

The Creator is Opposite to the Creation

In fact the creation is invariably never a part of the creator; rather it is just the opposite of it. They stand in contrast to each other. If one is truth the other is falsehood. One is Alive the other is dead. One is Seer the other is blind. One is Hearer the other is deaf. One is Infinite the other is finite. One is Powerful other is powerless. One is Master the other is a servant. One is giver the other is recipient. One is Pious the other is dirty. One is kind the other is cruel, etc. Be sure! I am no authority to say so. ALLAH Himself authenticates the above comparison and refers to the characteristics of human beings (part of creation) as follows:

For man was created powerless. (An-Nisa-28)

Most ungrateful is man. (Al-Asraa-67)

For man is (ever) niggardly. (Al-Asraa-100)

Man is in most things contentious. (Al-Kahf-54)

As he prays for good for man is given to haste. (Al-Asraa-11)

But man – he was indeed unjust and foolish. (Al-Ahzab-72)

Man is a creature of haste. (Al-Anbiyaa-37)

Truly man is most ungrateful creature. (Al-Hajj-37)

ALLAH is free of all wants, but it is you that are needy.
(Muhammad-38)

Man is given up to injustice and ingratitude. (Ibrahim-34)

(Man is) an open adversary. (Yasin-77)

Woe to man! What has made him reject ALLAH? (Abasa-17)

Truly man was created very impatient. (Al-Ma'arij-19)

No doubt, man being opposite in attributes to ALLAH is a blessing in disguise, because our everyday observation bears a strong testimony to it. A negative charge is attracted by a positive charge. A woman is by nature inclined to a man, but there is always repulsion between two similar charges and same is the case in regard to sexes.

Similarly, when a man becomes aware of sightlessness, he bows before the "Sight of ALLAH". When he finds himself deprived of knowledge, he entreats for His knowledge. A man seeks protection of His Power whenever his weakness compels him to do so. Same is the case in regard to rest of "His Attributes" standing in sharp contrast to one another. The realization of this contrast leads to the discovery of His Attributes. In the vicinity of a magnet, an iron-bar is magnetized and behaves like a magnet. Now, it attracts iron-pieces and tries to face the North and South poles, with the removal of a magnet, beyond doubt, it exhibits the properties of an iron-bar. Similarly, the nearness of ALLAH turns one to reflect His Attributes and subdue his qualities and he seems a patient, grateful and merciful person. He retains this state as long as he is in the company of ALLAH. Thus the reflection of His Attributes is directly proportional to his communion with Him. That is why; one reminds ALLAH at the very glimpse of such a person. To find one's self in the company of ALLAH is the direct result of the realization of one's negative qualities and recognition of His positive attributes. Our everyday observation-with particular reference to the observation of a scientist – MOTION-produces at the expense of a difference. Water flows from a higher level to a lower level. Equality of levels stops the flow of water. The difference in the pressure of the air at two distant places brings air into motion. It ceases to flow, when the pressure becomes the same. The flow of electron (electricity) is due to P.D. at both the ends of the conductor. Its flow will definitely stop, if the difference cease to exist. In order to keep the money in circulation – which is a must for the socio-economic stability of a county –the rich and the poor will have to co-exist. In the case of equality the economy of a country is apt to cause dissolution and breakdown of the state. The gravitational difference

causes the things to fall towards the earth. It stops to fall, if the difference vanishes away-such as in no gravitational zone. No doubt, it is on account of difference that things apt to move from high potential to low potential. CAUTION (Warning)!

For a pleasant and enjoyable life enormous increase in difference is undesirable. One must try to minimize the difference but avoid bringing it to naught. Too much difference between pressure at two distant places will cause the air to blow at high speed (wind) to bring destruction. Similarly, flood is the result of the great difference in water levels. Increase in P.D. at the ends of the conductor proves fatal. Cause of lightning is due to such a great difference. Unequal distribution of money creates disturbance and revolt among the citizens. In the same way, the difference among the duties and rights of sexes is to be maintained to the extent sanctioned by the Holy Qur'an. To conclude, in the light of this habit of ALLAH, solution for a lot of everyday problems can easily be found.

The realization of one's negative qualities and the infinite Attributes of ALLAH encompasses him to face the realities of life in a balanced way. The extent to which you consider yourself to be ignorant reveals and realizes His boundless knowledge to you and you are being taught proportionately. Let be sure, a human being is apt to be alive with his qualities when there is no reflection on him of the Attributes of ALLAH i.e. in case of death. No one is completely deprived of His Attributes in this worldly life. In case of an obedient and thankful servant (person), such a realization is certain to increase His presence. On the contrary, when he is unaware of His nearness (company) he brings forth his negative qualities to display. With the help of this criterion, one can easily find one's self in anyone of the two states. He can also see when he is in contact with ALLAH or rather feels away from Him. To become impatient is to avoid the company of ALLAH and to be patient is the symbol at His disposal.

“Be patient and your patience is but with the help from ALLAH”.

(An-Nahl-127)

If you like to be patient, you will have to put yourself at His disposal and same is the case with the rest of His Attributes. Such a self-evident contrast is necessary for the recognition of ALLAH. Contrast leads to the recognition of things. To know a miser, you will have to know

what generosity is. It is cowardice which reveals to us the chivalry of a soldier. The appreciation of knowledge is due to ignorance and no doubt, it is darkness which exhibits light and so on.

ALLAH and His Attributes are infinite and boundless, therefore, it is rather impossible for a finite being to grasp it. In the absence of the above mentioned contrast, it would have been impossible for us to know our “Rabb”. It is impossible to encompass the realm of His Attributes. Rather it will definitely prove fruitful to keep into consideration our limited negative qualities. Elimination of these qualities from the prevalent ones in the universe will bring forth to the forefront the display of Attributes of the living and self-subsisting Being. The famous saying, “Know one’s self is to know the ‘Rabb’” is a clue for us for the understanding of the topic under discussion. It never means that the ‘Nafs’ (self) is ‘Rabb’ on a small scale. Its recognition will lead to the recognition of the boundless ‘ELAH’ i.e. ‘Rabb’. If it is taken into such meaning, then “Shark”-polytheism (partnership with ALLAH) vanishes away from the universe. Because we cannot think of any other sort of polytheism (shark) greater than this and Pharaoh-who declared his-self as ‘Rabb’ and ‘ELAH’ of Egypt on a small scale-will have to be on the top of all those who know their ‘Rabb’ and fully understand the meaning of ‘ELAH’, saying,

“I am your ‘Rabb’, Most High (in the land of Egypt).” (An-Nazi’at-24)

i.e. Pharaoh is the chief administrator and nourishes in the land of Egypt Belief in the Attributes of ALLAH can never turned into “Faith” until and unless it’s complete denial in the creation is practically not observed and practiced.

Today, the inclusion of Jews and Christians among those who assign “Partners” to ALLAH is chiefly on the declaration of Jesus Christ and Uzair as the sons of God. It is on account of reproduction (as the quality of creation) being assigned unknowingly to ALLAH. Similarly, they also assign the Attributes of ‘ELAH’ to them. No doubt, human beings cannot understand what does infinity stand for? All those who consider such an attempt to be futile and unfruitful are manifestly leading astray rather trading on the wrong track. When a human being consider himself to possess anyone of the attributes of ALLAH, he is repelled with a tremendous force just like the repulsion of small positive charge if it is brought near a big positive charge. Similar repulsion is observed between the positive poles of two magnets. It is evident that a pole with

stronger charge will always over-throw the weaker one. Satan was over thrown, when he felt proud of himself and tried in vain to share the Attribute of “Pride” with ALLAH, the Almighty. The arrogant ‘Qaroon’ considered his earnings as the result of acquired knowledge, sharing the attribute of knowledge of ALLAH and was galloped by the earth when it went asunder. Pharaoh went astray on account declaring himself as ‘ELAH’. When the companions of Holy Prophet Muhammad felt themselves proud of their multiplicity, they were bitterly defeated. Powerful (Al-Qawee) being one of His Attributes demands unconditional surrender to His Power. Even today most of the nations and political parties look upon their wrong notion at instant; they will definitely meet the above mentioned end, as ALLAH never forgives those who assigned “partners” to Him.

The Creator is Opposite to the Creation

ALLAH forgives not that partners should be set up with Him, but He forgives anything else, to whom he pleases. (An-Nisa-48)

If anyone assign partners to ALLAH, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place. (Al-Hajj-31)

On the contrary, whosoever became conscious of his powerlessness and humility and bowed before Him, was honored with power, strength and integrity.

“But those who believe and work righteousness, and humble themselves before their ‘Rabb’ they will be companions of the Gardens, to dwell therein for ever.” (HUD-23)

Noah on account of humility was helped against his enemies and was delivered from great distress.

“(Remember) Naoh, when he cried (to us) aforetime. We listened to his (prayer) and delivered him and his family, from great distress. We helped against people who rejected our signs; truly they were a people of evil. So We drowned them (in the flood) all together.” (Al-Anbiyaa-76-77)

The cry of the Noah being: (Noah said), unless you forgive me and have mercy on me, I should indeed be among the losers! The word came; “O Noah! Come down (from the Ark) with peace from us, and blessing on you and those who accompanied you.” (HUD-47-48)

The honor conferred on Suleiman was, no doubt due to his humility when one of his colleague succeeded in bringing the throne of Balqees instead of him, he bowed before ALLAH, saying.

“This is by the grace of my ‘Rabb’! To test me whether I am grateful or ungrateful.” (An-Naml-40)

When the inhabitants of the valley of Naml subdued before his (Suleiman) grandeur, he proclaimed himself thus:

“O my ‘Rabb’! So order me that I may be grateful for Your favours. Which You have bestowed on me and my parents, and that I may work the righteousness that will please you, and admit me, by Your Grace to the ranks of Your righteous servants.” (An-Naml-19)

When instead of revolt and arrogance, he bowed like a grateful servant, then devils and jinn (spirits) were assigned a duty to serve him. The air is subdued and he was appointed the commander of Army, Navy and Air Force. (An-Naml-15-17, Sad-36-40, Al-Anbiyaa-79-82) and above all, he is remembered for ever with great respect and love with sweet rendering how excellent is the servant! Ever did he turn (to us in repentance) (Sad-30)

Indeed the humility bestowed upon David (Daud) kingdom, wisdom and oratory. Even the mountains and birds joined him in celebration of His praises and he became the caliph. (Sad-2-25)

Father, as well as the son Suleiman always looked upon their kingdom, riches, grandeur and knowledge as the gifts of ALLAH and never considered them as product of their earnings. On the other hand, when Qaroon considered his wealth and glamour as the outcome of his efforts and knowledge and said,

“This has been given to me because of a certain knowledge which I have.” “Then we caused the earth to swallow up him and his house.” (Al-Qasas-78-81)

Ayub most humbly called upon his ‘Rabb’ and His Mercy relieved him of all distresses.

And (remember) Ayub (Job), when he cried to his ‘Rabb’ truly distress has seized me, but you are the most Merciful of those that are merciful. “So We listened to him. We removed the distress that was on him, and We restored his people to him, and double their number, as a grace from Ourselves, and a thing for commemoration, for all who serve (worship) us.” (Al-Anbiyaa-83-84)

In the same analogy, when Yunus realized his mistake, he has been delivered from the distress involved and was sent to more than ten million people as a Messenger.

“And (remember) Zun-nun, when he departed in wrath; he imagined that We had no power over Him! But he cried through the depths of darkness.” “There is no “ELAH” but You (who could rescue me) glory to You; I was indeed wrong!” so We listened to him and delivered him from distress; and thus do We deliver those who have faith. (Al-Anbiyaa-87-88)

Similarly, Zakariya in old age, when his wife had become barren, cried to his ‘Rabb’ humbly. No doubt, humility brought fruit and a male child has been bestowed upon him.

(This is) a mention of the Mercy of your ‘Rabb’ to His servant Zakariya. Behold! he cried to this ‘Rabb’ in secret praying, “O my ‘Rabb’ infirm indeed are my bones, and the hair of my head do glisten with gray, but never am I un-blest, O my ‘Rabb’ in my

prayer to You! “Now I fear (what) my relatives (will do) after me; but my wife is barren; so give me an heir as from Yourself, (One that) will (truly) inherit me, and inherit the posterity of Yaqub (Jacob); and make him, O my ‘Rabb’! One with whom You are Well-pleased!” (Mary am-2-6)

So We listened to him and We granted him Yahya; We cured his wife’s (barrenness) for him. These (three) were ever quick in doing in good works; they used to call on Us in yearning and awe and humble themselves before Us. (Al-Anbiyaa-90)

May ALLAH grant us the strength to know the absolute unity of ‘ELAH’ to consider Him doer, leader and judge? Let us bow before Him in sorrows, grief’s and pleasures. To get rid of difficulties, depression and diverse problems of everyday life and for each every good hopes we like to achieve let call upon Him humbly. Let us must be definite about our short-comings and of the creation as a whole as well. The Holy Qur’an do expect us to follow in the foot-steps of our forefather, Ibrahim to surrender unconditionally to ALLAH-the only ‘ELAH’ When he was ordained to submit.

Behold his ‘Rabb’ said to him (Ibrahim), submit! He said, “I submit to the ‘Rabb’ and Cherisher of the universe.” (Al-Baqarah-131)

(Each and every work is done with the help of ALLAH).