jinns and all that exists)?"* <sup>30</sup>

He also said:

﴿يَأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي﴾

*"O chiefs! I know not that you have an ilâh (a god) other than me!"* <sup>31</sup>

---

<sup>29</sup> Ibrahim [14:10]

<sup>30</sup> Ash-Shu'araa [26:23]

<sup>31</sup> Al-Qasas [28:38]

All Messengers reminded their disbelieving nations and made the argument: that the Lord created everything, that He is the Lord of the worlds, the Lord of the first and the last generations. They also reminded them of Allah's ample blessings upon them. Every Messenger said to his people:

﴿اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ﴾

*"O my people! Worship Allâh! You have no other Ilâh (God) but Him!"* <sup>32</sup>

So they argued against them, using the evidence that He is the Lord, Creator, Controller, Provider of all blessings and whoever is described as such, then He alone deserves to be sincerely worshipped, remembered abundantly, and shown gratitude, praised and extoled.

These are all logical evidences accepted by everyone that hasn't cast aside logic and religion.

From the logical arguments of the messengers:

### ***How Allah has dealt with the nations throughout the ages***

They also reminded them of Allah's days of reckoning and His major events in dealing with the excessively transgressing nations. They reminded that these punishments were the fruit of disbelief and rejection

---

<sup>32</sup> Al-Mu'minun [23:23]

and that they served as living examples of the punishments of the hereafter. These are punishments by way of example that people witnessed with their own eyes. The nations throughout generations conveyed the news with impeccable plurality for those who didn't see it.

Allah has made this type of logical physical evidence for such a purpose. He, the exalted, said:

﴿ وَسَكَنتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ  
كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴾ ﴿١٥﴾

*"And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."*

33

﴿ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ﴾

*"Do they not travel in the land, and see what was the end of those before them?"* <sup>34</sup>

﴿ وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴾ ﴿٢٧﴾

*"And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayât (proofs, evidences, verses, lessons,*

<sup>33</sup> Ibrahim [14:45]

<sup>34</sup> Ar-Rum [30:9]

*signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh - Islâmic Monotheism).”<sup>35</sup>*

From the logical proofs of the messengers:

***The perfect qualities possessed by the messengers and what they had of miracles***

The Messengers also reminded them by what they possessed of perfect goodwill, vast knowledge and truthfulness. Every messenger was the most knowledgeable, truthful and sincere of people for the people. They were infallible and protected from having any blameworthy trait.

They mentioned their miracles and evidences of their truthfulness that compelled people to recognize them as the most truthful of people and that all that they came with is reality.

*The greatest thing they invited to is singling out Allah with worship and knowing Him.*

Therefore all of the Prophets' signs, miracles and evidences of truthfulness are from the generality of proof of their Lord's Oneness and that He is the Manifest King and True Reality.

From the evidence of the messengers:

---

<sup>35</sup> Al-Ah'qaf [46:27]

## ***The unanimous statement of the messengers concerning monotheism***

Furthermore, the statement of the Messengers who were the loftiest of creation regarding all knowledge, truthfulness, expression, virtue and perfection, was unanimous and their call was united upon the order to single out and worship Allah without partners and to recognize Allah's necessary existence and absolute perfection.

This is the most tremendous of all factual realities, which is monotheism. The most perfect of creation in their intellects, religion and virtues were unanimous concerning it.

﴿فَأَيَّ حَدِيثٍ بَعَدَ اللَّهُ وَءَايَاتِهِ يُؤْمِنُونَ ﴿٦﴾ وَبَلِّ لِكُلِّ آفَاكٍ أَنْبِيَاءَ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُنَلِّئُ عَلَيْهِ ثُمَّ يَصِرُ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرَةً لِّعَذَابِ آلِيمٍ ﴿٨﴾﴾

*“Then in which speech after Allāh and His Ayāt will they believe? Woe to every sinful liar, Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!”* <sup>36</sup>

## ***The testimony of Allah, his angels, the scholars and rightly guided***

Also from (the evidence) is that He bore witness for Himself, and who is greater in testimony, to the fact that:

---

<sup>36</sup> Al-Jaathiyah [45:6-8]

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ

﴿ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

*“Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.”* <sup>37</sup>

So all of the angels and people of genuine knowledge, the leaders and forefront of whom are the Messengers, then the nurturing scholars and those who guide others while rightly guided, all bore witness in favor of the Oneness of Allah and not a single one withheld.

Whoever claims to have knowledge yet did not bear witness with this testimony for Allah, does not have beneficial knowledge. Much rather, his knowledge is harmful and has caused exaltedness and pride in the heart of its possessor. It is the knowledge inherited by the enemies of the Messengers about whom Allah said:

﴿ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ

﴿ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴾

*“Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which*

<sup>37</sup> Ali Imran [3:18]

*they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).”<sup>38</sup>*

So He, the exalted, told of the enemies of the Messengers having knowledge with which they confronted the knowledge of the Messengers and were pleased and contented with it. They mocked at what the Messengers brought until encompassing torment and exposing humiliation befell them.

This is equivalent to the atheists' and materialists' rejection of what the Messengers came with of monotheism and faith as well as their deriding it and its followers as being backwards blind followers, following every braying fool and being far behind the course of humanity. They say such things as are bellowed by the foolish and weak minded who blindly follow the atheists in all they say and do. They are deluded by material, worldly sciences that do not avail its possessors whatsoever as long as it is missing the spirit of the religion. Much rather, its harms have become greater than its benefits upon them and its evils more than its good.

From its greatest harms and evils upon them is that they show arrogance against the truth because of it and belittle the knowledge of the Messengers and their followers that benefits and purifies the hearts, cleanses character and repairs all affairs, facilitating goodness and guidance while repelling all evils.

The knowledge of these atheists and their blind followers puffed them up with the spirit of pride and placed them at a level that was not theirs. On

---

<sup>38</sup> Ghafir [40:83]

account of it they viewed people lower than wild animals while in reality it is they who are despicable.

From its harms upon them is that although it advanced their civilization and culture, it is none the less a civilization and culture of pure materialism, threatened at all times with destruction and devastation.

What kind of culture and civilization has a spirit of oppression, gluttony, enslaving the weak, preparing weapons of mass destruction to eradicate plant and animal life, whose accomplishments and fruits are mass annihilation of each other, pouring down terrible torment upon one another?

Is this anything other than the greatest evidence of Allah's perfect power, justice and wisdom?

Such matters are included among His days of reckoning, occasions of wonderment and painful punishment between mankind. These admonitions and lessons did not increase them in anything except rebellion and flight away from the truth. They move from severe punishment to what is more severe than it while stumbling about in their transgression and lauding their horrid civilization and its fruits.

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾

*“They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.”* <sup>39</sup>

---

<sup>39</sup> Ar-Rum [30:7]

How great are these lessons for perceptive hearts!  
How direct is their proof of Allah’s perfect justice and  
wisdom if only the understandings were correct!  
However, the hearts are covered with seals of  
heedlessness, arrogance and delusion while the souls  
are preoccupied by harmful matters, having been  
ensnared by flashy appearances that have bewitched  
the sight.

﴿ أَفَمَنْ زِينَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ﴾

*“Is he, then, to whom the evil of his deeds made fair  
seeming, so that he considers it as good (equal to one  
who is rightly guided)?”* <sup>40</sup>

﴿ وَزَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴾

*“And Shaitân (Satan) made fair seeming to them that  
which they used to do.”* <sup>41</sup>

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا  
فَرَحُوا بِمَا آوَتْوُا أَخَذْتَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴾

*“So, when they forgot (the warning) with which they  
had been reminded, We opened to them the gates of  
every (pleasant) thing, until in the midst of their  
enjoyment in that which they were given, all of a  
sudden, We took them to punishment, and lo! They*

<sup>40</sup> Fatir [35:8]

<sup>41</sup> Al-An’aam [6:48]

*were plunged into destruction with deep regrets and sorrows.”<sup>42</sup>*

As for Allah bearing witness for Himself to His Oneness, then this has been spoken of by all of the scriptures He revealed upon His Messengers that were then articulated by the Messengers. Their call was unanimously about that as well as that of all of their followers from the cultivating scholars, the partakers of guidance and all of the successive generations of the people of knowledge and faith.

Likewise, He established the witnessing evidence for that within the self of the human and throughout the horizons:

﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ﴾

*“And from among His Signs are the night and the day, and the sun and the moon.”<sup>43</sup>*

The entire upper and lower universe are clear signs, proofs and unmistakable evidence of the Oneness of its Creator, controller and precise fashioner, who originated it with astonishing appearance, awesome structure and aspects of wisdom, the proofs and evidences of which the fluent and eloquent are unable to truly express or fully grasp in part.

---

<sup>42</sup> Al-An'aam [6:44]

<sup>43</sup> Fussilat [41:37]

## ***Praiseworthy outcomes for the believer and blameworthy outcomes for the disbeliever***

Part of His bearing witness to His Oneness and sole possession of Magnificence and Perfection: Is what He has hastened for His Messengers and their followers of signs, miracles, tremendous aid, various supernatural feats and praiseworthy outcomes; as well as what He has hastened for their enemies of specific and collective demise, punishments to set example, severe reckoning and terrible outcomes.

Likewise is the case of what He left for His prophets and chosen ones of truthful good mention, widespread mass commendation and love in the hearts of creation, alongside what exists for His enemies of hatred, dispraise and continuous invocation of curses.

All of that constitutes as clear signs of Allah's Oneness and the Truth of His Messengers.

Allah said:

﴿ سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ ﴾

*"Salâmun (peace) be upon Nûh (Noah) (from Us) among the 'Alamîn (mankind, jinns and all that exists)!"* <sup>44</sup>

﴿ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٩﴾ ﴾

*"Salâmun (peace) be upon Ibrâhim (Abraham)!"* <sup>45</sup>

---

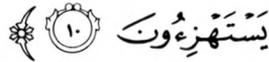
<sup>44</sup> As-Saffaat [37:79]

﴿ سَلَّمَ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴾



“*Salâmun (peace) be upon Mûsa (Moses) and Hârûn (Aaron)! Verily, thus do We reward the Muhsinûn (good-doers)*” <sup>46</sup>

﴿ ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السَّوْءَىٰ ۖ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا



“*Then evil was the end of those who did evil, because they belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made mock of them.*” <sup>47</sup>

Allah and His Messenger informing about matters of the unseen. From the greatest of evidences that comprehensively gather between being textual, logical and physical: is Allah informing in abundance in His book and in the *Sunnah* of His Messenger about the matters of the unseen.

There are matters of the past before the era of revelation, matters of the present that happened during the days of the conveying of the message, and matters of the future that do not cease to occur little

<sup>45</sup> As-Saffaat [37:109]

<sup>46</sup> As-Saffaat [37:120-121]

<sup>47</sup> Ar-Rum [30:10]

by little in complete conformity to what Allah and His Messenger informed of in the manner they informed. This is unrestricted in its types let alone its individual instances. It deserves to have a separate writing authored just for it.

Each one of these is clear evidence and then when a second, third and fourth and so on are added they are multiple evidences. Each of them compel the one who looks at them to recognize Allah's Oneness and the office of Messenger for the Prophet and to recognize that everything Allah or His Messenger informed of is true without doubt.

From the evidence:

### ***Allah's challenging All of Humanity to Produce the Likes of the Quran***

Likewise, included in that is Allah's challenging all of mankind and the Jinn to produce the likes of this Quran and informing that they have never been able and will never be able to produce its like. The challenge stands for every time and the inability of the creation is evident given the available motivations of the enemy and their severe ardent desire to reject what the Messenger came with and criticize his message.

This is a tremendous evidence that compels every logical person possessing objectivity to recognize the truth substantiated by clear evidences and amazing indications proving that it is true in every way. And all praise is due to Allah.

From the evidence:

***The venerable effects resulting from  
 the message of Muhammad***

From the clear evidence of Allah's Oneness and the truth of what Muhammad came with are the venerable effects that emanated and resulted from Muhammad's message.

Indeed he was sent within an illiterate nation while the earth was full of ignorance, polytheism and compounded evil. Through him Allah guided them from misguidance, taught them after ignorance, their moral character was set aright and their deeds became righteous. The earth was filled with goodness, guidance and righteousness through him. Mercy and justice became widespread and accomplishment and success were completed through him.

The hearts were conquered by beneficial knowledge, valid information and faith; and Allah made His religion dominant over all other religions. It spread and was accepted by upright hearts in every land and by it every falsehood and fallacy was vanquished.

Its adherents never ceased being preeminent over all others so long as they were holding fast to it and establishing it in truth until deviation occurred on part of its practitioners in belief, character and religious and worldly work upon which its venerable affects ceased for them and they were exchanged for its opposites.

Doesn't this contain the greatest evidence that this Shari'ah was legislated by the All Mighty, All Wise and that it was given victory by the Magnificent Lord? Doesn't it prove that the entirety of good is inseparably necessitated by it and follows as result of its teachings and moral character, that it is revelation from the one who is All Wise, Worthy of All Praise and that all that it informs of is true and attested to by the intellects?

No genuine article of information has come from it that contradicts reality and opposes the senses. It has not come with what the intellects deem impossible but perhaps has brought things the intellects are bewildered by and could not otherwise have been guided to. That is because the Shari'ah contains the tremendous details regarding information and rulings that the intellects and mental proficiency of the intelligent and highly competent could not reach and have otherwise been guided to.

No authentic knowledge or true theory agreed upon by the intelligent has come in contradiction to what the Messenger brought. Can there to be found within clear certain evidences anything greater and clearer than this evidence and explanation?

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾

*“And the Word of your Lord has been fulfilled in truth and in justice.”* <sup>48</sup>

It is true in its information and just in its laws and legislation.

---

<sup>48</sup> Al-An'aam [6:115]

From the evidence:

### ***The Precision of the Shari'ah, the Truth of its Information and the Uniformity of Its Laws***

From the clear evidences of Allah's Oneness, the truthfulness of His Messengers and the reality of what they came with: is that the entire Shari'ah is precise within the epitome of attractiveness and structured arrangement. Its information corroborates itself, its realities coincide and its laws are in mutual harmony. Mankind could not suggest anything similar in beauty and in its agreement to every time and place, its applicability in all situations and its abiding according to guidance, right instruction, correctness and righteousness without self-contradiction, variance, purposelessness, deficiency or defect.

The more it is focused upon in contemplation by any scholar possessing vision, the more he will know that it has the most truthful and beneficial information for the hearts and that its laws are most becoming and righteous as regards worship, interactions and its details pertaining individual and community rights.

He, the exalted, said:

﴿ أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا ﴾

﴿ كَثِيرًا ﴾

*“Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein much contradictions.”* <sup>49</sup>

So Allah alerted the people of intelligence and logic about this tremendous clear evidence that is from the greatest, clearest and most obvious proof that it is from Him, that all of it is true and that what contradicts it is falsehood.

He, the exalted, said:

﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي

إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

*“And those who have been given knowledge see that what is revealed to you (O Muhammad) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise.”* <sup>50</sup>

Hasn't this religion come with every truth and confirmed the truthful? Hasn't it dissuaded every lie and banished the liars? Hasn't it encouraged perfect justice regarding the rights of Allah and the creation? Hasn't it forbidden all oppression, transgression, evils and corruption?

Isn't it built upon faith, sincerity and monotheism while forbidding what negates that of polytheism and assigning rival deities? Doesn't it order with kind treatment of parents, closeness to relatives and kindness to neighbors, the poor and to the generality

<sup>49</sup> An-Nisaa [4:82]

<sup>50</sup> Saba' [34:6]

of creation, even to animals, and hasn't He informed that He loves those who show kindness?

Hasn't it ordered fulfilling agreements, contracts, promises and oaths while forbidding betrayal, violating oaths and transgression?

Hasn't it encouraged acting upon beneficial means regarding the world and the religion and ordered us not to rely upon them but rather to rely upon the causer of the means and to hope for the favor or the Lord of all that exists.

Hasn't it made every pure thing lawful for us while forbidding us from all filth? Hasn't it encouraged us upon every beneficial matter while warning us of what is harmful?

Hasn't it ordered us with patience over what is disliked and gratitude for what is liked and is pleasing?

Hasn't it prohibited us from ingratitude, anguishing, cowardice, timidity and all despicable character traits? Hasn't it encouraged us to have strength, courage, chastity and all beautiful character traits?

Hasn't it ordered us with everything deemed to be good by the religion, intellect and predisposition while not forbidding anything except what the religion, intellect and predisposition deem as reprehensible? It hasn't ordered anything except that people of sound intellect viewed it to be the most becoming and fair of matters while not forbidding anything except for that which is from the most hideous and vile of traits.

It clearly explained authentic, beneficial beliefs without which the heart cannot be corrected and made them the foundation upon which all statements, actions and all affairs of the religion as well as the world are built. It brought honorable character and righteous deeds that rectify individuals and societies and set worship and interactions aright.

Which immediate or eventual goodness, guidance and righteousness wasn't explained by it and called to? Which immediate or eventual evil, corruption and harm didn't it warn against its paths and behaviors?

Which fundamental, principle, information and law from its fundamentals, principles, information and laws is contradicted by genuine knowledge or opposed by upright, sound intellects or systems?

Much rather, the irrefutable evidence stands that anything based upon any foundation besides it is harmful and devastated and every structure built upon other than its teachings and rules will end up in collapse and ruin and any system derived from anything else will have a horrible ending.

This is because the one who revealed it knows all that is unseen and all that is witnessed. He is the All Mighty, All Wise, who encompasses everything in knowledge, whose mercy and benevolence extends to everything. He has guaranteed success and happiness for those who establish it and are upright upon it while promising reward and achievement for those who worship Him according to it and take it as their religion for Allah's sake.

It is the greatest evidence of Allah's Magnificence, Oneness and Authority and the greatest sign proving His wisdom, worthiness of praise, generosity and weighty blessing. It is guidance, mercy, the cure and the light and it is correct instruction and righteousness for every affair:

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

*“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad SAW), honor him, help him, and follow the light (the Qur'ân) which*

*has been sent down with him, it is they who will be successful.”*<sup>51</sup>

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

*“Verily, Allâh enjoins Al-Adl (i.e. justice) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahshâ' (i.e. all evil deeds), and Al-Munkar (i.e. all that is prohibited by Islâmic law) and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.”*<sup>52</sup>

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾

*“And the Word of your Lord has been fulfilled in truth and in justice.”*<sup>53</sup>

So this Quran and this Shari'ah has the most perfect of attributes and majestic of qualities and its contents in every instance and source explain these qualities for which there is no success for mankind unless they know them, traverse according to them and take its light as guidance and actualize its realities and inner wisdoms.

<sup>51</sup> Al-Araaf [7:157]

<sup>52</sup> An-Nahl [16:90]

<sup>53</sup> Al-An'aam [6:115]

From the evidence:

***The truthfulness of the messengers  
and the obligation to respect them  
and give their statements precedence***

From the clear evidences of His Oneness and Perfection and His being singled out with Magnificence and Perfection: is that the truthfulness of the Messengers and what they brought is a reality as affirmed by an assortment of evidences and signs whose types and individual instances are uncountable. This is especially the case with Muhammad, their leader and the best of them.

It has been affirmed that it is mandatory upon the creation to recognize the status of the prophets and their being distinguished by having all attributes of merit beyond all other levels of the creation, and that believing in them, loving, respecting and holding them in high esteem is from the most mandatory of obligations and duties.

Also it is mandatory that the hearts of the slaves magnify and submit to what they brought, to such an extent that all other stated beliefs vanish and that their statements are not opposed by anything of "intellectual" arguments, analogies and tastes or anything else the people of falsehood affiliate with. Much rather, the faith of the servant is not complete until they make the statements of the Messengers the root of all fundamentals and the basis that everything else is referred to.

It is known that the core of their call and its basis is the invitation to singling out Allah and knowing Him, to worshipping Him and making deeds sincere for Him. The irrefutable undeniable evidences are established for their truthfulness and the validity of what they came with.

So it becomes definite for every morally accountable person possessing religion and intellect that they must recognize what they brought without any restriction or precondition because the basis is valid, the foundation is affirmed with certainty and all that contrasts it is false because whatever contrasts the truth is falsehood.

So whoever submits to the intellectual arguments of the sophistic or the theories of falsifiers and then gives that precedence over what the Messengers brought, has proven the deficiency of his mind and much rather the loss of his religion.

This is all for the sake of argument allowing the possibility that there are actually logical matters that contradict what the Messengers came with! How much more is the case when all valid logical arguments support what the Messengers came with and are from the greatest testimony for their truthfulness? Contradiction in logic only happens with foolish minded people, who are arrogant because of their information and futile opinions. And Allah's help is sought.

## ***The Words of Shaikh Al Islaam Ibn Taimiyah about the Signs of the Prophets***

“The signs of the Prophets are from that which the intelligent know to be particularly for them and not for any besides them. They know Allah hasn’t created their likes for other than the Prophets whether regarding their signs that happened during the lives of their people or their signs by which Allah distinguished between their followers and their beliers by saving those and destroying these. They are not of the normal type of feats done by others.

The likes of this is Allah drowning all the people of earth except for Noah and those who boarded the ark with him. Nothing similar has ever happened in the world.

Also is the likes of the destruction of the people of A’ad, Iram with its high pillars whose likes were not created elsewhere in the land. Despite their populous numbers, power and tremendous civilization the likes of which had not been created elsewhere, they were then destroyed by scorching devastating wind unleashed upon them incessantly for seven nights and eight days until they became like the trunks of collapsed date palm trees while Hud and whoever followed him were saved. The likes of this never happened elsewhere in the world.

Likewise were the people of Saalih, the dwellers of cities and dwellings in the pastures, mountains and orchards who were all destroyed with a single awful cry. The likes of this had never existed in the world.

Likewise there were the people of Lot, the dwellers of multiple cities that were lifted into the sky and then turned over upon them and then furthermore followed up by stones from the heavens to finish off anyone remaining. Lot and his family were saved except for his wife who was stricken with her fate. The likes of this never happened elsewhere in the world.

The intelligent know of these signs in general and that they are not the type of things people normally die from. Some people may get a plague and some may get leprosy and the likes and this is what people are used to. It is from Allah's signs in a different way, and every major occurrence is from Allah's signs but these signs are not what are normally experienced.

Likewise is the case of the Ka'bah. It is a house of stone in a valley with no vegetation. There was none to safeguard it from an enemy or any gardens, orchards or other affairs that people desired. There is nothing to attract or frighten off people. Despite that He protected it with respect and magnification. Everyone who comes to it does so submissively and humble to the epitome of humility and He made it have an attraction such as that people come to it from the ends of the earth out of love and anxiousness without any worldly incentive. It has been in this state for thousands of years. This is not known to exist for any other structure in the world besides it and this has bewildered the philosophers and their likes.

Likewise is the case with what Allah did to the army of the elephant when they intended to destroy it. A huge army with an elephant intended this to the

extent that its inhabitants fled from it. The elephant knelt and refused to move to its position and when they directed it to any other direction it moved towards it. Then flocks of birds came upon them from the ocean, one mass after another stoning them with pebbles upon which they all perished. The likes of this never happened elsewhere in the world.

So the signs of the prophets are signs and evidences of their truthfulness.

Included in this is Allah's divine law regarding separating between the prophets, their followers and those who reject them..."

*Then he mentioned verses about the destruction of the deniers of the Messengers and the salvation of the Messengers. Then he said:*

"These stories were widespread and reported with impeccable plurality throughout the world. The people knew that they were signs of the prophets and punishments for their deniers. As such they remember them in similar situations in order to take lesson. The verses of the Quran survive throughout the lengths of time. Since the time the messenger brought it, the verses of challenge have been recited along with His saying:

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ

بِمِثْلِهِ ۚ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

*Say: "If the mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another." <sup>54</sup>*

The very fact that the Messenger informed of this since the beginning and was certain about it despite his knowing the abundant numbers of people is a proof that it is supernatural, thus rendering the two weighty species incapable of disagreeing with it. This doesn't happen for anyone other than the prophets. Then furthermore despite the length of time in which those who agree or disagree hear it from the Arabs and non-Arabs, there has not been a book read by people amongst the nations which can be said to be like it.

This is known by all. There is no speech people utter, no matter how high its level in wording and meaning, except that people have said what is similar, what resembles it or is close to it, whether it be poetry, sermon, letter form or otherwise. Nothing of that sort can be found except that what resembles it or comes close to it can also be found.

The Quran is known to have no comparison by all people Arab and non-Arab despite the ferventness of the Arab and others to oppose it.

Its wording is a sign, its structure is a sign, its informing about the unseen in a sign, its order and prohibiting is a sign, its promise and threat is a sign, its majesty, greatness and authority over the hears is a sign. When it is translated to other than Arabic, its meanings are a sign. There is no comparison in the world to it in any of that."

---

<sup>54</sup> Al-Israa [17:88]

From the evidence:

***What the Messengers Brought is True  
 and Beneficial and Whatever Opposes  
 it is False***

From the logical evidences of Allah's Oneness and the truthfulness of His Messengers: is that it was He that sent all of them, especially their leader and the final one of them, Muhammad. They came with the beneficial truth so all of their information is true and truthful; all of their laws are truth, justice and wisdom. No truth remains except that they brought it, explained it and encouraged the creation to do it and there is no falsehood except that they clarified it and warned the creation from it.

This fundamental is agreed upon between all who genuinely recognize the stations of the prophets. We know for certain that whoever claims that there is any intellect or matter of logic contradicting this fundamental that the Messengers came with, that his logic is corrupt and his claim is false. For indeed the sound mind doesn't oppose the clear truth.

From that which clarifies and supports this is that the truth brought by the Messengers, whether information or in ruling, is clear infallible truth, not categorized into praiseworthy and blameworthy but rather all of it is true and praiseworthy. As for what the opponents of the Messengers claim of matters of logic then they rely upon logical claims that are categorized into truth and falsehood, and into being praiseworthy and blameworthy by the agreement of the intelligent.

Those who adhere to this are at tremendous variance with each other. Each of them has logical claims they support while criticizing the logical claims of others. They are in a state of stumbling, confusion and irreconcilable differing. He, the exalted, said:

﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ﴾

*“Nay, but they have denied the truth (this Qur’ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).”*

55

So are the followers of these misguided, ignorant, stumbling people more rightful of acknowledgment than the followers of Allah’s Messengers who are the most knowledgeable, guided, truthful, virtuous and loftiest of creation regarding every perfect attribute?

They were free of every shortcoming, defect and error. They were infallible in their statements and actions while tremendous scriptures were revealed upon them by the Magnificent Lord. It is the source of guidance, the spring of mercy, goodness, right instruction and light and it is the foundation of happiness and success.

Allah has made a variety of evidences proving their truthfulness and the authenticity of what they came with, that it is the truth and all else is falsehood, that it is light, mercy and goodness and all else is compound darkness, evils and corruption:

﴿فَأَيَّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٦﴾ وَيَلِكُلُّ أَفَّاكٍ أَلِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ  
اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرَةً يَعْذَابِ أَلِيمٍ ﴿٨﴾﴾

*"Then in which speech after Allâh and His Ayât will they believe? Woe to every sinful liar, who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!"* <sup>56</sup>

By Allah, the paths have been made clear for those who will traverse, the evidences and proofs of the truth are manifest to those with certainty. Guidance and certain light is apparent to those with vision and the argument is established against the obstinate.

Accordingly, all of the doomed opponents of the Messengers admit that they opposed the Messengers and opposed the intellect. They said:

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْرَفُوا بِذَنبِهِمْ فَسُحْقًا  
لِّأَصْحَابِ السَّعِيرِ ﴿١١﴾﴾

*"Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" Then they will confess their sin. So, away with the dwellers of the blazing Fire.* <sup>57</sup>

From the evidence:

<sup>56</sup> Al-Jaathiyah [45:6-8]

<sup>57</sup> Al-Mulk [67:10-11]

## ***The Innate Predisposition of People, Particularly the Messengers***

Also, from the logical evidences of Allah's Oneness, freedom of need and creation's dire need of Him: is what Allah innately created His slaves upon, especially the specially chosen of creation from the prophets and Messengers, who are the leaders of guidance, the lanterns in the dark, the possessors of unfailing minds and keen intelligence, those who are the loftiest level of creation.

For they were innately predisposed to perfectly recognize Allah's Oneness and that He is the one to be intended and worshipped in all circumstances. This matter became the greatest, clearest and most venerable reality in their heart. This is essential, rudimentary knowledge that none could possible deflect.

The one who denies that has nothing to deflect this certain knowledge and evidence laden path away with except merely not knowing about it due to corrupt perception, being busied with corrupt beliefs and being averse to seeking guidance.

It is known and agreed on by the intelligent that not knowing something isn't really even a considerable doubt let alone an evidence to deflect the strongest, most obvious and true evidences away from those with knowledge and certainty, who are the most truthful, and righteous in intellect and the purest of heart.

This certainty in the hearts of these people who are the leaders of the first and last of generations cannot be equaled or approached by anything. Accordingly, the Messengers said to their nations:

﴿أَفِي اللَّهِ شَكٌّ﴾

*“Is there any doubt about Allah?”* <sup>58</sup>

He, the exalted, said:

﴿فَأَيُّ حَدِيثٍ بَعَدَ اللَّهُ وَءَايَاتِهِ يُؤْمِنُونَ ۖ وَيَلِكُلُ لِكُلِّ أَفَّاكٍ أَثِيمٍ ۗ ۝۷ يَسْمَعُ آيَاتِ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۗ ۝۸﴾

*“Then in which speech after Allāh and His Ayāt will they believe? Woe to every sinful liar, who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!”* <sup>59</sup>

This rudimentary, certain knowledge is unanimously agreed upon between the people of knowledge and certainty and by those who are the loftiest of creation in every perfect quality. It is the most perfect, clear and venerable knowledge to them to the extent that it is utterly impossible that knowledge of certain realities of anything else could approach it. So whoever doubts it or is hesitant regarding it has provided proof of their ignorance, misguidance and stupidity and that is clear arrogance. And Allah alone can truly guide.

<sup>58</sup> Ibrahim [14:10]

<sup>59</sup> Al-Jaathiyah [45:6-8]

## ***The Consensus of the Muslims and Those who knew the Situation of the Prophet***

From the greatest of evidences that the truth pertaining all genuine, beneficial realities is what was brought by the Messenger Muhammad: is the consensus of all Muslims and everyone who knew the situation of the Prophet, about the fact that he was absolutely the most knowledgeable of creation about Allah and about all beneficial realities, and that he was the greatest of them in explaining, the clearest in expression and most eloquent and sincere in advising the creation.

When these affairs are perfected –and they were perfected in the most complete and total way within Muhammad to the extent that none can approach or come close to him in knowledge, eloquence and sincere advice- it is then known with certain essential knowledge that everything he brought was the truth without a doubt.

This is especially the case regarding monotheism and his tremendous explanation that Allah has beautiful names and lofty, perfect attributes that He is singled out with alone and shares with none in. This by itself is a sufficient proof for anyone with the least intelligence or cares to listen and bear witness.

It is utterly amazing that a person would disagree with what this tremendous prophet came with –the one who brought a religious law greater, more perfect and more genuine than anything the world had ever experienced- on account of the statements of the

materialists who were foolish minded and corrupt in reason. It is clear that everything they opposed the religions with is ignorance, misguidance and clear arrogance. That is well known by looking into every issue they opposed the Messengers in. Allah said concerning their reality and those like them:

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا {  
[به يَسْتَهْزِئُونَ]} [غافر: ٨٣].

*“Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).”*

### ***In Summary***

All that exists, all that occurs, all that is known and everything in motion are proofs and clear evidences of the Oneness of the Nurturing Lord of the earth and heavens:

Who originated the universe from nothing?

Who controls and disposes all affairs?

Who created the heavens and earth, and has protected them by His power while holding them in their places?

Who created the human being from sperm, only for him to become His clear adversary?

Who causes death and life, causes happiness and misery, destroyed the transgressing nations with all sorts of punishments by way of example and saved the Messengers and their followers?

Certainly there are clear lessons and signs in all of that.

Who created the seed and the pit, and cleft the earth with rivers and springs? Isn't that from the effects of the One who merely says: "Be" and it is?

Who bestowed each thing with its appropriate appearance and then guided each creature to that which alone would benefit it?

Who inspired knowledge of the various sciences and disciplines?

Who brought forth moist fruit from dry branches?

Who made everything with perfect precision with the epitome of wisdom and perfect, exact structure?

Who set the clouds bursting with enormous rain on their course causing it to fall upon the people and the land?

Isn't He the one who will resurrect the creation after their death for the day of gathering and mutual rebuke?

How amazing is it that there are souls that deny the Lord and the resurrection of the dead! How astray and blind!

How don't they recognize this issue which is the greatest, clearest and most unmistakable of all issues!

He is a tremendous God who has never ceased being God, a tremendous Divine King whose dominion has no end. He has enveloped all in existence with His mercy and sustenance, not leaving or forgetting an atom's worth.

He hears the moans of the chronically ill, responds to the requests of those who ask and graciously bestows His forgiveness and mercy on those who repent.

### ***Conclusion***

Oh Allah, we ask you by your beautiful names and lofty attributes to provide us with complete faith, true certainty and to benefit us by Your clear signs that are heard, Your signs that are witnessed, Your signs within the horizons and Your signs in our selves. Certainly, they are clear evidences for those with certain faith and are signs for those with vision. They are a proof against the obstinate and arrogant and mercy and kindness from You upon all of creation.

Oh Allah! Exalt the mention of Muhammad, grant him peace and bless him as well as his family, companions and followers until the Day of Judgment. And forgive us and our parents and all of the Muslims, those who are living as well as the deceased. Ameen.