

**METAPHYSICAL DISCOURSE FROM QUR'ĀNIC  
PERSPECTIVE CONCERNING ALLAH, MAN  
AND UNIVERSE RELATIONSHIP-  
A STUDY OF SŪRAH AL-RAḤMĀN**

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**Abstract**

This paper intends to visit the relationship among Allah Almighty, man and cosmos from Islamic philosophical outlook along with a pivotal discourse from the Holy Qur'ān especially in the light of Sūrah al-Raḥmān. After visiting fundamental concepts of metaphysics, it is important to grasp the mutual links between microcosmic and macrocosmic entities in relation to the entire kingdom and its Creator. Contemplating this nexus, one may be familiar with the ethics, etiquettes and attitude to exercise these moral values and conduct accordingly. It is to locate oneself at the best and ideal position in the universe for physical and spiritual nourishment. Employing qualitative research methodology, themes like concept of Allah Almighty in Islam, perfect man and universal panorama from Qur'ānic weltanschauung is deliberated succinctly. Regarding this mutual link, it is imperative to know that how the Holy Qur'ān broadens one's mental horizon in this direction. It leads us to ponder our attention grasping what wisdom is associated with universal rhythm and human existence where both are in the same boat in relation to their Creator. This paper endorses the *modus operandi* in accordance with everlasting teaching of the Perfect Man (*Ṣalāllāhu-'alaihe wa sallam*) in which overall discourse revolves around the concept of "Ultimate Reality" either observing multiple universal phenomena or meditating one's own self.

**Keywords:** Allah Almighty, Man and Universe Nexus, Sūrah al-Raḥmān, Perfect Man, Prophetic Guidance, Ultimate Reality.

**1. Introduction and Fundamental Discussion**

This study incorporates discussion regarding the mutual nexus of Allah Almighty, man and the universe revisiting this relationship from the

Qur'ānic perspective seeking awareness and guidance in this regard. We may visit anthropocosmic relationship deliberating source of guidance or Perfect Man, perfect universal rhythm and Allah Almighty from Islamic philosophical stance in relation to themes and concepts mentioned in the Sūrah al-Raḥmān. One may generally visit this mutual link pondering over different Qur'ānic references. However, Allah Almighty has been expressed in Sūrah al-Raḥmān aesthetically projecting His Attributes e.g. the Most Merciful (*al-Raḥmān*), Knowledge Provider, Creator (*Khāliq*) as indicated in the beginning, while Sūrah ends at the Divine Names expressing His Majesty and Generosity (*Dhul-Jalāl wal-Ikrām*). For human guidance, the Prophetic teachings and instructions are the most important ones. Prophet Muḥammad (*Ṣal Allāh-u-'alaihe wa sallam*) has been bestowed with Qur'ānic ethics and Allah Almighty educated him regarding this miraculous Book. He taught him the art of expression, as indicated at the beginning of Sūrah al-Raḥmān (55:2,4). Abdullah Yusuf Ali rendered the verse,

*"It is He Who has taught the Qur'ān...He has taught him speech (and Intelligence)"*<sup>1</sup>

We may correlated this verse with the expression of Prophet (*Ṣal Allāh-u-'alaihe wa sallam*) stated in Ḥadīth number 1171 of *Ṣaḥīḥ Muslim*:

*"I have been supported against the enemy with fear and I have been given the power of encompassing speech i.e. concise speaking but comprehensive in meaning (jawāmi' al-kalim). While I was sleeping I was given the keys of the treasures of the earth, and they were placed in my hand."*<sup>2</sup>

These references of the Holy Qur'ān and Ḥadīth indicated simultaneously the role of Prophetic guidance regarding each and every issue demanding solution in any particular context. Therefore, the question of the man with reference to the Perfect man is an integral part of this study. However, the third important factor in this relationship is cosmos or what we say it as the laboratory in which one may exercise his ability with the aim of awareness towards reality taking into account functioning of this entire 'fine-tuned system,' phenomena and signs contemplating the abstract idea of Lord's Unicity and *Tawḥīd*. Hence, this discourse is

slightly different as compared to the available relevant literature reviewed for the development of this study.

Prior to discuss three dimensions of the relationship, the basic concept of the word 'metaphysics' is required to visit from a philosophical perspective. As the word, 'metaphysics' is derived from the two Greek words '*meta*' meaning over or beyond and '*phusika*' means Physics, thus the combination of both words stands for the study of the realm beyond the physics, tangible things and bodies. The Cambridge Dictionary of Philosophy stated that metaphysics is broader in scope as compared to science, e.g. physics and even cosmology, one of its traditional concerns is the existence of non-physical entities, for example, the study regarding the existence of Allah Almighty etc.<sup>3</sup> There is no exact and an agreed-upon definition up till now, among the philosophers for metaphysics. So, we may examine some definitions in order to broaden our views regarding the subject matter for better comprehension.

The word 'metaphysics' has been taken from the title given to Aristotle's treatise by an editor Andronicus in 1st century B.C. It means that which comes after '*physics*', in general, we can say that it is the study of a supernatural realm.<sup>4</sup> Moreover, metaphysics for popular mind indicates any nature of reasoning, excessively general, abstract and subtle while philosophical mind subject to what exists beyond what is available to the sense. D W Hamlyn further states that; "Metaphysics is the study of ontology in order to examine what fundamentally exists and what is the secondary (existence)"<sup>5</sup>. Aristotle gave the name to the subject matter as "first philosophy" or "theology" in order to study of "first cause" that the discipline which is concerned with the ultimate nature of reality. It can be defined that metaphysics is the branch of Philosophy, in which we study the first cause and the nature of being"<sup>6</sup>. An investigation of notion 'reality' is also the common denominator of this discipline. Regarding the meaning of metaphysics, Dr Shehzad Qaisar defined:

"we can say that 'physics' stands for entire phenomena and beyond it are nomena, of which can be known by dint of intellectual intuition"<sup>7</sup>.

Consequently, we may think that man has an intrinsic ability to know Allah Almighty through cosmic signs. Peter S. Groff along with Oliver Leaman remarked that Allah Almighty is the only Creator of the world from nothingness i.e. from *ex-nihilo*, absolutely without any other

support and interventions. He is an everlasting, all-powerful and direct cause of all things, without which nothing would have any power and effectiveness.<sup>8</sup> For this study we may add with respect to Rosenthal concept, he said, “metaphysics is a science specifically defined for enquiry of first causes of existing things in the world with the aim to know the One and Unique Allah Almighty.”<sup>9</sup> So, we may think that Allah Almighty, man and universe relation can be examined either in physical entities or metaphysically from the Qur'ānic worldview.

We may add that any beautiful building and structure has attracting refection with the silent message of its builder and maker. It depends upon the work quality of the manufacturer. In Islamic metaphysics, the central discussion is about the precise relation between Allah Almighty, man and universe claiming that the Islamic metaphysics emerged within its own context and epistemological consideration. So Allah Almighty, man and universe, their mutual relation is also an important discussion in which Qur'ānic guidance and the way of action toughed by Prophet (*Ṣalālah-u- 'alaihe wa sallam*). These instructions play a vital role in providing distinct and unique manners. Man as caliph (*khalīfah*) of Allah Almighty may observe cosmic signs along with a firm belief in Allah Almighty and trust in Divine Omnipresence prevailing everywhere, judging various aspects of His creation. This leads man to the acts as per required *modus operandi* from Islamic instructions which are responsible to put him right towards the reality and ultimately towards the Ultimate Reality.

## **2. An Anthropocosmic Discourse *vis-à-vis* Sūrah al-Raḥmān**

In this discussion, the term ‘anthropocosmic’ has two prongs, ‘*anthropo*’ that is man, and *cosmos* i.e. outer space and universe. In the other words, the universe may also be identified as macrocosm while human being can be entitled as a microcosm. Ibrahim Kalin explained the term in the words, “The intrinsic commonality and unity between the human as ‘subject’ and the universe as ‘object’ has been called the “anthropocosmic vision.”<sup>10</sup> Both terms are mutually linked portraying *anthropocosmic* glimpse revealing marvel view of Allah Almighty’s creation. In this regard, the study of the Holy Qur’ān finds a unique projection stimulating the human sense. Therefore, we may study Sūrah al-Raḥmān examining how it addressed intrinsic human abilities getting one out from slumbering and to have awareness of self, Allah Almighty and cosmic signs.

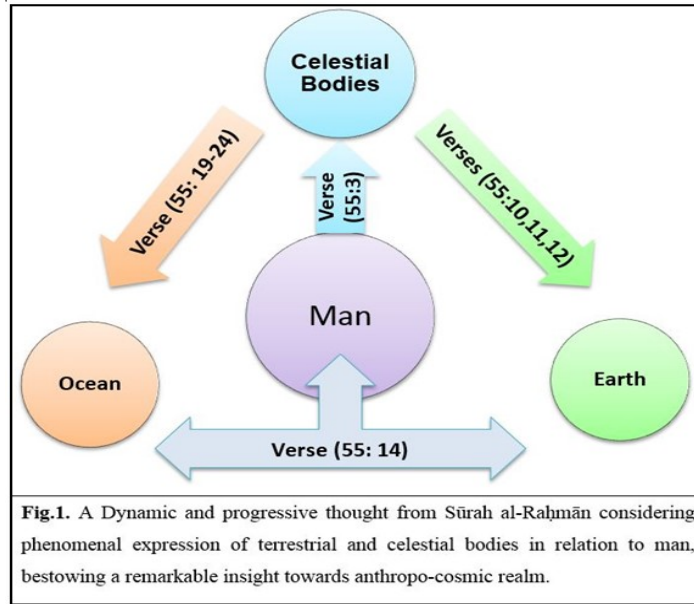
Regarding the relation between microcosm and macrocosm, structural similarities between both, Ibn al- ‘Arabī (*Raḥmat Allah ‘alaiḥ*) delineated a human sketch which is relevant to the functional entities of the universe. For example, in symbolic language, the spirit is like the sun which illuminates the body, the intelligence is like moon, five senses like the five stars, over and above, he stated that the Lote Tree of the extreme limit is configured as per human configuration.<sup>11</sup> We may state that this figurative representation facilitates human thought and it domesticates humanity with the cosmos. The universe is like book to study indicated by Said Nursi (*Raḥmat Allah ‘alaiḥ*) in relation to the Book ‘al-Qur’ān’. Furthermore, Naṣr stated in the Islamic cosmological doctrine, discussing the views of Brethren of Purity (*al-ikhwān al-Ṣafā*) that man cannot study the entire universe, he needs to look into himself as if man having the elements of the universe. Universe will become known to him, due to the study of himself.<sup>12</sup> Then again, it is necessary to know the purpose integrating what is the ultimate objective. Furthermore, he states that plants, animals and other beings have been created to serve the final purpose of man.<sup>13</sup>

Thus universe shares beneficial and fruitful domains for human physical and metaphysical nourishment as per the Islamic worldview with regard to Allah Almighty, man and the universe and their mutual relationship.

We may look at various dimensions of Sūrah al-Raḥmān to grasp the subject relation. The Sūrah states after the concept of the spreading of earth, zoological aspects of life on it, which are responsible for biological kingdom to sustain.<sup>14</sup> From the first chapter of Sūrah, an important way of contemplation may also be extracted to know the sign of the Creator. Similarly, one may observe the expression of anthropocosmic sketch considering how Sūrah broadens One’s mental horizon as presented succinctly in the fig. 1.

Illustrated diagram explicates that Sūrah al-Raḥmān discusses human creation in the verse (55:3) and (55:14) while after verse 3, Sūrah explains the cosmic bodies then it moves the human thought towards earth where in fig. 1 arrow at right side indicates the verses (55:10, 11, 12) demanding balance in the well-balanced cosmic system. After this external outlook, again in (55:14) creation of man has been discussed. Moreover, Sūrah indicates an important cosmic phenomenon. Similarly expanding human understanding and vision, after that ocean is under consideration, the most downward look as compared to the earth, where the left arrow

indicates the verses (55:19-24) giving a thought-provoking example in this regard.



From this illustration, we can know that how the Holy Qur'ān teaches human beings to broaden their mental horizon. It demands the best ways of life on practical bases and provides them with survival and dynamic thought regarding anthropocosmic perception.

Hence, we may say that instead of just absorbing in the exquisite of the creation, it is necessary to adopt the manner and ethics so that the ultimate destination and objectives of life should remain before of eyes of Seeker (*Sālik*). In anthropocosmic relation, the vision of *Tauḥīd* and *Risālah* has a vital position with due importance in accordance with Islamic philosophical thought. The concept of *Risālah* has been stated in the paper under the title of the Perfect Man (*Ṣal Allāh-u-'alaihe wa sallam*) as an ideal source of guidance for the humanity in relation to supervising them concerning physical and metaphysical matters irrespective of race, colour and religion.

### 3. Allah Almighty, Man and Universe Relationship: A Brief Visit of Sūrah Al-Raḥmān

There are several Qur'ānic verses speak regarding the nexus among Allah Almighty, man and universe expressing the role of man in relation

to Allah Almighty and cosmos. However, from briefly study of Sūrah Al-Raḥmān we may examine how the subject relationship has been dealt by the Holy Qur'ān matchlessly throwing light upon multiple phases. Visiting Table-I one can know the human required role and character with reference to the mutual links in between microcosmic and macrocosmic entities in relation to the entire kingdom and its Creator.

**Table-I: Metaphysical Expression against Verses of Sūrah Al-Raḥmān (55)**

Verse No.	Metaphysical Aspects of Verses regarding Triangular Relation of Allah Almighty, Man and Universe
(55:1)	Study of the different verses of the Sūrah (55), depicts an important triangular relation of Allah Almighty, man and universe. Existence of everything is directly related to Divine Name al-Raḥmān and the whole anthropocosmic system is due to Divine Mercy. We may visit Al-Ghazālī ( <i>Raḥmat Allah 'alaih</i> ) concerning this concept. <sup>15</sup>
(55:2)	However, according to the Shah Wali Allah ( <i>Raḥmat Allah 'alaih</i> ), <i>al-Raḥmān</i> is one and only one name out of beautiful Names of Allah Almighty which is the origin of this unitary system (universe). He stated that the multifarious aspects of this name cannot be totally comprehended. But the creation of the system from ex-nihilo ( <i>nothingness</i> ) and variations in it are directly related to the theophany of the Most Merciful ( <i>al-Raḥmān</i> ) and His Mercy ( <i>al-Raḥmah</i> ). <sup>16</sup> <i>Al-Raḥmah</i> is a pivotal discourse of Islamic mystic philosophy. Al-Ghazzālī ( <i>Raḥmat Allah 'alaih</i> ) added that if there is no Divine Mercy then it is impossible to know his Lord, then being an effect of the Divine Mercy, it is (considered that man is created) in the image of the Merciful One. <sup>17</sup> Exegetical remarks of Al-Qushayrī ( <i>Raḥmat Allah 'alaih</i> ) shows that with His Mercy he taught the Holy Qur'ān, with His Mercy one may reach the Holy Qur'ān to recite and understand. <sup>18</sup> Other Divine Names can also be visited indirectly in these verses of Sūrah e.g. from the second
(55:3)	
(55:4)	

	<p>verse expresses that He is (<i>al-'Alīm</i>), and the third verse shows that He is (<i>al-Khāliq</i>) etc.</p> <p>Allah Almighty and Man relation is mentioned in the first four verses prior to the next verses, related to the universe. These verses also indicate Prophetic intermediary position, Role Model and source of guidance (<i>'Allama al-Qur'ān, khalaq al-Insān, 'Allamah ul-Bayān</i>) as interpreted in exegetical literature.<sup>19</sup> For example, Al-Baghawī (<i>Raḥmat Allah 'alaih</i>) interpreted that He created Muḥammad (<i>Ṣal Allah-u-'alaihe wa sallam</i>) and He taught him about what was and what will be.<sup>20</sup> Hence, this Perfect Man can guide the humanity in the light of Divine Bestowal.</p>
(55:5)	<p>These verses indicate the dynamic styles of the universe. Al-Shanqīṭī (<i>Raḥmat Allah 'alaih</i>) said that (<i>Husbān</i>) means calculation and exact estimation assigned by Allah Almighty and the All-Knowing (<i>al-Azīz, al-'Alīm</i>). It is an expression of Divine Blessings upon the human race due to which they can know and calculate their daily, monthly and yearly affairs.<sup>21</sup> He discussed this phenomenon referring to the Qur'ānic verses) (10:5) and (17:12). Moreover, concerning verse (55:6), exegete also stated that the scholars differed about the meanings of (<i>najm</i>) as herbs or star. He preferred the meaning of (<i>najm</i>) as star in the sky and quoted the verse (22:18).<sup>22</sup></p>
(55:6)	<p>The Mutual relation of celestial bodies functioning accurately and perfectly in universal stability is evidence of their role and obedience. These heavenly bodies and their fine-tuned order indicate harmony and peace instead of clash in the universal realm. However, prostration may be an expression of peace, calm and total submission of all cosmic entities to the will of Allah Almighty.</p>
(55:7)	<p>System of universal balance predicts the Supreme working Force behind the phenomena. This system shows submissive behaviour of the universe in relation to the force that initiates all causes and their effects. Islamic metaphysical remarks and subtleties of (<i>al-Mīzān</i>) having multiple dimensions guiding in the daily affair to that of</p>



(55:8)	the equilibrium of gigantic bodies in the universe with unique conceptual foundations. <sup>23</sup> Tawāzan includes various dimensions of micro-cum-macro entities. It means justice ( <i>‘adl</i> ) and balance in the other affairs. <sup>24</sup> Cosmic order and its stability is a lesson for humanity to maintain balance in order to get rid of any tragedy and panic with respect to the smooth flow of social tempo.
(55:9)	
(55:10)	Verses (55:10-13) draw the attention of a common man, scholars and also the scientists who know the importance in this regard. However, earth as a part of cosmos indicates the other heavenly bodies which can’t be seen with the naked eye, all are also dutiful and functional to the assigned responsibility by the Allah Almighty that can never be more than One.
(55:11)	
(55:12)	
(55:13)	This verse has been repeated 31 times in the Sūrah i.e. about 40% of total verses. Repetition is helpful in order to rethink over the mysteries prevailing in the universe and man’s inner self. It has been stated that, “The Qur’ānic reiteration [repetition] fertilizes the barren land of the heart and it satiates the human ears through the tuneful and melodious wave passing through them to every cell of the body. Rhetoric of the Holy Qur’ān raises the question that how beautiful is the Lord, Who revealed this marvelous, miraculous and inimitable book.” <sup>25</sup> One may observe the unique method of Lord’s remembrance ( <i>dhikr</i> ) in the Islamic history of Sufism. A way of practice towards gnosis ( <i>ma‘rifah</i> ) of Ultimate Reality.
(55:14)	Ingredients of the man and jinn creation have been stated in the verses. It shows the physical and metaphysical dimension of Lord’s creations with the lesson that invisibility of things does not means that they exist not. Some aspects has been discussed in the referred thesis. <sup>26</sup>
(55:15)	
(55:17)	This phenomenon of two easts and two wests is an indication of the wisdom of the Creator. <sup>27</sup> Different mystical literature like <i>Tafsīr al-Lam’if al-Ishārāt</i> and

	<p><i>Tafsīr al-Tustarī</i> etc. rendered it in symbolic language, the easts and wests of the heart and tongue concerning the spiritual realm. Al-Qushayrī (<i>Raḥmat Allah ‘alaiḥ</i>) also interpreted as the other exegetical views that east of summer and east of winter and similarly west for both. He pointed out that the flowing of celestial bodies and their flow in order and sequence are (due to His Grace), so that the creation could benefit from them. He further said east of heart and its west declaring and indicated that these qualities and insight have already discussed.<sup>28</sup> Moreover, Al-Tustarī (<i>Raḥmat Allah ‘alaiḥ</i>) said, east of heart and west of tongue, east of and west of <i>Mushāhadah</i>, and referred verse 40 of Sūrah al-Ma‘ārij (44:40) then extended his concept and stated ‘east of human body (limbs and organs functioning rightly) with sincerity (<i>al-Jawāriḥ bil Ikhlāṣ</i>) and discussed west in relation to human obedience (of Allah Almighty) apparent and hidden.<sup>29</sup> However, mystical commentaries are metaphorical approaches pointing to the various other aspects as compared to the definite interpretation of the Holy Qur’ān. The phenomenon shows the mutual link of Allah Almighty, man and universe on scientific bases and calculations.</p>
(55:19-20)	<p>In the light of this verse, we can study the phenomenon of two river flowing together without mixing with each other. It has various dimensions to be understood as presented by Islamic philosophers and exegetes.<sup>30</sup> In this significant metaphysical discussion (as well as from the physical view of two rivers flowing together without mixing each other) one may consider, man and his Lord at the extreme nearness, without any disruption in the concept of Oneness of Allah Almighty. His Oneness prevailing everywhere in the universe and in human’s self to recognize him. Pearl and coral come out from the rivers,</p>
(55:22-24)	<p>al-Rāzī (<i>Raḥmat Allah ‘alaiḥ</i>) elaborated these verses (55:22-24) pointing towards various aspects. He declared that some blessings of Allah Almighty are for beauty (and aesthetics).<sup>31</sup> His interpretation highlights the water</p>

	<p>importance regarding different creations and phenomenon. These are the sources to understanding mutual link of Allah Almighty, man and the universe. Al-Qurṭubī (<i>Raḥmat Allah 'alaih</i>) extended the concept and added that pearls and coral come out from the water as corn, with (its) leaves and stalk for fodder as well as sweet-smelling plants come out for you from earth.<sup>32</sup> Abū Ḥayān (<i>Raḥmat Allah 'alaih</i>) discussed linguistic aspects of verse (55:24) and broadened the concept highlighting Divine involvement regarding the functionality of these things. And the fullest benefit of created things are only from Him Almighty.<sup>33</sup> Hence, each thing in the cosmos draws human attention towards its Creator.</p>
<p>(55:26)</p> <p>(55:27)</p>	<p>With reference to the metaphysics of Islam, the verse (55:27) has a pivotal role in the discussion of subsistence (<i>baqā</i>) which is more importance than annihilation (<i>fanā</i>). This is the unique status and Glory of Allah Almighty in Islam with the lesson of <i>Tawḥīd</i> and His Oneness. Moreover, scientific research revealing the facts supporting the concepts of 'Big Bang' and 'Big Crunch'. It also indicates the Islamic eschatological reality. One may take into account, the world of Quark, its colourful realm and super-symmetry, a very swift movement of the micro world. It demands organizer and shows the possibility of the universal end. Hence, the purpose behind the creation of cosmic system is mutually linked with Allah Almighty to man and Allah Almighty to universe. Consequently, it shows Allah Almighty, man and the universe relationship.</p>
(55:29)	<p>The study of this verse leads the human being to the 'instantaneous study' of the nature, then integrating the research into a single whole. In the microseconds, the variation and evolution in the universe are going on witnessing His Glory. On the other hand, it is also a lesson for Seeker (<i>Sālik</i>) that at every instant, he needs the constant guidance, help and spiritual promotion in the journey towards the Ultimate Reality where the state of bewilderment (<i>Ḥaiyarah</i>) is also there because His</p>

	essence cannot be grasped exactly. Hence, this is another way of thinking in relation to Allah Almighty, man and universe from the Islamic perspective. (see. Section 3.3 for detail)
(55:31)	In the light of this verse, the question of the destiny may also be studied with the whole sketch of the Sūrah on one hand, and in the light of relevant verses on the other hand. In a mystical sentence, at every instant one should be vigilant in order to prepare himself taking in mind the event of standing before the Lord.
(55:33)	Tafsīr al-Rāzī shows that the statement of verse is a proof of divine oneness ( <i>Tawḥīd</i> ). In general, you are unable to leave this planet. In case, you go out from the contours of heaven and earth, then, you will find the signs of <i>Tawḥīd</i> . What you will find outside are the definite and confirmed arguments of His oneness. <sup>34</sup> Al-Ṭabarī ( <i>Raḥmat Allah 'alaih</i> ) mentioned, "If you are able to know what is in the heavens and in the earth, then know it, but you will not know it without ( <i>Sulṭān</i> ) authority and power, it means an evidence from Allah Almighty, the Exalted is His praise." <sup>35</sup> Scholars also discussed space travelling in the light of these verses. While mystical approaches also indicated that it means the spiritual journey, which needs to get rid of the impurities of bad actions which are a hindrance in the voyage towards the Ultimate Reality. For example, Shaykh Sha'rāwī ( <i>Raḥmat Allah 'alaih</i> ) also explained the ascending night of the Messenger of Allah Almighty ( <i>Sal Allah-u-'alaihe wa sallam</i> ) in accordance with these verses. <sup>36</sup> However, these verses indicate human relation to the universe and what I think the 'cosmic ethics' are required to exercise as bestowed by the Allah Almighty of Islam.
(55:37)	The apparent view of man may also express the nostalgia i.e. what has been done by him in the given limitations of time by his Lord. They were captured by their forehead (conscious), is a metaphysical expression of the verse.

(55:39) (55:41)	And capturing by foot may be called as physical view. Hence, our behaviour is greatly concerned in relation to the subject relationship.
(55:43) (55:44) (55:46) (55:48-58)	<p>Verses of the Sūrah stating Hell and its torment are very less in number. Hell is stated with respect to Hell and refusal of culprits. The mode of Surūh to mention Paradise is a different one. The fear and love of the Lord, both have great importance in Islamic mystical journey toward Allah Almighty. The peak of wisdom is the fear of Allah Almighty. It may be added that fear causes a change in brain and organs functions which eventually changes human behaviour as well. Suhad Tahseen concluded in the light of several Qur'ānic verses analyzing various dimensions of the notion 'fear'. Two points of his research findings, 10 and 11 are relevant to this study. He categorized fear into different types and commented that 'praised fear' (<i>al-Khawf al-Maḥmūd</i>) has a positive impact on human personality. It opens ways to the obedience of Allah Almighty. It stops to act upon the prohibitions. Fear awakens man towards self-accountability, boldness and courage to seek truth and victory. His 11<sup>th</sup> finding speaks that due to this attribute, one will be bestowed with Divine Forgiveness, and entrance into paradise. He will acquire Divine pleasure and Allah Almighty will shade in His Shade while there will be no shade except His Shade.<sup>37</sup></p> <p>It is an important source of inspiration to change oneself towards the right path.</p> <p>Physical sketch of metaphysical reality has been demonstrated in the verses (55:48-58) with the expression of pure, pious and aesthetical reflection.</p>
(55:60)	<p>Benevolence (<i>al-Iḥsān</i>) demands the state to remove the veil that exists between the man and his Lord as in accordance with (<i>Ṣaḥīḥ Bukhārī</i>, 50) that, "<i>Iḥsān is to worship Allah Almighty as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah Almighty sees you.</i>"<sup>38</sup> It is concluded</p>

	<p>in a research paper that, “Islamic concept of benevolence is decorated with physical and metaphysical dimensions incorporating human necessities and needs in this world and in the world of Hereafter searching for the better and well-civilized living tempo of ... [it] demands a sense of social responsibility while on the other hand, it is the practice of <i>Sharī‘ah</i> and excellent deeds at the station of <i>al-Iḥsān</i>.”<sup>39</sup></p> <p>Hence, every movement of life one should understand that he is in the protection of his Lord. Focusing on what actions are required to perform with reference to the subject discourse?</p>
(55:62-68)	<p>Due to different status of blessed ones’ different paradises will be awarded. Al-Qurṭubī (<i>Raḥmat Allah ‘alaiḥ</i>) quoted various opinions of scholars to understand these verses. He co-related the quality of ‘Allah Almighty fearing people’ in the light of Prophetic Sayings.<sup>40</sup> Syed Quṭb (<i>Raḥmat Allah ‘alaiḥ</i>) stated that the two paradises mentioned later are for the people of right side i.e. ‘companions of right hand’ (<i>Aṣḥāb al-Yamīn</i>).<sup>41</sup> Iṣḥāqī (<i>Raḥmat Allah ‘alaiḥ</i>) also elaborated the concept that there may be more paradises as compared to already stated paradises. Both referred to the two groups of righteous people discussed in the next Sūrah-56 (<i>al-Wāqī‘ah</i>).<sup>42</sup> Moreover, the Duality is an expression of variety as the whole scheme of Sūrah runs in twos.<sup>43</sup> We may consider that consecutive discussion of two more gardens in addition to two already mentioned in the verse (55:46) elaborating the whereabouts of the blessed ones. It leads human concepts towards the reality of existence of metaphysical realm.</p>
(55:70-76)	<p>The Holy Qur’ān highlights maximum upward of ethics can be seen in the successive discussion of beauty in these verses teaching moral par excellence. Al-Rāzī (<i>Raḥmat Allah ‘alaiḥ</i>) interpreted that the apparent and outward appearance (<i>ẓāhir</i>) of maidens are beautiful while their innermost (<i>bāṭin</i>) are based on goodness.<sup>44</sup></p> <p>Islamic development of gardens, its organization seems like the sketch drawn from Qur’ānic paradise.<sup>45</sup> How</p>

	aesthetics values inculcated persuading humanity to construct beautiful environment around them with respect to the universal beauty. The role of women in this world can be extracted from the character of a maiden mentioned in these verses.
(55:78)	The universal role of Divine Names and Attributes have great importance in Islamic philosophical and mystical thought in relation to the human self and cosmic order. Yūsuf Alī ( <i>Raḥmat Allah ‘alaih</i> ) remarked at the end (Note 5221) that “Bounty and Majesty are the two leading ideas of Sūrah and the duty of man to make himself worthy of nearness to Allah Almighty.” <sup>46</sup> Majesty and Generosity ( <i>Dhul-Jalāl wal-Ikrām</i> ) both are related to the aesthetic universal expression and both names have been stated two times in the Sūrah.

This overview makes it crystal clear that the Islamic concept of Allah Almighty, man and universe plus their mutual relationship has multiple dimensions and guidance for humanity to play their role what naturally required encapsulating physical and metaphysical dimensions. Adopting a similar way taking into account the principle of proportionality (*‘Ilm al-munāsabah*) one can observe the beautiful co-relation of Allah Almighty, man and universe in different Qur’ānic references. For example, we may determine this link in the light of Sūrah al-Baqrah studying a small part of it at the beginning of part-II from rukū‘ 18 to 20 and so on.<sup>47</sup> Although the themes under discussion are related to different religious matters and injunctions about the performance of pray and pilgrimage, importance of Messenger (*Ṣal Allah-u-‘alaihe wa sallam*) of Allah Almighty obedience, purification and wisdom as well as different ethical guidance etc. but one may observe what is the message given in the verses stating natural phenomena. In this three-cornered approach, the Holy Qur’ān highlights that the demand for guidance (*hidāyah*) is indispensable and all-important for better performance around the universal milieu.

### 3.1. The Perfect Man (*al-Insān al-Kāmil*): A Complete Source of Guidance

The verse of Sūrah Al-Raḥmān (*khalaqa al-Insān*) that is “Who created the man or the absolutely Perfect Man.”<sup>48</sup> Islamic Scholars and

exegetes interpreted this verse that here *takhlīq* means the creation of (human beings and) Ādam (*'Alaih As-Salām*) as well as the creation of Prophet Muḥammad (*Ṣal Allah-u-'alaihe wa sallam*).<sup>49</sup> Dr Syed G Safvi discussing the concept of a perfect man in the light of Rūmī's thought explains the idea with geometrical shape, the sides of this shape subject to 'universe', 'people' and 'guidance' respectively while the center of this form is Allah Almighty and the Perfect Man is like 'diameter' which connects various segments to each other and develop the reflective relation from the center to side i.e. he is the representative and caliph of Allah Almighty.<sup>50</sup> We may quote Prophetic Saying in relation to the verse (55:3) as:

*"Allah Almighty created Adam in His image."*<sup>51</sup>

In the Islamic perspective, the human being is the most polished and capable mirror where Allah Almighty may reflect Himself. The essence of human nature is pure and able to receive the Holy trust which the huge celestial bodies could not bear. Dogan commented that "such profundity affords only the human beings such a level of comprehensibility that they can recognize, understand and relate to, Allah Almighty as potentially the perfect man (*Insān-i kāmīl*)."<sup>52</sup>

The practical and practicable life of the Messenger of Allah Almighty (*Ṣal Allah-u-'alaihe wa sallam*) is an ideal link between, divine and material, revelation and reason, eternal and corporeal. So to understand the relationship between Allah Almighty, human being, and the universe, we should follow the ideal life of Holy Prophet (*Ṣal Allah-u-'alaihe wa sallam*).<sup>53</sup> It is also a pivotal discourse of Ibn al-'Arabī (*Raḥmat Allah 'alaih*), where he elucidated that the Perfect Man or the Universal Man as the doctrine of the "Muḥammadan Reality", sophisticated expression given by him in his famous magnum opus (*Al-Futūḥat al-Makkiyyah*). The reality of Prophet Muḥammad (*Ṣal Allah-u-'alaihe wa sallam*) that is *al-Ḥaqīqah al-Muḥammadīyah*. The perfect man is thus a central concept in the thought of Ibn al-'Arabī (*Raḥmat Allah 'alaih*) as the isthmus or *Barzakh* through which Allah Almighty is manifested and known.<sup>54</sup> Ibn al-'Arabī (*Raḥmat Allah 'alaih*) doctrine of Perfect Man<sup>55</sup> may also be considered as:

1. It is the most fundamental origin of all entities.
2. It is cosmological, encircling all the archetypes of existence.



3. It is the Prophet, who represents the Divine Attributes, word or logos on the earth.<sup>56</sup>

The Perfect man is the self-disclosure of the attributes (*Ṣifāt*) in their complete and perfect manifestations, as seen by the essence (*dhāt*) at any particular moment in time. The 'Muḥammadan Reality' reveals itself in its particular epiphanies (*mazāhir*) of appearance as different Prophets and messengers from Adam ('*Alaiḥ As-Salām*) to that of Prophet of Islam (*Ṣal Allah-u-'alaiḥ wa sallam*). The manifestation of Real within the mirror of the Prophet Muḥammad (*Ṣal Allah-u-'alaiḥ wa sallam*) is the most perfect, most balanced and the most handsome reflection due to the mirror actuality.<sup>57</sup> Moreover, with regard to the question of guidance and obedience, Shaykh remarked that the most highly influential figure of a man or the manifestation of Prophet of Islam (*Ṣal Allah-u-'alaiḥ wa sallam*), is the Perfect Man (*al-Insān al-Kāmil*) and loci of belief in Allah Almighty (*maḥal al-Īmān billah ta'ālā*), as well as the most perfect guidance for humanity towards reality.<sup>58</sup> In relation to the message of starting verse of Sūrah al-Raḥmān, we may quote Jamil Javed that Anthropic Principle in the light of the Holy Qur'ān bestows a credible elaboration to the Best Product of the Creation, the Intelligent Human Being. This intelligent being has no option but to follow the Social System created by Allah Almighty through His Messengers.<sup>59</sup> An Ordinary man may continue his journey to acquire the state of perfection following the guidance revealed to Prophet of Islam (*Ṣal Allah-u-'alaiḥ wa sallam*).

Dr Muḥammad Zia ul Ḥaq remarked regarding the idea of Allah Almighty that this vital concept has evolved historically. Later on, it has been undergone through the various modes of transformation and culminated in the concept of *Tawḥīd* (Oneness of Allah Almighty). The relation of man with Allah Almighty is the relation of creation and Creator respectively which is the link in between Allah Almighty and His Messenger Perfect Man, (*Ṣal Allah-u-'alaiḥ wa sallam*). This nexus is based upon revelation which has been stopped after Prophet of Islam (*Ṣal Allah-u-'alaiḥ wa sallam*).<sup>60</sup> As Perfect Man (*Insān-i kāmil*) is the highest stage in the hierarchy of creation. Dogan commented that in order to acquire better standards for life eradicating ignorance, poverty, disorder, and dishonesty. One may decorate himself due to moral par excellence and good character of the Messenger of Allah Almighty (*Ṣal Allah-u-'alaiḥ wa sallam*).<sup>61</sup> In brief, these remarks supplements to

act upon the Allah Almighty given role model for the whole human. This may provide an ideal position to perform at the best station in the cosmic world.

Prophet Muḥammad (*Ṣal Allah-u-‘alaihe wa sallam*) was decorated by Allah Almighty with the Qur'ānic morality and awarded with the character traits by Allah Almighty, a perfect model for the whole humanity to be followed towards the Ultimate Reality. Here the concept of Perfect Man has also the great importance. Any new paradigm, for example, for any social milieu needed to be consulted it directly or indirectly studying and following this Perfect Standard. So, the solution of the problems is concealed in the method and following the footsteps of the Prophet Muḥammad (*Ṣal Allah-u-‘alaihe wa sallam*), to be acted upon with true letter and spirit. As a result, human conscious may aware to acquire how to deal with daily issues and one's ethical role towards the others as well as towards the whole cosmic realm in the presence of Islamic Allah Almighty.

### **3.2. The Pivotal Role of Universe Concerning Subject Discourse**

There are many Qur'ānic verses and themes stated in the Sūrah Al-Raḥmān elaborating universal phenomena. As the overall discussion leads us to think that the man is a big universe in his small miniature, while the universe is a small man in the large contour. Metaphysical remarks of Islamic scholars expounded the pivotal role of the universe with reference to man as well as Allah Almighty. Dr. Umar remarked that He (Allah Almighty) created the universe as the sum total of Divine Signs. He discloses the attributes therefore macrocosm is also an image of Allah Almighty with all due respect to immanence (*tanzīh*) and incomparability.<sup>62</sup> Iqbal discussed the character of universe and its expansion with reference the Qur'ānic verses adding that the universe is not a block entity and man is blessed with faculty of naming and capturing the concepts of identification. Man's knowledge is then conceptual one approaching the observable aspect of Reality.<sup>63</sup> He highlighted the involvement of Allah Almighty and man concerning universe jointly like 'co-workers' with respect to the separate role of each.

Speaking theologically along with philosophical history regarding Allah Almighty, Majid added that, "Qur'ānic concept of Allah Almighty's Omnipotence and His Sovereignty in the world, for it belonged to Allah Almighty alone to create or recreate the atoms and accidents which

made up physical objects in the world and to cause them to cease as He pleased and when He pleased.”<sup>64</sup> We may observe how beautifully Iqbāl (*Raḥmat Allah ‘alaiḥ*) highlighted:

یہ کائنات ابھی ناتمام ہے شاید  
کہ آربی ہے دمادم صدائے کُنْ فَيَكُونُ<sup>65</sup>

*“Perhaps this universe is still incomplete, instantaneously, there can be heard the cry of (kun fayakkūn) ‘Be, and it came into being’” This may be a philosophical interpretation of the Qur’ānic verse”.*

Iqbal also expressed in a letter to Professor Nicholson, “the universe is not a completed act: it is still in the course of formation.”<sup>66</sup>

It shows the permanent involvement of Creator in the universal innovation and rhythm. If the universe and its entities had not obeyed the required precision of Divine Law, then it is impossible to sustain. Similarly, when human disobeys then it is an action against truth and collective rhythm of life which leads towards panic and disorder.<sup>67</sup> Visiting verses of Sūrah Al-Raḥmān regarding balance (*al-mīzān*),<sup>68</sup> one may observe the wisdom mentioned in relation to equilibrium from common sense to that of the cosmic domain.

Commenting about the lofty moral purpose of universal existence, Abu Sulayman added that man due to his inbuilt nature comprehend that cosmic system is not created accidentally. Creator has designed this universe with infinite precision and wisdom. On the other hand, Allah Almighty implanted highly spiritual values within human conscience to understand the divine origin of the universe.<sup>69</sup> Rosenthal also discussed the Qur’ānic verse (*Allamah ul-Bayan*)<sup>70</sup> along with Prophetic Saying regarding the eloquent mode of expression that “some eloquent speech is as effective as magic”<sup>71</sup> then he admitted that religious sciences are more useful than all the others. He invites that we have to turn towards these religious scholarships.<sup>72</sup> He further commented that the objective of metaphysics may be understood due to pure reason, known as *lubb* in Arabic that is ‘quintessence’ of each thing.<sup>73</sup> This is a unique approach of the Holy Qur’ān to stabilize reality into the human thought and consciousness addressing multiple aspects of the universe. Whereas, manifold entities of the universe divulge the exquisite rhythm and order with the tacit approval of perfect Creator. Abu Sulayman remarked:

“The marvelous orderliness to be observed in the universe and necessitate both its purposefulness and the moral principles on the basis of which it operates”<sup>74</sup>

Man as a caliph (*khalīfah*) of Allah Almighty may perform good deeds in accordance with the Divine Will and His attributes are like guide-posts. One may decide to perform wisely by dint of his free will.<sup>75</sup> In this way humanity may exercise well in relation to what is naturally desired regarding anthropocosmic realm. One may stand to acquire the maximum benefits from Divine Attributes modeling his inner self and conduct according to the perfect role model of Prophet Muḥammad (*Ṣalālah-u-‘alaihe wa sallam*). As a result, human insight functions considering the universe as the expression of the Divine Signs. We may imagine why this dialogue has multiple phases of research towards the cosmic order. It highlights, conversely, the central role of the universe towards humanity as well as towards the Ultimate Reality.

### 3.3. A Metaphysical Discourse Regarding a Divine Expression of Sūrah

This title has been coined in the light of verse (55: 29) of Sūrah Al-Raḥmān. In the verse, the Arabic word ‘*wajhu*’ is rendered as ‘face’ in English along with many other meanings like front, sense, means, objective, methods, significance, aspect and viewpoints etc. have been stated in the Arabic-English dictionaries.<sup>76</sup> For the human being, we can say ‘face is the index of mind’ that is human’s identity lies in the face. Hence, the face of person indicates person’s self and his reality. Unal interpreted this verse as *creatio continua* that Allah Almighty continuously creates, annihilates and recreates the universe.<sup>77</sup> It is also stated in different verses of the Holy Qur’ān for example verse (2:115) as:

”وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيُّنَ مَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ  
وَاسِعٌ عَلِيمٌ“

“To Allah Almighty belong the east and the West; Whithersoever ye turn, there is the presence of Allah Almighty. For Allah Almighty is all-Pervading, all-Knowing.”<sup>78</sup>

The expression that Allah Almighty of Islam is Omnipresent, His Presence everywhere in the universe promotes the concept of an

acquaintance of man with the universe. Dr. Ṭahir ul Qādrī rendered this verse as: “And the East and the West (all) belong to Allah Almighty alone So whichever direction you turn to, there is the Presence of Allah Almighty (i.e. the Essence of Allah Almighty is radiantly manifest in all directions) Surely Allah Almighty is Infinite, All-Knowing.”<sup>79</sup>

When the word face is used in a figurative sense instead of literal meanings according to Shaykh Ibn al-‘Arabī (*Raḥmat Allah ‘alaiḥ*), essence (*dhāt*) and reality (*al-Ḥaqīqah*) are said to be the synonym of Face (*wajh*), both of which can be comparable for the word *nafs* or self.<sup>80</sup> While regarding the face of Allah Almighty, he posits that Allah Almighty’s face or essence lies beyond the human perceptions, as “*whichever direction you turn to, there is a face of Allah Almighty*,”<sup>81</sup> the divine face means the self-disclosure of Allah Almighty.<sup>82</sup> Which shows the guideline directing to the method of understanding, perhaps from physics to metaphysics which is comprehensible and closer to the human intellect comparatively instead of understanding from metaphysics to physics at the end of one’s own reason, because for later condition Allah Almighty has bestowed upon us the Prophetic guidance. Moreover, Syed Hussain Naṣr stated the ‘face’ with respect to the Divine Names:

“Face (*wajhu*) means in reality the sum of the Divine Names and qualities as they concerned the world of creation, that is, the aspect of divine reality which has turned towards creation.”<sup>83</sup>

It can be visualized that how the beautiful starting of the existence was As verse expresses that all things will be perished except His Face. From this, we can imagine that the starting of the things without any foundation, that is a beginning less, beginning.

The verse of face ends with both attributes of the Lord Allah Almighty that is Majesty and generosity as well as Dignity and Munificence, which is an expression of justice and mercy respectively as an integrated message of the whole Sūrah. The first half of the verse “كُلُّ مَنْ عَلَيْهَا فَانٍ”<sup>84</sup> may also be compared with the first part of ‘*kalimah*,’ that it is so closely related and analogous to the concept of “لا” the first part of the proclamation of faith i.e. ‘*Kalima-i Tawḥīd*’ (لا اله الا الله) and the second half of the verse “وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ”<sup>85</sup> may also be read with the concept of “الا الله” which is an affirmation (*athbāt*) after negation (*naḥī*). Perhaps, this is the way by means of which His mercy enwraps the servant, who eventually surrender his will before the beautiful Lord. In

Islamic theology “the face of your Lord” as His “essence” (*dhāt*) and “full of majesty and nobility” as His “attribute” (*ṣifāt*), adding that Allah Almighty is beyond comparison.

These two aspects of لا اله الا الله may also be treated metaphysically. The first part ‘there is no Allah Almighty (*shahādah*), refers to the affirmation of multiplicity (*kathrah*) in the existence through which the attributes of Allah Almighty manifest. Syed Hussain Nacir added that “the second part, ‘*but Allah Almighty*’, annihilates any similarity and immanence (*tashbīah*) in existence by confirming the absolute Unity of Allah Almighty’s Essence, consequently transcendence (*tanzīah*) above creation.”<sup>86</sup> Now the question of Lord’s subsistence is an important one from Islamic philosophical concern. Leamen added that (*Baqā*) is the verb having meaning everlasting, remained, continued and perpetual. In the Holy Qur’ān this term indicates the eternal Attributes of Allah Almighty, as وَاللَّهُ خَيْرٌ وَأَبْقَى i.e. “*Allah Almighty is the best and ever abiding*.”<sup>87</sup> It also shows the everlasting Face of Allah Almighty with full of majesty and honour along with the concept of the everlasting survival, it also describes the Hereafter, and *Dār al-Baqā* is the abode of everlasting existence.<sup>88</sup> Hence, these are the different phases of Divine manifestation towards man, universes as well as in relation to the life of Hereafter.

Dr. Badr Hashemi assigned a title for the verses (55:27-28) “*Divine Presence Forever*” and advised to recite these verses with the last verse of the Sūrah i.e. Lord Possessor of the Majesty and Splendor the Lord of Supreme Countenance.”<sup>89</sup> Hence, the remarks of scholars may extend our thinking regarding a dynamic view of the universe and self. Furthermore, Dr Iqbāl regarding the Islamic mystical approach of Ma’rūf Karkhī and al-Qushayrī (*Rahmat Allah ‘alaihimā*) added that:

“Like Avicenna they looked upon the Ultimate Reality as “Eternal Beauty”, whose very nature consists in seeing its own “face” reflected in the Universe mirror. The Universe, therefore, became to them a reflected image of the “Eternal Beauty”, and not an emanation as the Neo-Platonists had taught.”<sup>90</sup>

We can say that Iqbal pointed out Islamic thought providing the alternative against the emanation theory. In this metaphysical conversation, William C Chittick further adds:

“If the Divine Name were to be taken away; the veil would be lifted; and if the veils, which are the names were to be lifted, the unity (*aḥadiyyāh*) of the essence (*dhāt*) would become manifest.”<sup>91</sup>

Here everything in the universe encourages us inviting to the beauty of Lord showing the Super Control behind the phenomenal universe.

This metaphysical discussion may be compared and analysed in relation to scientific development. Scholars admitted that religion helps us towards the appropriate metaphysical context in relation to scientific advancement and safe milieu for humanity. In this way, physical dimensions of the universe will be under observation of science while ultimate cosmic truth is related to Allah Almighty.<sup>92</sup> Both dimensions of man or universes may not be ignored for their better play and performance mutually.

So, we can say that in between these two statements of the Sūrah, a path is emerging out setting aside the weakness of ‘annihilation’ and moving towards the stability of ‘subsistence. ‘This process brings the man up and results in a comfortable life in this world and Allah Almighty’s Mercy in the life hereafter. It envelops the exquisiteness of Divine Remembrance.

#### **4. Allah Almighty, Man and Universe Nexus: A Journey towards Ultimate Reality**

We can recapitulate overall discourse considering the objectives and ultimate demand of the subject theme, where all concepts in Islamic philosophy revolve around the fundamental creed of Oneness of Allah Almighty (*Tawḥīd*). To proceed further elaborating Allah Almighty, man and universe relationship, we may quote the statement of Dr. Iqbal (*Raḥmat Allah ‘alaiḥ*):

“The main purpose of the Holy Qur’ān is to awaken in man the higher consciousness of his manifold relations with Allah Almighty and the universe.”<sup>93</sup>

In Islamic cosmological perspective, the study regarding man, cosmos and Allah Almighty shares the mutual links, having different dimensions. Islamic philosophical views of Naṣr shows that the observation of nature is an act of Allah Almighty and His constant intervention in the world directly or indirectly. The order of cosmos totally dependent upon Him. Before the Divine Unity, there is an interrelation between all things in the cosmos and also between man and the cosmic milieu.<sup>94</sup>

Dr. Qaisar Shahzad commented on the Ibn al-‘Arabī’s (*Raḥmat Allah ‘alaiḥ*) metaphysical concept of the human body, a body without

which the spiritual realization and worships are impossible. He added that “Having seen that the (human) body itself has the proper role in knowing Allah Almighty through His signs.”<sup>95</sup> While Dogan expands our view regarding the subject link, He commented, “the identity of mankind or his/her ego should be understood from the viewpoint of their vicegerency [caliphate/*khilāfah*] by representing the names and attributes of Allah Almighty on earth.”<sup>96</sup> Here we may correlate the Qur'ānic verse,

*“(Say that we have taken on the colour from) Allah Almighty’s own colour, and whose colour is better than Allah Almighty’s? And we worship Him alone.”*<sup>97</sup>

Therefore we may think that the degree of human perfection depends upon ‘up to what extent one decorates himself with Divine Colour and beauty’. Or adopting maximum Attributes of Lord leads us to acquire the status of ‘His Devotee’ or Perfect Men (of different levels) or even at the stage of “Contented (pleased) self,”<sup>98</sup> following Role Model and footsteps of the Perfect Man (*Ṣal Allah-u-‘alaihe wa sallam*) a sole example of exercising the full Divine Attributes on the Earth.

Abdul Haq Ansari added regarding Shaykh Ahmad Sirhandī (*Raḥmat Allah ‘alaihi*) that, “The world is dependent on Allah Almighty and is related to Him as a shadow depends on its object, but the exact nature of this dependence is unknowable.”<sup>99</sup> Moreover, Dr. Burhān Ahmad Fārūqī’s discussion regarding universe also elaborates the beautiful relation of Allah Almighty, man and cosmos, where he believes in the transcendence of Allah Almighty, Who is completely beyond and totally dissimilar to the kingdom of man and the universe (*Khālq-i kā’ināt ko māwr’ā aor Insān aor ‘Ālam se mutabā’in aor kuliyyatan judā hona chāḥ’iye*). He further states that the disappointment of man by reason of resistance, difficulties and feeling of extreme worry and sadness due to his own nature and the nature of the cosmos can only be removed only in the case that the remedial source must be different from them i.e. from all creations. He should have the Absolute Authority (*qudrat-i tāmah*) over them. The Creator doesn’t need to expose Himself up to some extent. But in fact, He cannot be comprehended totally.<sup>100</sup>

Therefore, instead of the utmost struggle and leaving no stone unturned, the man may not be able to be familiar with spiritual truth exactly as compared to what he can acquire following the Prophetic



guidance towards the gnosis (*ma'rifah*) of Allah Almighty. Hence, the role of man concerning this nexus developing his intellectual insight should be in accordance with the everlasting teaching of Prophet Muḥammad (*Ṣalālah-u- 'alaihe wa sallam*). However, man either from the study of universal signs and or in-depth study of his own self may bring him up in this direction. In a similar tone, Shagufta Begum commented regarding the Allah Almighty and man relationship in the light of Iqbal's philosophy:

“There are two ways of man to know reality. First is that we select the way of observation and think over the symbols of Ultimate Reality. The other way is to opt the direct relation through our inner self. Through it we can get touched with those aspects of reality too, which are beyond our sense perception.”<sup>101</sup>

We may endorse both ways to grasp what is right and reality. On the other hand, Islamic concept of *Tawḥīd* demarcates between transcendent Creator and the Created universe. It is not a static entity but it grows orderly and changes in a conscious fashion providing knowledge to the humanity.<sup>102</sup>

It is obvious that this relationship demands dynamic behaviour of human life enhancing himself in every next moment of life stepping forward towards moral par-excellence. In case, when one is well-aware of his ultimate objectives then he feels a thirst to saturate his inner self acquiring higher spiritual grade leaving behind what he has a second ago, during his journey towards Ultimate Reality. It is a mode and manner of practicing moral values at the station of *al-Iḥsān* (benevolence) obeying Prophetic teaching and exercising Divine Attributes. So, we may think that due to this spiritual invigoration, the role of his physical body and organs (*jawāriḥ*) can play a vital role to accomplish the ultimate objective of life. In this way one may understand to locate or relocate himself in the cosmic world at suitable place to execute well in relation to Allah Almighty, cosmos and the other human beings.

## 5. Conclusion

After visiting various dimensions of Allah Almighty, man and universe relationship along with their mutual relation in which Qur'ānic guidance and Prophetic way of action play a vital role in providing us with distinct

manners and conduct to adopt. Man as caliph of Allah Almighty may observe firm belief in Allah Almighty and trust in His Omnipresence prevailing everywhere, judging various aspects of His creation and cosmic signs. This leads man to perform as per required *modus operandi* from Islamic instructions which are responsible to put him right towards the reality and ultimately towards the Ultimate Reality. However, from a brief study of Sūrah al-Raḥmān we examined that the subject relationship has been dealt by the Qur'ānic verses exceptionally throwing light upon multiple phases. Due to this approach, one can realize what is the essential and obligatory acts, human required role and character with reference to the mutual links in between microcosmic and macrocosmic entities in relation to the entire kingdom and its Creator.

How Holy Qur'ān teaches human being broadening their mental horizon, demanding practiced based living style, providing them the way of dynamics thought regarding anthropocosmic perception. For example, Sūrah al-Raḥmān put a remarkable address to the human consciousness repeatedly as 31 times awakening intrinsic human abilities to have awareness of self, Allah Almighty and cosmic sign. Hence, instead of just absorbing in the exquisite of the creation, it is necessary to adopt the manner and ethics so that the ultimate destination and objective of life should remain before of eyes of Seeker (*Sālik*). The concept of *Risālah* has been discussed as an ideal source of guidance for humanity in order to supervise them concerning physical and metaphysical matters irrespective of race, colour and religion. Any new paradigm for any social milieu needed to be consulted directly or indirectly studying and following this Perfect Standard. As a result, human conscious may get awareness to acquire how to deal with daily issues and one's ethical character for others as well as his role towards the whole cosmic realm in the presence of Allah Almighty of Islam.

This overview makes it crystal clear that the Islamic concept of Allah Almighty, man and universe plus their mutual relationship has multiple dimensions and guidance for humanity to play their role what naturally required encapsulating physical and spiritual dimensions. In this three-cornered approach, Holy Qur'ān highlights that the demand of guidance (*hidāyah*) is indispensable, all-important and obligatory for better performance around the universal milieu. Hence this relation may be read as Allah Almighty, man, universe and guidance (*hidāyah*)-relationship. So, either anthropocentric address or cosmic-oriented discourse, humanity may find a full-fledged package of guidance for Qur'ānic viewpoints.

We may imagine why this dialogue has multiple phases of research towards the cosmic order. It highlights, conversely, the central role of the universe towards humanity as well as towards Ultimate Reality. Therefore, the human being a representative of Allah Almighty on the earth, it is necessary to perform good deeds in accordance with the Divine Will and His attributes which are like guide-posts where one may exercise his ability wisely by use of his free will without confronting and opposing the universal truths. Understandably, that this relationship demands dynamic behaviour of human life enhancing himself in every next moment of life stepping forward to the moral par-excellence. In case, when one gradually becomes well-aware of his ultimate objectives and living style in the cosmic realm duly then he feels a thirst to saturate his inner self acquiring higher spiritual grade leaving behind what he has a second ago, during his journey towards Ultimate Reality.

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