

NAMES OF ALLAH

ALLAH AL QUDOOS

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.



Allah Al Qudoos (القدوس) – All Classes

Introduction

- The most beautiful names belong to Allah (سبحانه وتعالى) and Allah (سبحانه وتعالى) loves that we love His names. We love perfection and beauty – and there is nothing more perfect and beautiful than the names of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) said to call on His beautiful names.
- Allah (سبحانه وتعالى) has 99 names which are revealed to us in the Quran and Sunnah, though there are more names. Someone might ask why are the other names not exposed to us? Because we can't imagine it or see it, subhan Allah. The greatest delight is when you know Allah (سبحانه وتعالى). You will enjoy every moment of your life. To know your Creator is an obligatory knowledge. Allah (سبحانه وتعالى) didn't create us except to worship Him and how can we worship Him if we don't know Him, subhan Allah. When you are a slave of Allah (سبحانه وتعالى) then that is the best title you can have. Though we are all slaves of Allah (سبحانه وتعالى), but not everyone feels it.
- Knowing the names of Allah (سبحانه وتعالى) will change you from the root. When you know the One Who is pure, you want your actions to be pure. When you know about the Most Beautiful, you want your actions and manners to be beautiful. When you know Who is Allah (سبحانه وتعالى), it will make your dua'a, dhikr, and salat more powerful because you know what you're doing and Who you're asking. May Allah (سبحانه وتعالى) increase us in His knowledge about Him. Ameen.

Linguistic Meaning (المعنى اللغوي)

- (القدوس) is in the hyperbole form (صيغة مبالغة), exaggerated on the weight of (فِعْوَل). It's root is (قَدَس), and it has two meanings:
- (1) Purity (الطهارة): Islam is all about purity. If you don't know about purity and cleanliness then how can you stand in front of Allah (سبحانه)؟ It also means to have purity in the heart.
 - You also have Al Bait Al Maqdis (البيت المقدس) which means the 'pure house'.
 - Jannah is also called (حظيرة القدس) – the place of purity because everything is clean, no blood, no menses, no discharge, no sickness.
 - You also have (روح القدس) – Ruh Al Qudoos – Soul of Purity – which refers to Jibreel. Angels are pure, they don't make mistakes. Even humans are made from something pure which is sand. All that Allah (سبحانه وتعالى) creates is pure. Surah Al Baqarah 30: (وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَنْتَجِعُ فِيهَا (مَنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ) (And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know.") – the angels (وَنُقَدِّسُ لَكَ) which means 'we will purify ourselves for Your sake', though the angels are already pure, subhan Allah.

- (2) Blessed/barakah (البركة): what does it mean when they say this house is blessed or this money is blessed? It means it will last. What does it mean to put barakah in your life? It means your life will be filled with faith and good deeds. What does it mean to have mubarakeen children? It means when you see them, they will increase you in faith and will make dua'a for you after you die. Barakah means increments and blessings. Surah Al Isra'a 1: (سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ) (Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him]. Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer) and Surah An Noor 35: (يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ) (lit from a blessed tree, an olive,)

The name Al Qudoos (القدوس) mentioned in the Quran

- Surah Al Hashr 23: (هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ) (He is Allâh beside Whom is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.)

- Surah Al Juma'a 1: (يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ)
(Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise)
- Notice for both ayat it is preceded by (الملك) and both times it appears in surahs that are both Musabahhat, subhan Allah.
- The King is the One Who is taking care of others, putting the laws and rules, He honors and humiliates. And the description of your King is not any King, but He is Qudoos, He is pure and blessed. If you want the purity and blessing, then you take it from your King.

What did the scholars say about the name Al Qudoos (قول العلماء في اسم (القدوس)

- Al Bayhaqi may Allah (سبحانه وتعالى) have mercy on him (البيهقي رحمه الله):
Al Qudoos is the One Who is Pure and free of all faults from having any children or rivals, and this description is worthy for Allah (سبحانه) alone (القدوس هو الطاهر من العيوب المنزه عن الأولاد و الأنداد و هذه صفة يستحقها بذاته) (وتعالى).
 - Allah (سبحانه وتعالى) does not sleep, oppress, does not die, does not get sick, does not have any disabilities – He is pure from any physical faults or faults in actions. If you see any faults around you, then Allah (سبحانه وتعالى) is free of these faults. But human beings have tendencies to make mistakes, that's why there's tawbah, repentance. Don't deal with people as if they're angels. People have faults, for example a husband might be straightforward and the wife is emotional, both are

faults, but together they're balanced. Faults make a person 'dirty' and 'impure'.

- Allah (سبحانه وتعالى) doesn't have children or rivals. Rivals are those on the same level and are in competition with each other until one wins. There are no rivals with Allah (سبحانه وتعالى), nobody is co-equal to Allah (سبحانه وتعالى) → Surah Al Ikhlas: (قُلْ) (هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)) (Say (O Muhammad (صلى الله عليه وسلم)): "He is Allâh, (the) One. (1) "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. (2) "He begets not, nor was He begotten; (3) "And there is none co-equal or comparable unto Him." (4))
- Ibn Al Qayyim may Allah (سبحانه وتعالى) have mercy on him (ابن القيم رحمه الله): Al Qudoos is the One free from every evil, shortcoming, and fault (القدوس المنزه من كل شر و نقص و عيب).
 - Allah (سبحانه وتعالى) is free from doing any evil. Someone might ask what about the shaitan, the shaitan is evil and Allah (سبحانه وتعالى) created Him? Allah (سبحانه وتعالى) is free from evil, but the evil is in the creation themselves. One of the impacts of the name Al Qudoos is to think good about Allah (سبحانه وتعالى). All goodness is in the Hands of Allah (سبحانه وتعالى). You might see something bad, so you disable your outer senses but your heart knows that nothing is evil from Allah (سبحانه وتعالى).
 - When Allah (سبحانه وتعالى) is merciful, there is no shortage in His mercy. For example, someone might have knowledge, but is

it perfect? No, sometimes you can forget, you need to add to your knowledge, you don't use all of your knowledge. When Allah (سبحانه وتعالى) wants to provide you, no one can influence or affect Him. For example, you might want to show mercy to someone and another person will tell you 'no don't show mercy to that person' – you can get affected.

- Al Qudoos shows attributes of divinity and awe (الألوهية).
- People of tafsir (أهل التفسير): Al Qudoos is the One pure from every fault and free from anything that doesn't suit Him (القدوس هو الطاهر من كل عيب (المنزه عما لا يليق به)).
 - Allah (سبحانه وتعالى) cannot be surrounded, He cannot be 'framed', cannot be 'resembled', cannot be 'limited' in any way, cannot be 'worn on the neck' or 'hung on a wall', subhan Allah. It does not suit Allah (سبحانه وتعالى) to resemble His creation. How can an ilah have children, eat, drink, be cleaned, carried, etc. Don't accept anyone to be your ilah except Allah (سبحانه وتعالى). He has the most beautiful names which extract feelings of love and attachment from you.
- Sheikh As Sa'ady may Allah (سبحانه وتعالى) have mercy on him (الشيخ السعدي رحمه الله): Al Qudoos the One free from all types of shortcomings and none of His creation can resemble Him. (القدوس المعظم المنزه عن صفات (النقص كلها وعن يماثله أحد من خلقه المنزه من العيوب المنزه أن يقاربه أحد أو يماثله أحد في شيء من الكمال)).
 - Allah (سبحانه وتعالى) never gets bored of His creation, never gets tired from listening to you.

- If you take all of the beauty in the universe then there is no comparison to the beauty of Allah (سبحانه وتعالى), and this is true to all attributes.

Allah Al Qudoos (القدوس) – Class #2

Introduction

- When we say 'to call Allah (سبحانه وتعالى) by His names' it means to understand the names and have feelings inside our heart of love, hope and fear. It does not mean we just repeat the name because this is not from the Sunnah of the Prophet (صلى الله عليه وسلم).
- We cannot see Allah (سبحانه وتعالى) but we need to believe in Him. We see mercy, but we believe it's all from Allah's mercy. When you know Allah (سبحانه وتعالى), your mind will be vast, you will not attach to someone merciful but attach to Allah (سبحانه وتعالى) because you know it's Allah (سبحانه وتعالى) Who gave them that mercy.
- In the ruku' and sujood, we say (سبح قدوس رب الملائكة و الروح), so we're saying the name Al Qadoos, but we need to understand it.

Meaning in the Deen (المنعنى الشرعى)

- (1) The Pure (الطاهر)
- (2) The Blessed (المبارك)
- Keep in mind these are not names of Allah (سبحانه وتعالى) but simply meanings of the name of Allah Al Qudoos.

All Qudoos from the meaning of The Pure (القدوس بمعنى القدوس) – By Himself (بنفسه)

- Allah (سبحانه وتعالى) is pure by Himself (بنفسه): what does that mean? It means He didn't take His purity from anything. For example, if you're clean, then it's because you took a bath, made wudu', ghusl, etc. This shows that human beings can get dirty and they need something to purify them. All of us answer the call of nature and this puts us in a state of impurity. And to Allah (سبحانه وتعالى) is the best example, He is pure by Himself, He doesn't need anyone to purify Him and nothing can make Him dirty.
- (1) Allah (سبحانه وتعالى) is pure from any types of faults and shortcomings (طاهر من كل عيب و نقص): we make faults, mistakes, sins, evil this makes us impure so we cannot be qudoos.
 - Allah (سبحانه وتعالى) has no faults, in ayat Al Kursi no sleep or slumber overtakes Him. So He is Qudoos from sleep, why? Because sleep is a shortcoming. For this reason no one is worthy of attachment except the One Who is free of faults. How can you attach to someone who sleeps? Subhan Allah.
 - Allah (سبحانه وتعالى) will not be unjust to anyone. So injustice is a fault and Allah (سبحانه وتعالى) is pure from it.
 - Allah (سبحانه وتعالى) is pure from being lost or forgetting. Surah Ta Ha 52: (قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى) ([Mûsa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets,") – anyone besides Allah (سبحانه وتعالى) can be lost, that's why we need Allah (سبحانه وتعالى) to guide us. Anyone besides Allah (سبحانه وتعالى) can forget, that's why we need Him to remind us.

- Allah (سبحانه وتعالى) never dies or perishes. Nothing can make Him die or perish. Surah Ar Rahman 26-27: (۲۶) كُلُّ مَنْ عَلَيْهَا فَانٍ (۲۷) (Whatsoever is on it (the earth) will perish. (26) And the Face of your Lord full of Majesty and Honour will remain forever. (27))
- The Jews said the Hands of Allah (سبحانه وتعالى) are chained, meaning He's miserly, istaghfar Allah. The Hands of Allah (سبحانه وتعالى) are stretched, giving us so many things. Surah Al Maeda 64: وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ (۶۴) (The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills) When you ask for something and you don't get it, does it mean He's miserly? No, istaghfar Allah. Allah (سبحانه وتعالى) is Qudoos. Why don't you get what you want? Because Allah (سبحانه وتعالى) knows it will be bad and unjust for you, subhan Allah.
- Allah (سبحانه وتعالى) never lies – He is the Most Truthful. Surah An Nisa'a 87: (وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا) (And who is truer in statement than Allâh?) We humans can lie and we need to seek forgiveness and repent.
- (2) Allah (سبحانه وتعالى) is Pure in His perfection (طاهر في كماله):
 - Allah (سبحانه وتعالى) is perfect in Himself, so no one can affect His perfection. For example, a person might be kind, but he's not qudoos because his kindness can change according to

the environment. In the hadith of the Prophet (صلى الله عليه وسلم), all newborns are pure but it's the parents and their environment that change them.

- All of the names of Allah (سبحانه وتعالى) are the Most Beautiful and nothing can change or affect His names. But for humans, they can change their names. People have names similar to yours, but no one has the names of Allah (سبحانه وتعالى). No one can add or deduct from His names.
- All of the attributes of Allah (سبحانه وتعالى) are perfect and pure. For example, you might love someone and a person talks badly about the one you love and it affects your love towards them. Our attributes are not perfect. Or you want to give charity and someone tells you no don't do it, subhan Allah.
- All of His actions are perfect and pure.
- (3) As a result, Allah (سبحانه وتعالى) is The One Who is Magnified and Loved (المعظم المحب):
 - Because of Allah's purity, He is the One Magnified and Loved. As human beings, we love who is pure and in order for us to be at peace, we need that purity to be constant, and this belongs to Allah (سبحانه وتعالى) alone → this is (لا اله الا الله). You might see someone who never gets sick, and Allah (سبحانه وتعالى) shows you that this person fell sick. This is to show that no one is Qudoos except Allah (سبحانه وتعالى). This makes your (لا اله الا الله) – your attachment very strong. Or you see someone kind and all of a sudden they change, this is to

show you that only Allah (سبحانه وتعالى) is Qudoos. We need to remember that we're all variable, we make mistakes, our personalities change – we are not constant. We will all die and get replaced. Imagine 200 years ago it was another set of people than now, similarly in the future.

▪ (4) Allah (سبحانه وتعالى) is Pure from any of His creation resembling Him

(طاهر من أن يماثله احد من خلقه):

- Imagine worshipping animals, stones, etc – there are so many animals like that animal and stone. No one can even be near the perfection and attributes of Allah (سبحانه وتعالى). You might find someone knowledgeable and might envy them and you could put effort and become more knowledgeable than them. This shows you that amongst us, people can reach and become better than others. But Allah (سبحانه وتعالى) is Al Qudoos from anyone reaching Him or replacing Him. Firaoun told Haman to build a tower so that he can reach Allah (سبحانه وتعالى) and see Him, istaghfar Allah. But no one can reach Allah (سبحانه وتعالى) – no one can reach Him in His place or attributes.
- Because no one can resemble Allah (سبحانه وتعالى), He has no partners (لا شريك). Partners are people helping each other. Allah (سبحانه وتعالى) has no rivals (لا ند) because no one can even be anywhere close to the standard of being a rival to Allah (سبحانه وتعالى), istghfar Allah. No one can resemble Allah (سبحانه وتعالى) (لا شبيهه). Nobody can be Allah's son (لا ولد) and nobody can be Allah's companion (لا صاحبه).

Allah Al Qudoos (القدوس) – Class #3

Introduction

- Alhamdulillah that Allah (سبحانه وتعالى) makes us humble ourselves to the One Who is pure, not to someone who dies, who answers the call of nature, who is an animal, or who sleeps.
- No one can affect the purity of Allah (سبحانه وتعالى). Despite the number of people disbelieving, disobeying, and transgressing against Allah (سبحانه وتعالى) – He is no way affected, His purity is not harmed. Allah (سبحانه وتعالى) is Al Qudoos even if the disbelievers hate it and speak against the deen.
- Allah (سبحانه وتعالى) is Ar Rahman and He loves when people show mercy to others, Allah (سبحانه وتعالى) is Ar Rafeeq and He loves when you show gentleness to others. Allah (سبحانه وتعالى) is Al Qudoos and we cannot be pure outwardly, but we can be pure with our faith and taqwa.
- If you want your rights, ask Allah (سبحانه وتعالى) because either you will get it or you will be rewarded on the Day of Judgement for not having gotten your rights in the duniya. You will take the hasanat from the ones who didn't give you your rights, and likewise they will take your hasanat for you not haven given them their rights. May Allah (سبحانه وتعالى) never make us lose our hasanat or not fulfill anyonen's rights. Ameen.
- Allah (سبحانه وتعالى) is pure and qudoos from taking revenge. Imagine when a student misbehaves in class, the teacher can take him out. And to Allah (سبحانه وتعالى) is the best example, so many people are

disobeying and transgressing, and Allah (سبحانه وتعالى) is able to make a blood clot and the person can die and suffer. Or Allah (سبحانه وتعالى) is able to change one brain cell and the person becomes mad, Allah (سبحانه وتعالى) is able but He's pure from taking revenge.

- Allah (سبحانه وتعالى) is pure from all dispraise of the people (من المذام) – Surah Al Isra'a 43: (سُبْحٰنَهُ ۗ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا) (Glorified and High is He! From High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).).
- One of the biggest impacts of Allah's name Al Qudoos is to think good about Allah (سبحانه وتعالى). You might see calamities and sickness, but Allah (سبحانه وتعالى) is Al Qudoos.

Meaning in the Deen (المنعنى الشرعى)

- (1) The Pure (الطاهر)
- (2) The Blessed (المبارك)
- Keep in mind these are not names of Allah (سبحانه وتعالى) but simply meanings of the name of Allah Al Qudoos.

Al Qudoos from the meaning of The Pure (القدوس بمعنى القدوس) – He Purifies Whomever He wills

- Allah (سبحانه وتعالى) purifies whomever He wills and gives the property of purity to whomever or whatever He wills.

- Angels: Allah (سبحانه وتعالى) purified the angels – Surah Al Waqi'a 79: (لَا إِلَهَ إِلَّا الَّذِي كَفَرَ بِهِ وَالَّذِينَ أُتُوا بِالْبُحْثِ وَالشَّكِّ وَالنَّيْبِ وَالنَّارِ وَالسَّعْيِ وَالنَّارِ وَالسَّعْيِ وَالنَّارِ وَالسَّعْيِ) (Which (that Book with Allâh) none can touch but the purified (i.e. the angels).). How did Allah (سبحانه وتعالى) purify them? They don't sin, they don't have desires, they don't answer the call of nature, they don't sweat, they don't have any discharge, they don't eat or drink. They're just waiting to perform the commands of Allah (سبحانه وتعالى). We need to believe in the angels though they are unseen to us. They're made of light. They're physically pure and pure in actions. Does this mean that Allah (سبحانه وتعالى) is in need of them? No.
- Messengers: Allah (سبحانه وتعالى) purified the messengers from shirk and from fahisha – from lying, indecency, betrayal, drinking, or adultery. The Prophet (صلى الله عليه وسلم) never committed major sins even before his prophethood. He was even invited for a wedding before his prophethood and as soon as there was music, the Prophet (صلى الله عليه وسلم) fell asleep, subhan Allah.
- Wives of the Prophet (صلى الله عليه وسلم): Surah Al Ahzab 32-33: (يَا أَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا (٣٢) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)) (O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. (32) And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey

Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification.) – someone who's covered is different from someone who's not covered. When you go out, the shaitan beautifies the woman in the eyes of stranger men. Allah (سبحانه وتعالى) is telling the wives of the Prophet (صلى الله عليه وسلم) the conditions in order to be purified – remain in your homes, don't go out to something that could be haram and cover yourselves, not like the covering of the times of ignorance.

- Maryam (عليه السلام): Surah Al Imran 42-43: (وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ (وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (٤٢) يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاكِعِينَ (٤٣)) (And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinn) (of her lifetime)." (42) O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down) along with Ar-Râki'ûn (those who bow down)." (43)) – Maryam (عليه السلام) is an example of a pure woman – her speech is pure, even her method of conception is pure, and she wished to be forgotten because she's shy, subhan Allah. Allah (سبحانه وتعالى) honored her by having a Surah named after her because of her purity and chastity. If a person is pure in their speech and behavior then this is a great blessing. Modesty is linked to the faith, when modesty is gone then the faith is gone, subhan Allah. Purity is noble but it's being made to seen as something not cool, subhan Allah. A girl might be shy and the mother is

complaining that she's not talking to boys, subhan Allah. Or she might complain her son is shy, but this is a good quality, subhan Allah. Nowadays, you hear children speaking as if they're adults. People might say let them be exposed so that they'll be immune to it, but you're making them think it's normal, subhan Allah

May Allah (سبحانه وتعالى) purify us and protect us. Ameen.

Allah Al Qudoos (القدوس) – Class #4

Introduction

- With the name Al Qudoos, there is taqdees. Just as with the name of Allah Al Ghafoor, there is istighfar. Surah Al Baqarah 30: (وَإِذْ قَالَ رَبُّكَ (لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ (وَنُقَدِّسُ لَكَۙ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ (And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and **sanctify You**." He (Allâh) said: "I know that which you do not know.") – this shows (نُقَدِّسُ) is an action of the angels, a worship.
- Taqdees is an action from you – which is pure tawheed (خلاصة التوحيد). To ascribe all perfection to Allah (سبحانه وتعالى) and remove all imperfection from Allah (سبحانه وتعالى) → (لا اله الا الله). This is thinking good about Allah (سبحانه وتعالى).
- Al Qudoos is the One Who is pure from all evil and impurity – even if people talk bad about Him, claim wrong, or try to resemble Him,

istaghfar Allah. Qudsiyat Allah – the purity of Allah (سبحانه وتعالى) cannot be affected. People say that He has a son, but does this affect Him? No.

- Allah (سبحانه وتعالى) is the source of purity all around the world – whether it's tangible or intangible purity.

Meaning in the Deen (المنعنى الشرعى)

- (1) The Pure (الطاهر)
- (2) The Blessed One (المتبارك)
- Keep in mind these are not names of Allah (سبحانه وتعالى) but simply meanings of the name of Allah Al Qudoos.

Al Qudoos from the meaning of The Pure (القدوس بمعنى الطاهر) – He Purifies Whomever He wills

Tangible Purity:

- If you see someone who is very clean, has clean thoughts – don't think it's from himself, but the source is Allah Al Qudoos.
- Cleanliness: Islam emphasizes cleanliness – if you're a Muslim, by default you need to purify yourself. A Muslim should not smell bad because he's purifying themselves at least 5 times a day. And especially in prayer or in study circles you need to be clean. The Prophet (صلى الله عليه وسلم) told the people to not come to the masjid smelling like onions and garlic because the angels are harmed by whatever harms Banu Adam.

- Sometimes people purify themselves for people or because they're going out, but you should be clean because Allah (سبحانه وتعالى) is Al Qudoos.
- Water and Sand: The minimum to be clean with is with water. Allah (سبحانه وتعالى) gave water the property for purity. And if you can't use water, then sand. Allah (سبحانه وتعالى) gave sand the property to clean, subhan Allah. And we are made both of water and sand, subhan Allah. Imagine when you're making wudhu, you're washing your nose, rinsing your mouth. But when you use sand, you simply tap the sand and wipe the hands and face – these are enough to purify you. And this shows that sand is a strong property for cleaning. When a dog urinates in any vessel, you need to wash it 7 times – 6 times with water and once with sand.
- Everything by default is clean, and the Prophet (صلى الله عليه وسلم) was given the earth to be a place for worship. Hadith: (عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا أَيَنَّمَا أَدْرَكَ رَجُلٌ مِنْ أُمَّتِي الصَّلَاةَ (صَلَّى) (It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (صلى الله عليه وسلم) said: 'The earth has been made for me a place of prostration and a means of purification, so wherever a man of my Ummah is when the time for prayer comes, let him pray.'") - Sunan an-Nasa'i 736 You can pray in most places.

Intangible Purity:

- Tawbah, repentance: to repent from major sins and the top of sins are shirk and disbelief. Surah At Tawbah 28: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ) (نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا) (O you who believe (in Allâh's

Oneness and in His Messenger (Muhammad SAW)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad SAW) are Najasun (impure). So let them not come near Al-Masjid-al-Harâm (at Makkah) after this year) This impurity is internal, not external, and repentance purifies it. When we sin, a black dot forms on the heart.

Hadith: عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكَّتَتْ فِيهِ (قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَعْفَرَ وَتَابَ سُقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبَهُ وَهُوَ الرَّانُ الَّذِي (ذَكَرَ اللَّهُ : (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ) "

"Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Ran' which Allah mentioned: Nay, but on their hearts is the Ran which they used to earn.) – At Tirmidhi Book 47, Hadith 3654. So taqdees Allah (سبحانه وتعالى) means to purify yourself from the outside, yourself physically, your surroundings, and to purify yourself from the inside from sins. Those who do magic are physically dirty because they're dealing with the shaitan and the shaitan loves anything dirty. That's why the shaitan is in the bathroom.

- Istighfar: from minor sins. Imagine if sins had a smell, how would it be for someone to not bathe for a month? Imagine someone sinning and not seeking forgiveness for a month, subhan Allah. The believer hastens to be clean, to be on wudhu, and he hastens to repent and seek forgiveness. Internal impurity is worse than physical impurity. If sins had a smell, then we would be seeking forgiveness all the time,

but our test is the unseen. When the soul of a bad person dies, the angels of misery take him and shroud him and when he's taken to the first heaven, the angels say what is this bad smell? After death everything is tangible. On the other hand, when the good soul dies there is a smell of musk, why? Because of the good deeds. May Allah (سبحانه وتعالى) give us the good end. Ameen.

- Do more good deeds: when you do more good deeds, then it purifies you from the sins. When you read the Quran, then it purifies you.
- Calamities/problems: these are not in your hand, but when you face distress, sickness, fever, sadness, pain – all of these are cleaning and purifying the person from inside. Surah Al Baqarah 222: (إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ) (وَيُحِبُّ الْمُتَطَهِّرِينَ) (Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).)
- Newborn: Every newborn baby is born pure on the fitra – on tawheed. In Islam, babies are not born as sinners. A baby is not committing shirk or nor is he sinful.

Al Qudoos from the meaning of The Blessed One (القدوس بمعنى المتبارك)

- Barakah is from Allah (سبحانه وتعالى) alone – He by Himself is Blessed, no one gave it to Him. Barakah is from Allah (سبحانه وتعالى) and it cannot be separated from Him, it cannot be discontinued.
- For a human being, in order to be mubarak, you need to purify yourself, do good deeds, spread the deen, but is that barakah

always there? No. It can change, they can lose that barakah. Or someone who was not mubarak, then becomes mubarak.

- This is teaching us to not seek barakah from people because they are not qudoos. Or people think if they hang the Quran or put it under their pillow or put it in the car, then they will have barakah. It's barakah when you read and apply the Quran, when you pray. When you tell someone you will be mubarak by doing good deeds, they'll say it's too hard, so they just want to touch the person, which is incorrect.

May Allah (سبحانه وتعالى) purify us and make us blessed. Ameen.

Allah Al Qudoos (القدوس) – Class #5

Introduction

- Allah (سبحانه وتعالى) will not make you follow a religion that is not pure, that's why Islam is pure because Allah (سبحانه وتعالى) is Al Qudoos. Islam is teaching us to purify our hearts, mind and body – don't think bad, don't suspect, don't eat what's impure, speak what's good, deal well with others.
- When you purify yourself then you're believing in Al Qudoos, when you're taking the guidance, then you are making taqdees Allah (سبحانه وتعالى). When you learn about Allah (سبحانه وتعالى) – you are making taqdees Allah (سبحانه وتعالى) because you are choosing to learn about Him and not something else, subhan Allah.
- All babies are pure, and if they were to speak, they would say (اني عبد) (الله) – I am a slave of Allah (سبحانه وتعالى), subhan Allah.

- Allah (سبحانه وتعالى) is guiding us in order to purify ourselves and when we follow this guidance, He will give us the purest land to live in – dar as salam – the land of peace – paradise. The people of paradise are pure – they have no discharge, their sweat is musk, their speech is pure, their faces are pure.
- We are created to be among the dwellers of paradise, not the dwellers of hellfire – we want to go back home. When you enter paradise, you will feel this is your real life. This life is just a test, it'll pass in a blink of any eye. May we always do taqdees Allah (سبحانه وتعالى). Ameen.

Meaning in the Deen (المنعنى الشرعى)

- (1) The Pure (الطاهر)
- (2) The Blessed One (المتبارك)
- Keep in mind these are not names of Allah (سبحانه وتعالى) but simply meanings of the name of Allah Al Qudoos.

Al Qudoos from the meaning of The Blessed One (القدوس بمعنى المتبارك)

- Allah (سبحانه وتعالى) is The Blessed One by Himself (ذاته): Allah (سبحانه وتعالى) is physically blessed and He is perfect in His blessings; it's never detached from Him. Nothing can affect His barakah.
- Allah (سبحانه وتعالى) is the Blessed One by His Names (اسمائه): the names of Allah (سبحانه وتعالى) are blessed. The best speech is (سبحانك الله و بحمدك و) سبحانك الله و بحمدك و (تبارك اسمك و تعالى جدك (Subhanaka Allahumma wa bihamdika wa tabarakasmuka, wa ta'ala jadduka wa la ilaha ghairuk)" 'Glorious You are O Allah, and with Your praise, **and blessed is Your Name,**

and exalted is Your majesty, and none has the right to be worshipped but You). When you mention the names of Allah (سبحانه) (وتعالى) on something little, then He will increase it for you. When you eat anything, you say 'Bism Allah', when you begin any work, you say 'Bism Allah'. We need to believe this. That's why most of the adhkaars have the names of Allah (سبحانه وتعالى). When you seek refuge with Allah (سبحانه وتعالى) from the shaitan (الشيطان الرجيم) – (أعوذ بالله من الشيطان الرجيم) – the shaitan will run away. When he hears the adhaan, he runs away. When you read the Quran, he runs away. To know the names of Allah (سبحانه وتعالى) are barakah – for example, you might have a problem and you hear about the names of Allah (سبحانه وتعالى) and the problem is solved. The name Al Qudoos makes you to look at everything in life as perfect – you will not complain about your life because you know Allah Al Qudoos gave you the perfect life, alhamdulillah. When the one who is weak attaches to Allah (سبحانه) (وتعالى), then he will be given strength. When the one who is humiliated attaches to Allah (سبحانه وتعالى), then he will be given honor. If the names of Allah (سبحانه وتعالى) are blessed, so what about Allah (سبحانه) (وتعالى) Himself, subhan Allah.

- Allah (سبحانه وتعالى) is the Blessed One by His Actions (أفعاله): all of the actions of Allah (سبحانه وتعالى) are blessed and pure. Even if you see something as bad, don't be the one to judge because all of Allah's actions are blessed and pure. We act like a lawyer for ourselves and a judge towards others, but it should be the other way around. Be a judge to yourself and a lawyer to others. We cannot judge others, so what about judging Allah's actions? Subhan Allah. How can a

person be blessed? When they change the views of the people about Allah (سبحانه وتعالى) – you make them think good about Allah (سبحانه وتعالى). Maturity is when you grow in faith, not in age. The more you grow in faith, your negativity will be less – you see everything as good. Allah (سبحانه وتعالى) has two hands and both of His Hands are right – we cannot make a picture but we need to believe. And both of these Hands are blessed. Barakah is from Allah (سبحانه وتعالى) alone – no one can bring barakah except Allah (سبحانه وتعالى).

- The Book of Allah (سبحانه وتعالى) is mubarak (كتاب الله مبارك): the Quran is kalam Allah which is an attribute of Allah (سبحانه وتعالى). Surah Al Anbiya 50: (وَهَذَا نَزَّلْنَاهُ مُبَارَكًا أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ) (And this is a blessed Reminder (the Qur'ân) which We have sent down, will you then (dare to) deny it?) – so we need to follow it, not hang the Quran and think that will bring us barakah or put it under our pillow. Surah Saad 29: ((This is) a Book (the Qur'ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember) – the blessing of the Quran is endless.
 - The Quran is mubarak in the rewards you get from it, subhan Allah. When you read one letter it's ten hasanat.
 - The Quran is mubarak in its meaning. When you understand it, then it's mubarak.
 - The Quran is mubarak when you act on it, there are feelings you get when you read it. When we're doing tadabbur of the Quran, you find your problem is solved, or you're sad and then you feel happy. One scholar said when I give

more time to the Quran, then Allah (سبحانه وتعالى) gives me more time in my life. You will find barakah in your time and affairs. Barakah is not 1+1=2, it's 1+1= infinity. Allah (سبحانه وتعالى) is able to stop time for you, subhan Allah – what might normally take you 4 hours can be done in 30 minutes. Sometimes we say we have time, and the time goes away. We need to have reliance in Allah (سبحانه وتعالى).

- The Quran is mubarak in its impact. When you recite the Quran in your house, there's barakah in your house. When you recite the Quran, there's barakah in your health. The more you give time to the Quran, the more Allah (سبحانه وتعالى) will give time in your life – you need to believe this.
- The carrier of the Quran / the companion of the Quran is from the people of Allah (سبحانه وتعالى). The companion of the Quran will be mubarak in his environment/surroundings.
Hadith: عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ بَيْنَهُ أَهْلِينَ مِنْ ("النَّاسِ" . قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " هُمْ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ (It was narrated that Anas bin Malik said: "The Messenger of Allah said: 'Allah has His own people among mankind.' They said: 'O Messenger of Allah, who are they?' He said: 'The people of the Qur'an, the people of Allah and those who are closest to Him.'") – Sunan Ibn Majah Book 1, Hadith 220

May Allah (سبحانه وتعالى) make us Companions of the Quran. Ameen.

Allah Al Qudoos (القدوس) – Class #6

Introduction

- When you face afflictions – you need to know Al Qudoos, otherwise you will think bad. And we said for each test, the answer is (لا اله الا الله). Every action of Allah (سبحانه وتعالى) is full of perfection, beauty and majesty – even the afflictions.
- When you know Allah Al Qudoos then you will purify yourself – you will purify your heart and thoughts. And in the Hands of Allah (سبحانه وتعالى) are barakah. So if you're seeking purity and blessing, then ask Allah Al Qudoos.
- When you face afflictions – it's purification and blessing. Many people understand their purpose when they face difficulties, more so than in times of ease. The majority of people become better after facing afflictions – it becomes a turning point in their lives – before they weren't praying, now they are, etc. On the Day of Judgement, people will see mountains of good deeds, and they will ask why? Because of their patience in afflictions, this is a blessing, subhan Allah. When you go through afflictions – you see this imperfect life and you want the perfect life, and this is only in the hereafter.
- To know Allah (سبحانه وتعالى) in times of ease then that is noor 'ala noor – light upon light.
- People think barakah is from objects or people, but this is incorrect because the source of barakah is only Allah (سبحانه وتعالى).

Meaning in the Deen (المنعنى الشرعى)

- (1) The Pure (الطاهر)
- (2) The Blessed One (المتبارك)

- Keep in mind these are not names of Allah (سبحانه وتعالى) but simply meanings of the name of Allah Al Qudoos.

Al Qudoos from the meaning of The Blessed One (القدوس بمعنى المتبارك)

- The Book of Allah (سبحانه وتعالى) is mubarak (كتاب الله مبارك): all of the Quran is mubarak – when you recite it, listen to it, or do tadabur. And the Prophet (صلى الله عليه وسلم) mentioned specifically that taking Surah Al Baqarah is barakah. Hadith: (يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وسلم) يَقُولُ " أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ أَقْرَأُوا الزَّهْرَاوِينَ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَائِتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا أَقْرَأُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَخْذَهَا بَرَكَهٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ " (Abu Umama said he heard Allah's Messenger (صلى الله عليه وسلم) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.) - Sahih Muslim 804
 - Don't experiment to see how it's barakah, when you see results, you need to believe barakah is from Allah (سبحانه وتعالى), don't think how? Just say alhamdulillah. For example, the a/c might stop working and you have guests about to come over. So you ask Allah (سبحانه وتعالى) only You can help me, no one else can, and then it works. Don't think how, so that I'll do that same next time, just say 'alhamdulillah'.

- Neither witchcraft nor magicians can reach Surah Al Baqarah, and when you recite it in the house, then the shaitan doesn't enter for three days.
- The Messengers of Allah (سبحانه وتعالى) are mubarakeen: their barakah is not by visiting their graves, their barakah is intangible – with their knowledge and following their example. Similarly, the names of Allah (سبحانه وتعالى) are blessed, but we don't just repeat it, we need to understand it and live it. The Prophet (صلى الله عليه وسلم) said on the Day of Judgement, some messengers will have three followers, some two, some one, some none, some with many. How do you explain messengers without followers? Does that mean they're not mubarakeen? They are still mubarakeen because it's not about how many people follow, but their faith. Nuh (عليه السلام) did dawah for 950 years and there were eighty followers. Barakah is not because of the result, but what the person does and barakah is from faith and good deeds. In Surah Maryam, Eisa (عليه السلام) says he is mubarak – but not everyone followed him, some tried to kill him. Surah Maryam 31: (وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا) ("And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."). May Allah (سبحانه وتعالى) make us mubarakeen wherever we may be.
- Certain times are mubarak: such as laylat al Qadr, Day of Arafah, last third of the night, after the fajr prayer and you begin your day, not to go back to sleep.
- Places that are mubarak: Makkah, Medina, and the land of Sham. Surah Al Isra'a 1: (سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي)

(بَارَكْنَا حَوْلَهُ ۗ لِنُرِيَهُ ۗ مِنْ آيَاتِنَا إِنَّهُ ۗ هُوَ السَّمِيعُ الْبَصِيرُ) (Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him]. Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer).

- Zamzam water is mubarak: it's mubarak when you drink it for the intention you have. It's not about pouring it over yourself. When you drink it for knowledge, then Allah (سبحانه وتعالى) will give you knowledge. When you drink it for health, then Allah (سبحانه وتعالى) will give you health. When you drink it for guidance, then Allah (سبحانه وتعالى) will give you guidance.
- When you know that Allah (سبحانه وتعالى) is Al Qudoos then you will ask Allah (سبحانه وتعالى) to bless your knowledge, actions, health, marriage, family, children, age, money – for everything, even skin, hair. If there is no barakah in something, then it's defective. We need to seek barakah in everything. O Allah bless all that You have given me. (اللهم بارك لي فيما أعطيت).
- When you see anything good in yourself or others, then you ask Allah (سبحانه وتعالى) to put barakah it – (تبارك الله أحسن الخالقين). When you see something you admire, don't just say masha'a Allah (ما شاء الله), but say (تبارك الله أحسن الخالقين). Otherwise the shaitan will come and want to destroy anything you admire, and then the evil eye can hit it. A mother can give the evil eye to her children – she might say they don't fall sick, and they fall sick. A person can even give themselves

the evil eye. They look at their face and it's nice and clear, and the next day there are pimples, subhan Allah. The evil eye is a truth (الْعَيْنُ الْحَقُّ). People actually die from the evil eye, subhan Allah.

- Here is a dua'a: (اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِيمَا رَزَقْتَنِي) 'O Allah, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me' (Allāhummaghfirī dhanbī, wa wassi` lī fī dārī, wa bārik lī fīmā razaqtanī).) - Jami` at-Tirmidhi 3500

May Allah (سبحانه وتعالى) make us blessed and put barakah in everything we have. Ameen.

Allah Al Qudoos (القدوس) – Class #7

Introduction

- The believer has yaqeen in Allah (سبحانه وتعالى) though he cannot see Him in the duniya. When you learn the names of Allah (سبحانه وتعالى), He will show you His name not only by knowledge but practically so that it's yaqeen. You learn about Allah Ar Razaq, and you see rizq coming to you to show you that it's Allah Ar Razaq. And when there is difficulty, do you turn to Allah (سبحانه وتعالى)? This is when you pass.
- Allah (سبحانه وتعالى) is teaching us that He's Al Qudoos – He is the Most Pure and there is no fault in any decree we go through. Every situation we go through is perfect.
- Al Qudoos means The Pure and The Blessed One, what is the connection? When you purify yourself with your deeds, with istighfar, wudhu', repentance, etc then you will have the blessings. So why

are we not finding barakah? Because we're not purifying ourselves, subhan Allah.

Meaning in the Deen (المنعنى الشرعى)

- (1) The Pure (الطاهر)
- (2) The Blessed One (المتبارك)
- Keep in mind these are not names of Allah (سبحانه وتعالى) but simply meanings of the name of Allah Al Qudoos.

Al Qudoos from the meaning of The Blessed One (القدوس بمعنى المتبارك)

- Evil eye doesn't necessarily have to come from someone who hates you, it can from those who are close to you and love you. Even the mother can give the eye to her child or yourself. There is a story of a gathering and the son was serving everyone and moving about and the father was impressed and thought this son will take care of me when I get older. And then the son fell down and couldn't move. Then he was advised by someone righteous to drink some water. He took the water that was drunk by the father and placed it on the son. Then the son was well again.
- The Prophet (صلى الله عليه وسلم) said don't kill each other with the evil eye. Don't be a means to cause harm to each other.
- Whenever the Prophet (صلى الله عليه وسلم) would be amazed by something of the duniya, he would say: (وعن أنس ، رضي الله عنه ، أن النبي ، صلى) (Anas (May Allah be pleased with him) reported: The Prophet (صلى الله عليه وسلم) said: "O Allah, there is

no true life but the life of the Hereafter".) – Al Bukhari & Muslim, Book 1, Hadith 460

- When getting a servant or transport or getting married: when you have a new member in the house, except children, then make this dua'a for the barakah. Hadith: (عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذَا اشْتَرَى أَحَدُكُمْ الْجَارِيَةَ فَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ وَلْيَدْعُ بِالْبَرَكَةِ وَإِذَا اشْتَرَى أَحَدُكُمْ بَعِيرًا فَلْيَأْخُذْ بِذِرْوَةِ سَنَامِهِ وَلْيَدْعُ ("بِالْبَرَكَةِ وَلْيَقُلْ مِثْلَ ذَلِكَ (It was narrated from 'Amr bin Shu'aib from his father that his grandfather told that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "When anyone of you buys a slave woman let him say: 'Allahumma inni as'aluka khairaha wa khaira ma jabaltaha alaihi, wa a'udhu bika min sharriha wa sharri ma jabaltaha alaihi (O Allah, I ask You for the goodness within her and the goodness that You have made her inclined towards, and I seek refuge with You from the evil within her and the evil that You have made her inclined towards).' And he should pray for blessing. And if anyone of you buys a camel then he should take hold of its hump and pray for. blessing and say similar words.") – Sunan Ibn Majah Book 12, Hadith 2337
 - There can be goodness or evil when you get a new car, so when you say this dua'a then you're asking Allah (سبحانه وتعالى) to see goodness from this car – you don't want it to break down or to get an accident.
 - Similarly when you get a new housekeeper, you can't assume that she comes from a certain place then she will be good. You want the goodness from those serving you, and not evil or harm. You don't want to have wiswas and think 'what are they

putting in my food, doing to my children, etc.?' When you have a housekeeper, it's a blessing to have, don't look at it in a bad way.

- When you have a wife, then you ask for the barakah to not have harm from the spouse. All of this is precaution and to have tawakul in Allah (سبحانه وتعالى).
- There is a story of a lady who was told a group of children got in an accident and her son was them. She said no because I said (بِسْمِ اللَّهِ (الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم، 'Bismillahil-ladhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All- Knowing) in the morning. And from the children, her son didn't get in an accident, subhan Allah. When you make dua'a, you have to be firm and think good about Allah (سبحانه وتعالى). Hadith: وعن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من عبد يقول في صباح كل يوم ومساء كل ليلة: بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم، ثلاث مرات، إلا لم يضره شيء" (Uthman bin 'Affan (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) said, "He who recites three times every morning and evening: 'Bismillahil-ladhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All- Knowing),' nothing will harm him." – Abu Dawud & At Tirmidhi Book 16, Hadith 1457

- Dua'a to say for newlyweds: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَقَأَ) (الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ " بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ ") (Abu Hurairah narrated that: When supplicating for the newlywed, the Prophet (pbuh) would say: (Barak Allahu laka wa baraka alaik, wa jama'a bainakuma fi khair.) "May Allah bless you and send blessings upon you, and bring goodness between you.") - Jami` at-Tirmidhi 1091
 - So many people say other dua's or are not sure what to say to newlyweds, so this is what to say. And when you say this dua'a then it's also for you too.
- Dua'a that the Prophet (صلى الله عليه وسلم) made for those who remain awake in the early hours after fajr: (عَنْ صَخْرٍ الْغَامِذِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ " اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا " . وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ فَأَثْرَى (Narrated Sakhr al-Ghamidi: The Prophet (صلى الله عليه وسلم) said: "O Allah, bless my people in their early mornings." Sakhr was a merchant, and he would send off his merchandise at the beginning of the day; and he became rich and had much wealth.) - Sunan Abi Dawud 2606, Graded as Sahih by Al Albani
 - Anyone who remains awake after fajr, then this dua'a will include you to have barakah, subhan Allah. There is so much barakah in the time after fajr, and you will find anything you do that at time then it will be blessed and more things open.
 - There was a man named Sakhar who used to begin his business in the early hours of the day. People today would say why would you start at 6, there are no people, but you want to be included in th dua'a. This man would find his trade increasing and became wealthy.

- Anything you do in the morning – duniya or deen – then it will be blessed.
- Dua'a that the Prophet (صلى الله عليه وسلم) made for one person - Anas ibn Malik (رضي الله عنه): the mother of Anas ibn Malik (رضي الله عنه) saw the Prophet (صلى الله عليه وسلم) and asked him to make dua'a for her son. So the Prophet (صلى الله عليه وسلم) said: (قَالَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَسٌ) "اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَئَهُ (خَادِمُكَ. قَالَ " (Narrated Anas: Um Sulaim said to the Prophet (صلى الله عليه وسلم) "Anas is your servant." The Prophet (صلى الله عليه وسلم) said, "O Allah! increase his wealth and offspring, and bless (for him) what ever you give him.") - Sahih al-Bukhari 6334
 - You can also say this dua'a for yourself and others.
- Sending blessings upon the Prophet (صلى الله عليه وسلم): it is a reason for barakah and remember barakah is from Allah Al Qudoos and He made sending blessings upon the Prophet (صلى الله عليه وسلم) as a means for barakah. You need to believe in Al Qudoos, you can't say I will send blessings to get barakah. Barakah is from Al Qudoos and sending blessings upon the Prophet (صلى الله عليه وسلم) is just a means.
 - Allah (سبحانه وتعالى) will bless the person himself – Allah (سبحانه وتعالى) will make the person mubarak. When you send blessings upon the Prophet (صلى الله عليه وسلم) once, then Allah (سبحانه وتعالى) will praise you ten times. Imagine when you are being praised by Allah (سبحانه وتعالى), then you will be mubarak.
 - Any work, any worship, any talk, any advice from the person will be blessed.

- Allah (سبحانه وتعالى) will bless his life. Everyone has 24 hours, but for this person he can accomplish so much in these 24 hours, subhan Allah.
- All his affairs and worries will even be blessed. He will have a blessed life.
- Dua'a to be blessed which is taken from the Quran – Surah Maryam 31: (اللهم أجعلنا مباركين أينما كنا) (O Allah make us blessed where we may be)
 - Wherever you may be, whether at home, in the market, while traveling. To be mubarak doesn't mean you carry blessings with you, but to be a good influence on others, to be a key for good.
- When you are busy worshipping Allah (سبحانه وتعالى) then it's a blessed time. Take the opposite, when you are not busy worshipping Allah (سبحانه وتعالى), then that time is waste.
 - Notice when you go for umrah or hajj, the time feels long, you feel barakah in the time. When you get caught up in the duniya, you find there's no time, subhan Allah.
 - Sins deprive us from the barakah – when you see no barakah in money, in children, etc – then you need to go back to yourself and make istighfar. You may take your children to the best schools and provide them the best facilities yet they're still disobedient. Don't accuse anyone but go back to yourself and make istighfar. Sins are obstacles to barakah, subhan Allah. When you find no barakah in the knowledge and

people are getting worse, then make istighfar. Good deeds give you barakah and sins deprive you from barakah.

May Allah (سبحانه وتعالى) purify us and bless us. Ameen.

Allah Al Qudoos (القدوس) – Class #8

Introduction

- What makes us to overcome afflictions and think positively? Knowing Allah (سبحانه وتعالى) and His Most Beautiful Names. When you know Allah (سبحانه وتعالى), then we understand this life and it will increase our (لا اله الا الله).
- The name of Allah Al Qudoos is mentioned twice in the Quran, in Surah Al Hashr and Al Juma'a – which is towards the end. But in Surah Al Baqarah, the action of taqdees is mentioned in the beginning of the Quran though.
- Surah Al Baqarah 30: (وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ (And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know.")
 - The angels said they do tasbeeh, hamd, and taqdees because they never think bad about the actions of Allah (سبحانه وتعالى). Tasbeeh is to negate all imperfection, hamd is to affirm all perfection, but taqdees is higher which is to purify yourself and

- your thoughts from thinking bad about Allah (سبحانه وتعالى), and to ascribe all blessings to Allah (سبحانه وتعالى).
- The angels are exclusively doing the worship of taqdees because they are pure. Imagine the human can be even better than the angels by taqdees because the angels are already pure, but for a human to purify himself then this is greater, this is so much barakah, subhan Allah.
 - Taqdees is to think good about Allah (سبحانه وتعالى), never think bad.

People are two groups regarding Taqdees

- People who do not do taqdees of Allah (سبحانه وتعالى) (لا يقدسون الله): they do not think good about Allah (سبحانه وتعالى) (يظنون السوء بالله).
- People who do taqdees of Allah (سبحانه وتعالى) (يقدسون الله): only a minority of people do taqdees Allah (سبحانه وتعالى), which is to think good about Allah (سبحانه وتعالى) and to think badly about yourself (يظنون خيرا بالله و يظنون). In the story of Zachariah (عليه السلام) when he was given glad tidings of a son, he looked at his faults.
 - In the time of goodness, it is when you see your faults, don't see yourself as proud or good – this is taqdees. And the opposite is true, when you think good about yourself, then you're automatically thinking bad about Allah (سبحانه وتعالى). For example, someone might take a test and they get a good grade without studying. They think they're so clever, but this is thinking bad about Allah (سبحانه وتعالى) because it's from Allah's mercy.

- In times of hardship, we think why did this happen to me, or why did others do this to me? But you need to know that everything is qadr and need to think good about Allah (سبحانه وتعالى).
- The ones who knows Allah Al Qudoos, then they see everything as good.

Places in the Quran where people think bad about Allah (سبحانه وتعالى), istagfar Allah

- The disbelievers and hypocrites think bad about Allah (سبحانه وتعالى), why? The disbeliever doesn't know who is Allah (سبحانه وتعالى) and the hypocrite only thinks that he's good.
- Surah Al Imran 154: (ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَعْشَىٰ طَائِفَةٌ مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ) أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبَيِّنَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ) (Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet SAW) and thought wrongly of Allâh - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad SAW): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the

place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.)

- In the Battle of Uhud, the Companions went through a great defeat. They were full of sorrow, and can someone sleep if they're sad? No. Imagine believers and hypocrites are mixed together and there were so many rumors about what happened to the Prophet (صلى الله عليه وسلم). But Allah (سبحانه وتعالى) knows who are the believers and who are the hypocrites? Allah (سبحانه وتعالى) made the believers to sleep because they think good about Allah (سبحانه وتعالى), but the hypocrites were unable to sleep because they think bad about Allah (سبحانه وتعالى) and good about themselves, subhan Allah.
- Allah (سبحانه وتعالى) knows what's inside your heart, He knows if there's tawheed, kufr, shirk, or nifaq. He knows what's going on inside your heart and what you're thinking.
- The hypocrites are concerned with themselves – they only think about themselves, not about Islam or the Prophet (صلى الله عليه وسلم) or Allah (سبحانه وتعالى). The believer's concern is Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم).
- The one who doesn't know Allah (سبحانه وتعالى), then they will speak wrongly – and this is the attitude of the hypocrites. It's the way of the ignorant ones and it shows that the knowledge did not reach the hearts of the hypocrites. Taqdees Allah (سبحانه وتعالى) is not to believe your eyes, but

you believe all of the actions of Allah (سبحانه وتعالى) are good. Knowledge is what goes to the heart, and the hypocrites (لا يفقهون) – do not understand.

- The hypocrites' concern is themselves which is not taqdees Allah (سبحانه وتعالى), so how do you make taqdees Allah (سبحانه وتعالى)? Don't make yourself your concern.
- Even more so, don't accuse others because of problems you have – this is dhulm. Imagine in a time of fire, can you blame each other? No, because everyone will just get more burned.
- All matters belong to Allah (سبحانه وتعالى) – He decrees everything. But people try to accuse and say I would have done this, they advise, but all matters belong to Allah (سبحانه وتعالى).
- Why did this situation happen? (وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ) for the hearts be tested with hardship, how will the hearts be tested? Is there hypocrisy or faith in the heart, and what is the level of hypocrisy or faith, subhan Allah. And (وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ) of what's in the hearts, meaning Allah (سبحانه وتعالى) will see how much your nafs and shaitan are influencing you. All of these matters are revealed in times of hardship.
- In the time of affliction, you will see the reality of the people. If you believe, you will be at rest, but the one thinking bad can't rest, subhan Allah.

- And when you do taqdees, you not only think good at the time of affliction, but you also see it as barakah. You make so much dua'a, so much istighfar, etc.
- Surah Al Fat'h 6: (وَعُذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ) (And that He may punish the Munâfiqûn (hypocrites), men and women, and also the Mushrikûn men and women, who think evil thoughts about Allâh, for them is a disgraceful torment, And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination)
 - The previous ayah said the hypocrites think (ظن الجاهلية) and now it's (ظن السوء).
 - The hypocrite and mushrikeen are thinking bad about Allah (سبحانه وتعالى). They hypocrites think everyone is bad and they're good. They think they can cheat Allah (سبحانه وتعالى), istaghar Allah, that He will forgive them though they know their heart is corrupt. Hypocrites are the ones talking so much at the time of problems, may Allah (سبحانه وتعالى) protect us from hypocrisy. And when we talk about the hypocrites, we can't think of others, we have to look at ourselves. May Allah (سبحانه وتعالى) protect us. Ameen.
- Surah Al Fat'h 12: (بَلْ ظَنَّتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي) (فُلُوبِكُمْ وَظَنَّتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا) ("Nay, but you thought that the Messenger (صلى الله عليه وسلم) and the believers would never return to their families; and that was made fair-seeming in your hearts, and

you did think an evil thought and you became a useless people going for destruction.")

- They think bad because something in the past was bad, so they think the future will be bad as well, subhan Allah, this is not taqdees. This bad thinking is beautified in their heart, istagfar Allah.
- We are all in the decree of Allah (سبحانه وتعالى), even if we see bad from the people, we only need to look at our test. We need to think what Allah (سبحانه وتعالى) said about Himself – when He says He's Rahman – He is Rahman. But when we think something not suitable for Him then this is not taqdees Allah (سبحانه وتعالى).

May Allah (سبحانه وتعالى) make us among those who do taqdees of Him.

Ameen.

Allah Al Qudoos (القدوس) – Class #9

Introduction

- Alhamdulillah that Allah (سبحانه وتعالى) commanded us to worship Him by knowing Him. The more names of Allah (سبحانه وتعالى) you understand, the more you will understand the Quran. Every name of Allah (سبحانه وتعالى) is connected to everything that you're learning and going through. Even how He deals with you is through His Name Al Qudoos. The application of the name of Allah Al Qudoos is in ruku' and sujud – (سبوح قدوس رب الملائكة و الروح). Allah (سبحانه وتعالى) didn't

say 'Rabb An Nass', but 'Rabb of the Angels' because the angels are pure and they are doing taqdees.

- You will learn the most about the name of Allah Al Qudoos in the time of afflictions and difficulties, are you truly believing in Allah Al Qudoos or are you believing your eyes? Surah Al Baqarah 30: (وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ (And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know.")
 - The angels said will you create some who will make mischief and shed blood? Adam and Hawa disobeyed Allah (سبحانه وتعالى) and ate from the tree and one brother killed the other committing the first murder – but you need to believe in Allah Al Qudoos. From their offspring, Allah (سبحانه وتعالى) brought forth messengers, martyrs, and righteous ones, subhan Allah.
- One of the impacts of the name of Allah Al Qudoos is to think good about Allah (سبحانه وتعالى). The hypocrites and disbelievers think bad about Allah (سبحانه وتعالى).
- When in fitna, always go back to the Quran because there you will see the perfection – you will see qudsiyat Allah (سبحانه وتعالى). Ibad Ar Rahman walk gently on the earth, they're even afraid to kill an ant, subhan Allah.

- You will see qudsiyat Allah (سبحانه وتعالى) in the calamities and afflictions – you will see His perfection because you are being tested about His perfection. Do you believe in it though you see something contrary, subhan Allah.

How can someone think bad about Allah (سبحانه وتعالى)?

In His decrees:

- A person thinks bad about Allah (سبحانه وتعالى) when it comes to His decrees, promises, news, legislation. For example, Allah (سبحانه وتعالى) tells us He is Ar Rahman Ar Raheem, but you say there's no mercy, why is this happening to me? Istaghfar Allah.
- Anyone who denies any decree is from Allah (سبحانه وتعالى) then this is thinking bad about Him. For example, you think this person did this to me. We face decrees through means, for example someone comes and insults me but you need to know they are just a means, they are just an 'actor' of the decree. You need to know it is 'qadr Allah' – the decree of Allah (سبحانه وتعالى). We start to think bad when we associate it to the person himself. We need to upgrade our thinking because we see people doing things, but we don't see the decree, it's unseen. That's why it's one of the pillars of iman.

Perfect wisdom in decrees:

- All decrees come with perfect wisdom. In our life we might hate things, we might hate a particular relative, we might hate a situation, but this is where the goodness lies – there is perfect wisdom. This could be the means to paradise. Surah An Nisa'a 19: (فَإِنْ)

(كِرِهْتُمْوَهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوْا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا) (If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.). A man might not love his wife but he remains with her for the sake of Allah (سبحانه وتعالى), he doesn't know the good that will come from it. Ahmed bin Hanbal once came to propose to a lady, and then he found out she had a sister. The one he wanted to propose to was beautiful but the other one had a disability. Then he overcame himself and married the one with disability. He said the one who's beautiful will have many proposals for marriage, but not the other one. And Allah (سبحانه وتعالى) blessed this marriage and their son was a great scholar.

- We don't need to see what is the wisdom behind decrees, we just need to do taqdees Allah (سبحانه وتعالى). We can't see wisdom and then believe in it. We need to believe first that Allah (سبحانه وتعالى) is Al Hakeem.
- When we go through calamities and difficulties then it refreshes our faith, we become 'abd, there is more devotion. Maybe there is less physical worship, but the worship of the heart becomes greater and intense. Maybe it's hard to stand up for prayer but while you're lying down, you're breaking to Allah (سبحانه وتعالى) in your heart. This can especially happen when we are sick, but we need to remember that the time we spend in sickness is far less than the time we are in health.

Praise Allah (سبحانه وتعالى) for all decrees:

- You also need to praise Allah (سبحانه وتعالى) for the decree even if you hate it. Surah Al Baqarah 216: (وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا) (and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know).
- When something good happens you say (الحمد لله الذي بنعمته تتم الصالحات) (All praises are due to Allah that by His favor good deeds are completed) and when something bad happens you say (الحمد لله على كل) (حال) (All praises are due to Allah for every matter). So in both cases you are praising Allah (سبحانه وتعالى).

Purpose for everything:

- Iblis is bad but when Allah (سبحانه وتعالى) created him it's good, subhan Allah. We can't say why did Allah (سبحانه وتعالى) create the shayateen? Anything that Allah (سبحانه وتعالى) creates has perfect wisdom. When you start to ask why is this created then this is thinking bad about Allah (سبحانه وتعالى). Or why are we created like this with problems? This is all thinking bad about Allah (سبحانه وتعالى). Children ask why is it like this, why this, etc – but tell them Allah (سبحانه وتعالى) is Al Qudoos, He made it and it's perfect.
- Surah Sad 27: (وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَلْطُلَّ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا) (And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!)
- Someone is thinking bad when he thinks we are created with no purpose and do whatever we want and that Allah (سبحانه وتعالى) leaves us with no obligations or commands, istagfar Allah. If

someone thinks there's no wisdom in our creation then he's negating many things – he's negating the power of Allah (سبحانه وتعالى), he's negating the sending of the messengers and revealing of the books – he's negating his purpose in life. There is a purpose for the decree, creation, and command.

- Allah (سبحانه وتعالى) commanded the jinn and mankind to worship Him. All the creations do tasbeeh of Allah (سبحانه وتعالى). All creations are commanded to do something, and even deeper, each has a role, man has a role and woman has role.
- If you think bad about Allah (سبحانه وتعالى) then it doesn't affect Him; it's only yourself to blame. You should blame your knowledge. That's why the angels say: (اللهم لا علم لنا الا ما علمتنا) (O Allah we have no knowledge except what You have taught us). So they accuse their knowledge.

May Allah (سبحانه وتعالى) make us among those who do taqdees of Him.

Ameen.

Allah Al Qudoos (القدوس) – Class #10

Introduction

- When any human being thinks bad about you, then you feel sad. Imagine when we think bad about Allah (سبحانه وتعالى)? Istaghfar Allah. What a crime it is when we think bad about Him. What's the reason for thinking bad about Allah (سبحانه وتعالى)? Not knowing Allah (سبحانه وتعالى) and knowing only what our ears hear and eyes see.

- When you know Allah (سبحانه وتعالى) then you will think good about Him. Taqdees is to see something different but you know all that Allah (سبحانه وتعالى) does is good. We need to free ourselves from the slavery of ourselves and this comes with faith.

How can someone think bad about Allah (سبحانه وتعالى)?

In His commands:

- Allah (سبحانه وتعالى) knows what you're thinking and the moment you think bad about Him then He knows it, subhan Allah. Unlike people, we might be thinking bad about them but they don't know as long as you don't say it – they don't know what you're thinking.
- Whatever Allah (سبحانه وتعالى) tells us in the Quran is what we need to think, we shouldn't think the contrary. How do people think bad about Allah (سبحانه وتعالى) regarding the commands? 'Why did Allah (سبحانه وتعالى) prescribe the hijab, why did He prescribe the prayers, etc?' Though it's just thinking, but that's still thinking bad about Allah (سبحانه وتعالى).
- When a teacher tells students to do homework, some students will think, 'why is she assigning us this?', but is that going to change the assignment? No. And some students will just listen and do the homework because they want to succeed and get a good grade. And to Allah (سبحانه وتعالى) is the best example, before we do (سمعنا و اطعنا) – before we listen and we obey, there is one step before. What you are thinking when you are commanded, what are you thinking when you are prohibited? This is a higher level.

- What are the reactions of each when there's a command/prohibition?
 - Believers will think good about Allah (سبحانه وتعالى) and act
 - Disbelievers will think bad about Allah (سبحانه وتعالى) and not act
 - Hypocrites will think bad about Allah (سبحانه وتعالى) and act, istagfar Allah. May Allah (سبحانه وتعالى) protect us from hypocrisy. Ameen. A person might think good about Allah (سبحانه وتعالى) but has difficulty in doing it and this is better than being a hypocrite.
- Thinking bad about Allah (سبحانه وتعالى) is one of the major sins, istagfar Allah.
- So from the impacts of taqdees Allah (سبحانه وتعالى) is accounting your thoughts. Before (اسمعنا و اطعنا) –before we listen and we obey – what are you thinking?
- You will get the blessings when you think good about Allah (سبحانه وتعالى), but when you think bad about Allah (سبحانه وتعالى) then bad things will happen. We think we're going to get sick then get sick. And this shows you that purity is connected with blessing.

In His decrees:

- When a decree befalls you and you complain, will it change? No, it will only make you sadder, subhan Allah. Complaining just adds negativity. Imagine someone just putting you down and complaining, what's your reaction? You'll just melt like a candle. We are not samad, but when you complain to Allah As Samad – only He

taqwa then He will make a way out for you. Allah (سبحانه وتعالى) says with hardship there is ease. We need to believe this.

- We know that for every sin there is a punishment linked to it, this is thinking good about Allah (سبحانه وتعالى). But when you sin and think you will be forgiven or you've done so many good deeds so you'll be forgiven then that's thinking bad about Allah (سبحانه وتعالى) because you need to repent first.
- When you commit a sin and you think bad about yourself then this is thinking good about Allah (سبحانه وتعالى). When you confess to Allah (سبحانه وتعالى) about your wrong then Allah (سبحانه وتعالى) will open the door of repentance for you. If you think bad about yourself then you'll repent, but when you think good about yourself then you won't repent.
- When you do good deeds, then Allah (سبحانه وتعالى) will reward you. When you do good deeds, you're thinking good about Allah (سبحانه وتعالى) when you know it's Allah (سبحانه وتعالى) Who guided you. How can you think bad about Allah (سبحانه وتعالى)? When you think that Allah (سبحانه وتعالى) will not accept it from me, or Allah (سبحانه وتعالى) will punish me, istaghfar Allah. You need to have hope that Allah (سبحانه وتعالى) will reward you but you think bad about your deeds yourself.
- Someone might say I love Allah (سبحانه وتعالى) so much and they're doing goods. They say even if Allah (سبحانه وتعالى) punishes me and cuts me to pieces, then I'm happy, istaghfar Allah. This is actually thinking bad about Allah (سبحانه وتعالى) because Allah (سبحانه وتعالى) does not punish the muhsineen. And if you're sinning, then Allah (سبحانه وتعالى) punishes. How can someone sinning and say Allah (سبحانه وتعالى)

will forgive me? It's the same. When you make a believer equal to a disbeliever then this is thinking bad about Allah (سبحانه وتعالى) because they're not the same.

This is the end of Allah Al Qudoos though we can never give justice to the names of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) forgive us and accept from us and make us live under the name of Allah Al Qudoos.

Ameen.

ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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