

Allah (swt)

Allah (swt) is most Gracious – The Dispenser of Grace

Surah Az-Zumar, 39:53

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Qul yaa – ‘Ibaadiyal-laziina ’asrafuu ‘alaaa ’anfusihim laa taq-natuu mir – Rahmatil-laah: ’in-nal-laaha
yagh-firuz – zunuuba jamii – ‘aa. ’In-nahuu Huwal – Ghafuurur – Rahim.

53: “ Say (Thus speaks Allah (swt)): ‘O you servants of Mine who have transgressed against your own selves! Despair not of Allah’s mercy: behold, Allah forgives all sins – for, verily, He alone is much-forgiving, a dispenser of grace!’”

The first Holy Imam Ali ibn Abi Talib (a) says that there is no greater verse of God’s grace and His mercy than this verse in the whole of the Qur’an. It is Islam and no other religion in the world which introduces God to His creation, not as a mere merciless just judge whose decisions are based only on law and facts without any concern of any grace or mercy in it, but as the Independent – the Beneficent – the Oft-Pardoning – the most Gracious – the Dispenser of Grace, who deals with His creation as He pleases, and whose justice is ever tempered with mercy.

His infinite mercy is ever in the waiting to receive repentance from his offenders. He has made mercy incumbent on Himself (**Surah al-An’aam, 6: 12 and 6:54**). He Himself enjoins upon the sinners to seek His pardon (**Surah an-Nisaa, 4: 106**). He bestows His mercy on whomsoever He pleases, and also entitles him to rewards. He is such a merciful judge that He does not wait to punish but to pardon. Hence before the matter comes to be tried, He invites repentance and even encourages the sinners to make haste in seeking His pardon. He never wants any sinner to be dejected and go hopeless of His mercy. But, the pardon is granted only when it is asked in time.

It is said that ‘Wahshi’ the assassin of Hazrat Hamza (p) at the Battle of Ohad, got hopeless of being

forgiven by God and hence did not embrace Islam but when he came to know of this verse, he joined the ranks of the faithful.

In Hadith al-Qudsi, Allah (swt) says:

“It were not for ‘Ruku’ (kneeling) of elders, suckling babies, grazing animals, humble youths, indeed I would have made the sky of steel, the earth of copper and the mud of pebbles. I would have not sent a single drop of water from the sky and grown a single grain from the earth. I would have poured on you My worst wrath.”

He also says:

“O Son of Adam! If people know what I know about you, not one of My creatures will say Salaam to you. If your brother just smells your sin, he will never sit beside you. Your sins are increasing everyday and your life is decreasing. Don’t waste your life in falsehood and carelessness. If you want more, then be in the company of the generous. Seek refuge from the worldly people and mix with the deprived.”

Allah (swt) is Omniscient (Knowing Everything)

Surah Yunus, 10:61

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

Wa maa takuunu fii sha’-ninw-wa maa tatluu minhu min Qur-’aaninw-wa laa ta’-maluuna min ‘amalin ‘il-laa kun-naa ‘alay-kum Shuhuu-dan ‘iz tufii-zuuna fiih. Wa maa ya’-zubu ‘ar-Rab-bika mim-mith-qaali zar-ratin-fil ar-zi wa laa fis-sa-maaa-’i wa laa ‘as-ghara min-zaa-lika wa laaa ‘akbara ‘il-laa fii kitaa-bim-Mubiin

61: “And in whatever condition thou mayest find thyself (O Prophet,) and whatever discourse of this (divine writ) thou mayest be reciting, and whatever work you (all, O men,) may do – (remember that) We are your witness (from the moment) when you enter upon it: for, not even an atom’s weight (of whatever there is) on earth or in heaven escapes thy Sustainer’s knowledge; and neither is there anything smaller than that, or larger, but is recorded in (His) clear decree.”

This verse makes it clearly understood that the Book of God mentioned here is not the one in any written or printed form but the Sacred Tablet (the Lauhe-Mahfooz) in which is secured the knowledge of everything in the Universe and the Will of the Lord.

Allah (swt) is Omnipotent and Omnipresent (Having infinite power and being present everywhere)

Surah Qaaf, 50: 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Wa laqad khalaqnal-’insaa-na wa na’-lamu maa tuwas-wisu bihii nafsuh. wa Nahnu ’aqra-bu ’ilayhi min hablil-wariid

16: Now, verily, it is We who have created man, and We know what his innermost self whispers within him: for we are closer to him than his jugular vein.

Man has been created by God. God knows everything, even the innermost, i.e. the most latent endowments of the feelings and thoughts of each individual. The life-vein i.e. the jugular vein which is the big trunk vein, running on each side of the neck which brings the blood back from the head to the heart, which is considered so near to the life of an individual is cited here just to illustrate that God is nearer to the very existence of the individual than the very vein on which his life depends.

Declaration of Allah’s (swt) Perfection and Absolute Oneness

Surah Ikhlas, 112: 1-4

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul Hu-wal-laahu ’Ahad;

Say: “He is the One God:

اللَّهُ الصَّمَدُ

. ’Al-laahus-Samad;

God the Eternal, the Uncaused Cause of All Being.

لَمْ يَلِدْ وَلَمْ يُولَدْ

Lam yalid, wa lam yuulad;

He begets not, and neither is He begotten;

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Walam yakul-la-Huu kufuwan 'ahad.

and there is nothing that could be compared with Him.”

This chapter with all its brevity is considered to contain the gist or the spirit of the Absolute Unity of God which is the fundamentals of the faith, Islam. It is considered that one third of the Qur'an is revealed as an explanation of this Synthesis. It is said that the Holy Prophet (p) was asked to give the idea of godhead that he preached and this Chapter was revealed.

Attributes of Allah (swt)

Surah al-Hashr, 59:22-24

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

Huwal-laa-hul-lazii Laaa-'i-laaha 'il-laa Huu; - 'Aalimul-ghaybi wash-shahaa-dah; Huwar-Rahmaa-nur-Rahiim.

God is He save whom there is no deity: the One who knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a creature's senses or mind: He, the Most Gracious, the Dispenser of Grace.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

Huwal-laa-hul-lazii Laaa-'i-laaha 'il-la a Huu; - 'Al-Malikul-Qud-duusus-Salaamul - Mu'-minul - Muhay-minul-'Aziizul-Jab-baarul-Mutakab-bir: Sub-haanal-laahi 'am-maa yushri-kuun.

God is He save whom there is no deity: the Sovereign Supreme, the Holy, the One with whom all salvation rests, the Giver of Faith, the One who determines what is true and false, the Almighty, the One who subdues wrong and restores right, the One to whom all greatness belongs!

Utterly remote is God, in His limitless glory, from anything to which men may ascribe a share in His divinity!

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Huwal-laahul Khaaliqu- Baari-'ul-Musaw-wiru lahul-'Asmaaa-'ul-Husnaa: yusab-bi-hu lahuu maa fis-samaa-waati wal-'arz: wa Huwal- 'Aziizul-Hakiim.

He is God, the Creator, the Maker who shapes all forms and appearances!

His (alone) are the attributes of perfection. All that is in the heavens and on earth extols His limitless glory: for He alone is Almighty, truly wise!

These verses contain the most beautiful of God's names using which in his supplication any sincere believer can invoke the infinite mercy of the Lord for the blessings desired by the adorer. None of the divine attributes of His, in any way or any extent resemble the qualities in any of His creatures. Thus He is the unique unit in all respects in the Absolute sense of the term.

Allah's (swt) Justice ('Adil)

Surah Ali `Imran, 3:182

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ

Zaalika bimaa qad-damat 'y-diikum wa 'an-nallaaha laysa bi-zal-laamil-lil-'abiid.

In return for what your own hands have wrought – for never does God do the least wrong to His creatures!

Here the infidels are warned saying: 'do not think that your evil deeds end here and have no echo in your life hereafter. God is All-Just every evil doer shall be duly punished.'

The following verses also make reference to Allah's (swt) justice:

Surah Fussilat, 41:46

"Whoso does what is just and right, does so for his own good; and whoever does evil, does so to his own hurt: and never does God do the least wrong to His creatures."

Surah az-Zalzal, 99:7-8

"And so, he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it."

Surah an-Nisa, 4:40

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

'In-nallaaha laa yazlimu misqaala zar-rah: wa 'in-taku hasanatan – yuzaa – 'ifhaa wa yu'-ti mil-la-dunhu 'ajran 'a-ziimaa.

“Verily, God does not wrong (anyone) by as much as an atom’s weight; and if there be a good deed, He will multiply it, and will bestow out of His grace a mighty reward. (i.e. far in excess of what the doer of good may have merited)”

Surah an-Nisa, 4:49

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يَظْلُمُونَ فِتْيَانًا

'Alam tara ilal-lazina yu-zak-kuuna 'anfusahum? Balil-laahu yuzak-kii man-yashaaa-'u wa laa yuzlamuuna fatiilaa.

“Art thou not aware of those who consider themselves pure? Nay, but it is God who causes whomsoever He wills to grow in purity; and none shall be wronged by as much as a hair’s breadth.”

[A Supplication for Allah’s \(swt\) Unlimited Mercy](#)

Surah al-Baqarah, 2:286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Laa yukalli-fulllaahunaf-san'il-las wus-'ahaa. Lahaa maa kasabat wa 'alay-haa mak-tasabat. Rab-banaa wa laa tuham-mil-naa maa laa taaqata lanaa bih. Wa'-fu 'an-naa, waghfir lanaa, war-ham-naa. 'Anta Mawlaa-naa fan-surnaa 'alal-qaw-mil-kaafi-riin.

“ God does not burden any human being with more than he is well able to bear: in his favour shall be whatever good he does, and against him whatever evil he does.”

“ O our Sustainer ! Take us not to task if we forget or unwittingly do wrong !”

“ O our Sustainer ! Lay not upon us a burden such as Thou didst lay upon those who lived before us !”¹

“ O our Sustainer ! Make us not bear burdens which we have no strength to bear !”

“And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth !”

The Innumerable Blessings of Allah (swt) Bestowed upon Mankind

Surah an-Nahl, 16:66-69

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

Wa 'in-na lakum fil-an'aami la-'ibrah. Nus-qiikum-mim-maa fii butuu-nihii mimbayni far-thinw-wa damil-labanan khaalisan – saaa-'ighal-lish-shaa-ribiin.

And, behold, in the cattle (too) there is indeed a lesson for you: We give you to drink of that (fluid) which is (secreted from) within their bellies between that which is to be eliminated (from the animal's body) and (its) life-blood: milk pure and pleasant to those who drink it.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ

Wa min – thama-raatin-na-khiili wal-'a'-naabi tat-takhi-zuuna minhu sakaranw-wa rizqan hasanaa: 'in-na fii zaalika la- 'Aaya-tal-liqaw-min ya'-qi-luun.

And (We grant you nourishment) from the fruit of date-palms and vines: from it you derive intoxicants² as well as wholesome sustenance – in this, behold, there is a message indeed for people who use their reason!

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

Wa'awhaa Rab-buka 'ilan Nahli 'anit-ta-khizii minal-jibaali buyuu-tanw-wa minash-shajari wa mim-maa ya'-ri-shuun;

And (consider how) thy Sustainer has inspired the bee: "Prepare for thyself dwellings in mountains and in trees, and in what (men) may build (for thee by way of hives);

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

Thum-ma kulii min kul-lis-thamaraati faslukiisubula Rab-biki zululaa. Yakhruju mim-butuu-nihaa sharaa-bum-mukh-talifun 'lwaa-nuhuu fiihi shifaaa-'ul-lin-naas: 'in-na fii zaa-lika la-'Aaya-tal-li-qawmin-ya-tafak-karuun.

and then eat of all manner of fruit, and follow humbly the paths ordained for thee by thy Sustainer.” (And lo!) there issues from within these (bees) a fluid of many hues, wherein there is health for man. In all

this, behold, there is a message indeed for people who think!

How to earn Allah's (swt) Mercy

Surah An-Nur, 24:56

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Wa 'aqiimus – Salaata wa 'aatuz – Zakaata wa 'atii-'ur-Rasu-la la – 'al-lakum turha-muun
Hence, (O believers,) be constant in prayers, and render the purifying dues, and pay heed unto the Apostle, so that you might be graced with Allah's mercy.

Certain Knowledge is only with Allah (swt)

Surah Luqman, 31:34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

'In-nal-laaha 'indahuu 'il-mus-Saa-'ah Wa yunaz-zilul-ghaythawaya'-lamu maa fil – 'arhaam. Wa maa tadrii nafsum-maa-zaa taksibu ghadaa: wa maa tadrii nafsum-bi-'ay-yi 'arzin-tamuut. 'In-nal-laaha 'Aliimun khabiir.

Verily, with God alone rests the knowledge of when the Last Hour will come; and He (it is who) sends down rain; and He (alone) knows what is in the wombs³; whereas no one knows what he will reap tomorrow, and no one knows in what land he will die. Verily, God (alone) is all-knowing, all-aware.

Taking Refuge With The Almighty

Surah Al-Falaq, 113:1-5

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Qul 'a-'uuzu bi-Rab-bil Falaq,

Say: "I seek refuge with the Sustainer of the rising dawn,

مِنْ شَرِّ مَا خَلَقَ

Min-shar-ri maa khalaq;
from the evil of aught that He has created,

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Wa min-shar-ri ghaa-siqin 'izaa waqab,
and from the evil of the black darkness whenever it descends,

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

Wa min-shar-rin Naf-faa-thaati fil-'uqad,
and from the evil of all human beings bent on occult endeavours,

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Wa min-shar-ri haasidin 'izaa hasad.
and from the evil of the envious when he envies.”

Surah An-Nas, 114: 1-6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Qul 'a-'uuzu bi Rab-bin-Naas.
Say: “ I seek refuge with the Sustainer of men,

مَلِكِ النَّاسِ

Malikin-Naas,
the Sovereign of men,

إِلَهِ النَّاسِ

'Ilaahin-Naas,
the God of men,

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Min-shar-ril-Waswaasil-khan-Naas,
from the evil of the whispering, elusive tempter

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

'Al-lazii yu was-wisu fii su duu-rin-Naas
who whispers in the hearts of men

مِنَ الْجِنَّةِ وَالنَّاسِ

Minal-Jin-nati wan-Naas.

from all (temptation to evil by) invisible forces as well as men.”

- [1.](#) A reference to the heavy burden of rituals imposed by the Law of Moses upon the children of Israel, as well as the world-renunciation recommended by Jesus to his followers.
- [2.](#) Some commentators thought that this passage was revealed before the prohibition of intoxicating liquor but the passage has nothing to do with the permissibility or the prohibition of liquor. It states the various usage of the product of the fruits.
- [3.](#) This relates not merely to the problem of the sex of the as yet unborn embryo, but also to the question of whether it will be born at all, and if so, what its natural endowments and its character will be, as well as what role it will be able to play in life.

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