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Bismi Allah

(In the Name of Allah)

Part-6(i) of 11

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[A note of caution: The contents of this essay might offend some readers.]

Allah is Amorphous-(i)

The very first part of this prolix essay started with the premise that Islamic Allah was truly anthropomorphic or human-like. We noted many scriptural references to prove without much confusion that it was so. Muhammad was quite desperate to provide the illiterate and un-informed Bedouins with a vivid and living version of Allah, his final chosen God. But he felt troubled when the knowledgeable and erudite pagans, the Jews and the Christians challenged him to prove that His Allah was a living, human-like entity. This was because the pagans, as well as the Jews and the Christians did indeed believe that their Allah was unseen, non-physical, omnipresent and could not be perceived by ordinary human senses. Muhammad was desperate for help, and his Allah was never far off to send down His succour. This time around, Allah declared that He could not be seen, He is like a light, shapeless and is present everywhere. Allah even confirmed that since He is light, He had also sent Muhammad as a light. Ditto for the Qur'an. This amorphous nature of Allah, as described by Muhammad, had great similarities with the version of Allah the pagans and other religious followers in Arabia. It was a win-win situation—this duplicity role, played by Muhammad, and fully sanctioned by Allah. Allah taught Muhammad how to play smart—the double-game, so to speak: when necessary Allah became anthropomorphic, and when situation changed, Allah immediately became amorphous. This was a marvellous, clever and cunning strategy adopted by Allah to find His way to be accepted by people at large—whether pagan, Jewish or Christian, or that was what Allah thought. Remember, in another part of this essay we read Allah is a swift, cunning and efficient plotter.

In this part of the essay we shall read many such schemes of deft strategic plans by Allah to play smart with His own creation.

Let us now review few of the smart moves Allah made to make Him acceptable to all.

Allah is light, similar to a lamp

The Qur'an, in a few early Meccan verses, describe Allah as a lamp, a shining light everywhere—like a brilliant star in the sky. When Muhammad claimed that his audience with Allah riding a *Buraq* during his travel to the Heavens,

people were suspicious and asked him to describe Allah. Unable to do so, he insisted Allah was a light and that Allah had indeed spoken with him behind a veil.

Please consult the following verses in the Qur'an to understand how Allah compares Himself with, sometimes quite contradictorily, and sometimes with ambiguity as:

Allah has sent a light manifest (The Qur'an and Muhammad)...[4:174](#)

To say the least, most intelligent people will understand that the above verse simply means Allah, Muhammad and the Qur'an are guides for the believers. It is quite simple to understand that the allusion of light here is just a parable. It means guidance, and that is it.

But is this really true? Could it be that physically Allah truly is light, just like a huge flood-light, a mammoth lamp, similar to the sun? Let us read the following verse,

Allah is the light of the heavens and the earth; the light is like a brilliant star similar to a lamp lit from olive oil; Allah's light is like a lamp enclosed in glass and put in a niche; Allah guides to His light whom He wills ...[24:35](#)

Sourcing impeccable fount of Islam, the great *Tafsir* writer ibn Kathir clearly writes that Allah is indeed light, much like the light we see from the sun and other powerful light-emitting devices. He even says that the Light of the Throne comes from the Light of His Face. He writes (please note that I have omitted the Arabic text):

Ibn Jurayj said: "Mujahid and Ibn `Abbas said concerning the Ayah:

(Allah is the Light of the heavens and the earth.) He is controlling their affairs and their stars and sun and moon." As-Suddi said concerning the Ayah:

(Allah is the Light of the heavens and the earth.) by His Light the heavens and earth are illuminated. In the Two Sahihs, it is recorded that Ibn `Abbas, may Allah be pleased with him, said: "When the Messenger of Allah got up to pray at night, he would say:

(O Allah, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.) It was narrated that Ibn Mas`ud said, "There is no night or

day with your Lord; the Light of the Throne comes from the Light of His Face."

If we are not still not convinced that Allah is really light, let us read the following verse:

On the resurrection day, the believers will have a light in front of them and on to their right sides; they will receive good news from Allah...[57:12](#)

This verse tells us that not only Allah is light but He will also provide on the resurrection day light to the Muslims. This will be much like torch lights for every Muslim—one in front and one on his right side. To elaborate on this further, ibn Kathir writes that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times (ibn Kathir, Tafsir Qur'an, sura 57).

Here is another verse from the Qur'an which tells us without doubt that Allah truly is a light-much like a radio-active material such as Radium, Phosphorous, Uranium, Plutonium...and son on

The unbelievers might try to extinguish the light of Allah, but Allah will engulf the world with His light...[61:8](#)

That Allah has great effulgence is further confirmed from the following ahadith.

In a hadith in *Sahih Muslim* Muhammad confirms that he could not see Allah because He was light (Sahih Muslim, 1.0341).

Book 001, Number 0341:

It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (may peace be upon him): Did you see thy Lord? He said: He is a Light; how could I see Him?

Muhammad saw the light of Allah...(Sahih Muslim, 1.0342)

Book 001, Number 0342:

Abdullah b. Shaqiq reported: I said to Abu Dharr: Had I seen the Messenger of Allah, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire of him? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: I, in fact, inquired of him, and he replied: I saw Light.

Could it be that Allah wears radio-active dress? The following hadith tells us that this might indeed be true. This hadith also provides the clue as to why Allah is a light. When we read it carefully we note that Allah is actually fire—an intense fire and because of His veil we see only the light of this blazing fire.

Allah's veil is His light...(Sahih Muslim, 1. 0343)

Book 001, Number 0343:

Abu Musa reported: The Messenger of Allah (may peace be upon him) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day. and the deeds of the day before the deeds of the night. ***His veil is the light.*** In the hadith narrated by Abu Bakr (instead of the word "light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches. (The emphasis in bold italics is mine).

Any scientists who reads the above passage will surely surmise that Allah is actually energy-possibly heat and light energy combined together.

Allah is everywhere

This is a magnificent game Allah plays with His diligent followers. We noted in part-3 of this series that Allah steadfastly claimed that His permanent abode is above the seventh Heaven. His temporary residence is in Kaba, especially during the season of pilgrimage (Hajj). But clever Allah knew quite well that the Muslims might ask Muhammad embarrassing questions. So Allah declared that He is everywhere: top, bottom, left, right, in front, inside the earth, under the ocean, in heavens, in Hell, in Paradise— in all places. This was indeed a very deft answer, for it silenced everyone who could hurt Muhammad with discomfoting questions.

Let us read the following Qur'anic verses to determine the depth of cleverness of Allah, the smart game Allah plays with His slaves.

The east and the west belongs to Allah, wherever you turn your face you will see the face of Allah...2:115

002.115

YUSUFALI: To Allah belong (*sic*) the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing

Allah is everywhere; no need to turn your face east or west for Allah...2:177

002.177

YUSUFALI: It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for

your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

Allah is everywhere...4:126

004.126

YUSUFALI: But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.

The law of physics says that it is impossible for an entity to be at any two places at any instant. But Allah does not obey the laws of science. He simply overrides the eternal law of impossibility of being present at any two locations at the same time. If we were to believe that Allah is the law-giver, then this disposition of Allah clearly violates His own laws.

Allah is not visible, if you want to see Allah you will not succeed, you will be a sinner

Despite such deftness of Allah, the pagan Meccans did not leave Muhammad in peace. They persistently asked him about his Allah and His whereabouts. Their diatribes against Muhammad's Allah went unabated. For a while, Muhammad remained aloof, reticent and taciturn. Greatly perturbed, Allah quickly commanded Muhammad to issue warning that whoever dared to ask such insolent questions about the residence, occupation and countenance of Allah is doomed. Such persons were condemned to the eternal fire of Hell and Allah vouched that He will never meet them.

Let us read these two verses from the Qur'an to gauge Allah's unbridled anger for those who dare to know His real address.

Asking to see Allah and angels are two great sins; those who commit such sins will never meet Allah...25:21

025.021

YUSUFALI: Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

There will be no joy when the unbelievers see the angels...25:22

025.022

YUSUFALI: The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"

Muhammad claimed that Allah has created everything on heavens and earths (believe me, according to the Qur'an, there are seven earths—six of them are underground and the topmost is the one reserved for us). Everything on them (that is in heaven and earths) attest to the creation of Allah. Muhammad also claimed that all natural objects, including mountains, oceans, trees, plants, camels, ships, insects, angels...and so on sing the glory of Allah. Strangely though, Allah has only selected the Muslims to be His witnesses. This means Allah only trusts Muslims when it comes to verify Allah's properties, such as: His look, activities, address, temperament, habits and His likes and dislikes. Allah has authorised only Muslims to certify all the attributes of His. In essence Allah is saying that when you meet a Muslim you indirectly meet Allah.

Let us read the following hadith.

Muslims are the witnesses on earth of Allah...(ibn Majah, 2.1491)

Volume 2, Number 1491:

Anas b. Malik (Allah be pleased with him) is reported to have said, "A bier passed by the Holy Prophet (peace and blessings of Allah be upon him). He was praised well whereupon he said, "(Paradise) is guaranteed (for him)." Then another bier passed by him and he was spoken in bad terms. Upon this, he said, "(The Hell Fire) has become compulsory (for him). He was asked, "Allah's Messenger, you said for this (man) it ensured for him and for this (man), it has become compulsory." He said (*Sic*) It is the evidence of people." And, the believers are the witnesses of Allah on earth."

To be continued in part-6 (ii)...