

## BELIEF IN ALLĀH

### 1.0 Why did Allāh create us?

- 1.1 Our Lord is wise and all-knowing in everything He does and decrees. It is therefore unbefitting for Allāh to create us without a purpose.
- 1.2 {We did not create the heavens and the earth, and all that is between them, for mere play. We did not create them except for a purpose, but most of them do not know}  
[44:38-39]
- 1.3 As Muslims, we believe Allāh created us to worship Him, not because He is in need of our worship, but because we are in need of worshipping Him, and ultimately He rewards us for worshipping Him.
- 1.4 {And I did not create the jinn and mankind except to worship Me} [51:56]
- 1.5 He provided for us from the earth, created animals for us to utilise, and bestowed upon us skills, intellects and abilities.
- 1.6 Therefore we show gratitude to Him for His immense blessings by loving Him, exalting and worshipping Him.
- 1.7 Atheists believe human existence upon the earth is a mere accident; a spontaneous existence without design and without an intrinsic purpose. Life is to be enjoyed at times and endured at other times – and then existence ceases.
- 1.8 {They say: "There is nothing but our life of this world, we die and we live and nothing destroys us except time. They have no knowledge of it: they only conjecture}  
[45:24]

### 2.0 Why should we know Allāh?

- 2.1 Allāh created us to worship Him, and created us to learn about Him. This is the first obligation upon us, and it is the most important aspect of knowledge - to learn about Allāh.
- 2.2 Commentating on the above Āyah, {And I did not create jinn nor mankind except to worship Me}.

## NOTES

**NOTES**

Shaykh as-Sa'di said, 'This is the purpose for which Allāh created jinn and mankind...the worship of Allāh; worshipping Him involves knowing Him, loving Him, turning to Him in repentance and dedicating oneself to Him... So this involves knowing Allāh because worshipping Him properly is dependent upon knowing Him. In fact, the more that a person increases in knowing Him, the more complete his worship will be.' [Tafsīr as-Sa'di]

2.3 Furthermore, Allāh directly ordered us to learn about Him.

2.3.1 {So know, that there is no deity worthy of worship except Allāh and seek forgiveness for your sin} [47:19]

2.3.2 {...That you may know that Allāh has complete ability and that Allāh encompasses all things in Knowledge} [65:12]

2.4 Only through knowing Allāh can we truly love and fear him. Only through knowing our creator and Sustainer, can we find comfort in Him.

### 3.0 What does the blessed word "Allāh" mean?

3.1 This is the blessed name of our Lord, the Creator and Sustainer of creation. It is unique to Him, no other [false] god is deserving of it.

3.2 It does not translate as "god", nor can we invoke him with the name "god". The word "god" has a plural: "gods" as well as a feminine derivative "goddess", whereas the blessed word "Allāh" has neither.

3.3 It is not permitted to invoke Him as "god" however Allāh can be explained as a god or deity.

3.4 The blessed name "Allāh" is a name which contains every attribute of divine perfection. It means: "the one who is worshipped in truth" or "the one who is deserving of worship". This differentiates it from other names and gods, as they are not worthy of worship.

3.5 The word "Allāh" consists of two parts: al-ilāh, which were then combined to form Allāh.

3.5.1 "Al" means "The" or "The only".

3.5.2 "Ilāh" refers to the deity who is worshipped i.e. deserving of worship.

## NOTES

### 4.0 What is the correct belief in Allāh?

4.1 This is to have firm and resolute belief in the following four matters relating to Allāh:

- 4.1.1 First: In the existence of Allāh as the sole creator. This is known as al-Wujūd.
- 4.1.2 Second: To single out Allāh in His unique actions such as creation, sustenance, controlling life etc. This is known as Tawḥīd ar-Rubūbiyyah.
- 4.1.3 Third: to single out Allāh in our actions of worship. This is known as Tawḥīd ar-Ulūhiyyah.
- 4.1.4 Fourth: To maintain correct belief in the beautiful Names, lofty descriptions and actions of Allāh. This is known as Tawḥīd al-Asmā was-Ṣiffāt.

### 5.0 The beautiful names of Allāh.

5.1 The more we learn about our Lord and Sustainer, the closer we will feel to Him. How can we claim we love Him yet we know nothing of His names, attributes, actions and wisdom.

5.2 We believe Allāh has 99 names which are known to us, however there are other names which nobody knows of, and will be revealed on the Day of Resurrection.

5.3 Every name of Allāh is beautiful, perfect and contains a meaning and attribute.

5.4 His beautiful names include:

- 5.4.1 Ar-Raḥmān and Ar-Raḥīm
- 5.4.2 Al-Ghafūr, Al-Ghaffār and Al-Ghāfir.
- 5.4.3 Al-Karīm and al-Mannān.
- 5.4.4 Al-Ḥakīm and Al-‘Alīm.
- 5.4.5 Al-Quddūs and As-Salām.
- 5.4.6 Al-‘Azīz and Al-Jabbār.

**NOTES**

6.0 Our obligation towards our Lord.

6.1 We fulfil His right upon us of sincere worship.

6.2 We do not take people as intercession between us and Him.

6.3 We love every action, person, time and place Allāh loves.

6.4 We love Him, rely upon Him, hope for His mercy, fear His punishment; our hearts and needs should be attached to Him alone; We find comfort in Him in times of loneliness.

6.5 Ibn Qayyim: 'the level of comfort in Allāh, in terms of strength or weakness, is dependant upon the strength of the heart. Whenever the heart feels closer to its Lord, its comfort in Him is stronger; whenever it is distances from Him, the loneliness and isolation from Allāh grows.'  
[Madārij as-Sālikīn 3/95]

6.6 The Prophet ﷺ said, 'Allāh says, 'My worshipper does not draw closer to Me by anything more beloved to Me than that which I have obligated upon him, and My continues continues to draw closer to Me by performing nawaafil (supererogatory) deeds until I love him...' [al-Bukhārī]

6.7 Ibn Qayyim: Every obedient person finds comfort in Him, and every disobedient person is in isolation from Him.  
[Madārij as-Sālikīn 2/406]