

القدوس

Allah Al Qudoos

(The Most Holy, The Blessed)





طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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لا حول ولا قوة الا بالله



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Preface

In the name of Allah,
the Most Merciful, the Especially Merciful.

There is no change or power except by Him.

Purity is something that every human being craves for, whether in the food they eat, the clothes they wear, the spouses they marry, or in any other aspect of their lives. Everything in this world is vulnerable to be tainted and to imperfection except Al Qudoos (The Most Holy, The Blessed).

Today we have to go out of our way to source pure ingredients for food because we have tainted the earth with unnatural substances due to our greed. Anything impure will cause imbalances inside our body, and also inside our hearts. The evil that we see around us is our own making, and cannot be associated with the Creator Who is free from all imperfection.

As imperfect beings, when we see and experience so many flaws around us, we unknowingly associate it with Allah. But what we fail to recognise is that behind all of what we see from our imperfect nature as a human being is Allah Who is constantly purifying and showering His blessings over His creatures. In order to recognise this truth, we need to know Who is Allah Al Qudoos.

Al Qudoos is pure and blessed and all that He does is pure and blessed.



As we delve deeper into this beautiful name, with the permission of Allah, we will begin to see sparks of His divine and pure attributes which cannot be explained in words alone, but need to be felt by the heart.

Words cannot do justice in explaining His sanctity. His essence is purity, something so faultless, that we imperfect humans cannot fathom it. May Allah forgive our sins and give us the honour of knowing Him the way He wants us to know Him. Ameen.

Sources:

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Introduction

We all love and gravitate towards perfection and beauty, and there is nothing more perfect and beautiful than the Names of Allah. He has asked us to call on Him by His beautiful names. We will enjoy every moment of our life with the greatest delight, when we have knowledge of Allah. To know our Creator is an obligatory deed and Allah did not create us except to worship Him, and how can we worship Him if we do not know Him?

Being a slave of Allah is the best title one can ever receive. Though we are all slaves of Allah, not everyone sincerely feels it. Knowing the Names of Allah changes us from the core. When we know the One Who is pure, we will want our actions to be pure. When we know about the Most Beautiful, we will want our actions and manners to be beautiful. When we know Who is Allah, it will make our dua'a (invocation), dhikr (remembrance), and salat (prayers) more powerful because there is an awareness of Whom we are worshipping.

When we talk about calling Allah by His names, it means to understand those names and have feelings inside our heart of love, hope and fear towards Him. It does not mean we just mindlessly repeat the names a said number of times and be done with it, because that is not from the Sunnah of the Prophet (may peace and blessing of Allah be upon him).

Although we cannot see Allah, we need to believe in Him. When we see mercy, we must believe it is all from Allah's mercy. When we know Allah, our mind will be vast, and we will not attach to people, but to Allah alone.

All Praises belong to Allah Who makes us humble ourselves only to the One Who is Pure, and not to someone who dies, or is imperfect in any way. No one can affect the purity of Allah, despite the number of people disbelieving, disobeying, and transgressing against Him. He is in no way affected, nor is His purity harmed. Allah is Al Qudoos (The Most Holy, The Blessed) even if the disbelievers hate it and speak against the deen (religion).

Allah is Ar Rahman (The Most Merciful) and He loves it when people show mercy to others, Allah is Ar Rafeeq (The Most Gentle Companion) and He loves when we show gentleness to others. Allah is Al Qudoos (The Most Holy, The Blessed) and although we cannot be pure outwardly, we can be pure inside us, due to our faith and taqwa (piety).

One of the biggest impacts of Allah's name Al Qudoos (The Most Holy, The Blessed) is to think good of Allah. We may see calamities and sickness around, but Allah is Al Qudoos (The Most Holy, The Blessed).



Al Qudoos (The Most Holy, The Blessed) is the One Who is pure from all evil and impurity, even if people talk bad about Him, attribute wrong, or try to parallel Him. Qudsiyat Allah (The Sanctity of Allah) cannot be affected. People claim He has a son, but this does not affect His Majesty. Allah is the source of purity all around the world, whether it is tangible or intangible.

Allah will not give us a religion that is not pure. The reason why Islam is pure is because Allah is Al Qudoos (The Most Holy, The Blessed). Islam teaches us to purify our hearts, mind and body, and not think bad, stay away from suspicion, not eat what is impure, speak what is good, and deal with goodness when it comes to others.

When we purify ourselves, we are believing in Al Qudoos (The Most Holy, The Blessed), and when we are accepting the guidance we are making taqdees Allah. When we learn about Allah, we are making taqdees Allah, because we are choosing to learn about Him and not something else.



Allah guides us in order to purify ourselves and when we follow this guidance, He will give us the purest land to live in, Dar As Salaam (the land of peace – paradise). The people of paradise are pure, and have no bodily discharge, their sweat is musk, their speech is pure and their faces are pure. We are created to be among the dwellers of paradise and not the dwellers of hellfire, and we all must want to go back home. When we enter paradise, we will feel that this is the real life. The life of the duniya (worldly life) is just a test, and it will pass by in a blink of an eye. When we face afflictions, we need to know Al Qudoos (The Most Holy, The Blessed), or else we will think bad. And for each test, the answer is لا اله الا الله (لا اله الا الله). Every action of Allah is full of perfection, beauty and majesty, even the afflictions.

When we know Allah Al Qudoos (The Most Holy, The Blessed), we will purify ourselves, our hearts and thoughts. And in the Hands of Allah is barakah (blessings). So if we are seeking purity and blessings, then seek it from Allah Al Qudoos (The Most Holy, The Blessed) alone. When we face afflictions, it is for the purpose of purification and blessings. 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, and it becomes a turning point in their lives, as in they start praying whereas earlier they did not.

On the Day of Judgement, people will see mountains of good deeds, and will ask how that happened, and they would be informed that it was because of their patience during afflictions, which was a blessing. When we go through afflictions, we see this imperfect life and we desire the perfect life, which is only in the hereafter. To know Allah in times of ease is light upon light. People think barakah (blessing) comes from objects or people, which is incorrect because the source of barakah (blessing) is only Allah.

The believer has yaqeen (certainty) in Allah though he cannot see Him in this duniya (worldly life). When we learn the names of Allah, He will teach us His names not only through knowledge, but also in practice, so that it becomes yaqeen (certainty) in our hearts. We learn about Allah Ar Razzaq (The Ever Providing), and we see rizq (provision) coming to us, to show us that it is Allah Who is Ar Razzaq (The Ever-Providing). And when there is difficulty, if we turn to Allah, that is when we will pass the test. Allah is teaching us that He is Al Qudoos (The Most Holy, The Blessed), He is the Most Pure and there is no fault in any of His decrees that we go through. Every situation we go through is perfect.

Al Qudoos means The Pure and The Blessed One, and the connection between the two is that when we purify ourselves with our deeds, with istighfar (seeking forgiveness), wudhu' (ablution), repentance then we will receive the blessings. And when we do not purify ourselves, we do not find barakah (blessings).

Knowing Allah and His Most Beautiful Names help us overcome afflictions and think positively. When we know Allah, then we understand this life and it increases our tawheed (attributing oneness to Allah) (لا اله الا الله).



القدوس

Allah Al Qudoos

(The Most Holy, The Blessed)





Who is Al Qudoos?

Meaning in the Language

The root word (قدس) has two meanings:

(1) PURITY (الطهارة)

Islam is all about purity. Without knowledge about purity and cleanliness we cannot stand in front of Allah. It also means to have purity in the heart.

Purity is also associated with;

- Al Bait Al Maqdis (البيت المقدس) which means the 'pure house'.
- Jannah (paradise) is also known as (حظيرة القدس) – the place of purity because everything is clean, and no blood, discharge, or sickness exists there.
- Ruh Al Qudoos – (روح القدس) – Soul of Purity – which refers to Jibreel. Angels are pure and do not have desires. Even humans are made from a pure substance which is sand. All that Allah creates is pure.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ
فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

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 (Allah) said: "I know that which you do not know."¹

Note that the angels said (وَنُقَدِّسُ لَكَ) which means 'we will purify ourselves for Your sake', although the angels are created pure, they never attribute purity to themselves.

¹ Surah Al Baqarah 30

(2) BLESSEDNESS /BARAKAH (البركة)

When people talk about houses or money being blessed, by it they mean that it is lasting. To have barakah (blessings) in our lives means that it will be filled with faith and good deeds. To have mubarakeen children means that when we see them, they will increase us in faith, and they will make dua'a (invocation) for us after our death. Barakah means increment and blessings.

Meaning in the Religion

Keep in mind that these are not the names of Allah, but simply meanings of the name of Allah Al Qudoos (The Most Holy, The Blessed).

#1

THE PURE (الطاهر)

#2

THE BLESSED (البارك)

AL QUDOOS IN THE CONTEXT OF THE PURE

HE IS PURE HIMSELF

Allah is pure Himself and what this implies is that He did not borrow or receive His purity from anything or anyone, nor through any means. For example, we are clean because we bathe, make wudu' (ablution), ghusl, and the like. This shows that as human beings we become impure, and need something to purify us. All of us answer the call of nature and this puts us in a state of impurity.

And to Allah belongs the best example, He is pure by Himself, He does not need anyone to purify Him, nor anything can make Him impure.

1. ALLAH IS PURE FROM ANY TYPE OF FAULTS OR SHORTCOMINGS

We have faults, sins, and evil which make us impure; therefore we cannot be qudoos.

Allah has no faults and in Ayat Al Kursi, we learn that no sleep or slumber overtakes Him, so He is Qudoos from the act of sleeping, because sleep is a shortcoming which takes away from our awareness. For this reason no one is worthy of attachment except the One Who is free from faults. How can we attach to someone who sleeps?

Allah will not be unjust to anyone. Injustice is a fault and Allah is free from it. Allah is free from forgetfulness or being lost.

قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

Musa (Moses) said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget".²

Anyone besides Allah can be lost, that is why we need Allah to guide us. Anyone besides Allah can forget, that is why we need Him to remind us. Allah never dies or perishes, and nothing can cause Him to die or perish.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

Whatsoever is on it (the earth) will perish. (26) And the Face of your Lord full of Majesty and Honour will remain forever. (27)³

² Surah Ta Ha 52

³ Surah Ar Rahman 26-27

The Jews said the Hands of Allah are chained, implying He is miserly. The Hands of Allah are vast and expansive, and continuously giving.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ

The Jews say: "Allah'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.⁴

When we ask for something and do not receive it, it does not mean that He does not want to give. Allah is Qudoos, but sometimes we may not get what we want because Allah knows that it would be harmful for us had we received it.

Allah is The Most Truthful and never lies.

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

And who is truer in statement than Allah?⁵

Humans can lie and need to repent and seek forgiveness.

⁴ Surah Al Ma'ida 64

⁵ Surah An Nisa'a 87

2. ALLAH IS PURE IN HIS PERFECTION

Allah is perfect Himself, and no one can affect His perfection. For example, a person might be kind but are not Qudoos (sanctified), because their kindness can change according to the environment.

In the hadith of the Prophet (may peace and blessings of Allah be upon him), all newborns are born pure but it is the parents and their environment, that changes them.

أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ مَجْسِسَانِهِ، كَمَا تُنْتَجِ الْبَيْهَمَةُ بِبَيْمَتِهِ جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ " ثُمَّ يَقُولُ {فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ}

Allah's Messenger (صلى الله عليه وسلم) said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he recites 'The religion of pure Islamic Faith (Hanifa),(i.e. to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (i.e. to join none in Allah's worship). That is the straight religion; but most of men know not..." (30.30)⁶

All of the names of Allah are the Most Beautiful and nothing can change or affect His names. But humans, can change their names and may even have names that are identical to each other. But no one can add or take away from the Names of Allah.

⁶ Sahih Al Bukhari Book 65, Hadith 4775

All of the Attributes of Allah are perfect and pure. For example, our feelings towards a loved one may get affected if a person talks badly about them, but the Attributes of Allah are perfect.

All of the Actions of Allah are perfect and pure. There is no injustice or vanity or randomness or vengefulness in any of His actions. All of His actions are just, wise and full of mercy.

3. AS A RESULT, ALLAH IS THE ONE WHO IS MAGNIFIED AND LOVED

Because of the Sanctity of Allah, He is the One Magnified and Loved. As human beings we love purity, and in order for us to be constant and at peace, we need that purity, and it belongs to Allah alone - this is (لا اله الا الله).

We may see a person as someone strong who never falls sick, and Allah may show us quite the contrary, by showing us the frailty of that individual when he falls sick. This is to prove to us that no one is Qudoos (The Most Holy, The Blessed) except Allah.

This makes our (لا اله الا الله), our attachment very strong. Or we may see someone as very kind and all of a sudden they change, which is to also show us that only Allah is Qudoos (The Most Holy, The Blessed). We need to remember that we are all fallible, we make mistakes and our personalities change and are never constant. We will all die one day and be replaced.

4. ALLAH IS PURE FROM HAVING ANY OF HIS CREATION RESEMBLING HIM

Imagine worshipping animals or stones which have hundreds of their own kind. No one can even be close to the perfection and attributes of Allah. One may find someone knowledgeable, and be inspired by them or envy them, and may go on to acquire far more knowledge than the one who he was inspired by. This shows us that amongst us, we can outstrip each other and compete, but Allah is Al Qudoos (The Most Holy, The Blessed) from anyone reaching Him or replacing Him.

No one can resemble Allah. He has no partners to help Him, and no rivals because no one can come close to the standard of being a rival to Allah. No one can resemble Allah, and no one can be His son or companion, Exalted is He.



ALLAH PURIFIES WHOMEVER HE WILLS

Allah purifies whomever He wills and gives the property of purity to whomever or whatever He wills.

- **Angels:** Allah purified the angels.

لَا يَمَسُّهُ إِلَّا الْأَمْطَهُرُونَ ﴿٧٩﴾

Which (that Book with Allah) none can touch but the purified (i.e. the angels).⁷

Allah purified them, even though they do not sin, nor do they have desires, nor do they answer the call of nature, nor sweat nor have any discharge, nor do they eat or drink. They only wait to perform the commands of Allah.

We must believe in the angels though they are unseen to us. They are made of light, are pure physically and in their actions. This does not mean Allah is in any need of them. It is an honor for them to serve Him, but He is in no need of them.

- **Messengers:** Allah purified the messengers from shirk (associating partners with Allah) and from fahisha – from lying, indecency, betrayal, drinking, or adultery. The Prophet (may peace and blessing be upon him) never committed major sins even before his prophethood. He was even invited to a wedding before his prophethood and as soon as there was music, the Prophet (may peace and blessings be upon him) fell asleep.

⁷ Surah Al Waq'ia 79

- Wives of the Prophet (may peace and blessings be upon him):

يٰۤاَيُّهَا النِّسَاءُ الَّذِي لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ إِن 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 عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُم تَطْهِيرًا ﴿٣٣﴾

O wives of the Prophet (ﷺ)! You are not like any other women. If you keep your duty (to Allah), 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-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet [may peace and blessings be upon him]), and to purify you with a thorough purification.⁸

When we leave the house, the shaitan (devil) beautifies the woman in the eyes of strange men. Allah tells the wives of the Prophet (may peace and blessings of Allah be upon him) the conditions in order to be purified, that is, to remain in their homes, refrain from going out to something that could be haram (forbidden) and to cover themselves with the likes of, which is unlike from the times of ignorance.

⁸ Surah Al Ahzab 32-33

- Maryam (peace be upon her)

وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يَا مَرْيَمُ إِنَّ اللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلٰٓى نِسَاءِ الْعٰلَمِيْنَ ﴿٤٢﴾

يٰۤمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاَسْجُدِيْ وَاَرْكَعِيْ مَعَ الرّٰكِعِيْنَ ﴿٤٣﴾

And (remember) when the angels said: "O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alameen (mankind and jinn) (of her lifetime)." (42) O Mary! "Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down) along with Ar-Râki'ûn (those who bow down)." (43)⁹

Maryam (peace be upon her) was an example of a pure woman. Her speech was pure, even her method of conception was pure, and she was extremely bashful in nature. Allah honoured her by having a Surah (chapter) 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 faith, and when modesty is no more, then the faith is non-existent too.

⁹ Surah Al Imran 42-43



THERE ARE TWO KINDS OF PURITY

#1

Tangible

#2

Intangible

Tangible Purity

If we see someone who is very clean, and has clean thoughts, we must not associate that purity to the person himself, but understand that its true source is Allah Al Qudoos (The Most Holy, The Blessed).

- **Cleanliness:** Islam emphasizes cleanliness – if we are a Muslim, by default we need to purify ourselves. A Muslim must not smell bad because he is commanded to purify himself at least 5 times a day. And especially in prayer or in study circles people need to be extra clean. The Prophet (may peace and blessings be upon him) instructed the people to refrain from coming to the masjid smelling of onions and garlic, because the angels are harmed by whatever harms Banu Adam (children of Adam).

Sometimes people purify themselves for others or because they are going out to gatherings, but we must purify ourselves for Allah Al Qudoos (The Most Holy, The Blessed).

- **Water and Sand:** The minimum requirement to be clean is using water. Allah gave water the properties of purity. And if we cannot use water, then sand. Allah also gave sand the properties of cleanliness. And we are made both of water and sand. When we perform wudhu (ablution), we wash our noses and rinse our mouths, but when we use sand, we simply tap the sand and wipe our hands and faces with it, which is enough to purify us. And this shows us that sand has substantial properties of cleanliness. When a dog urinates in any vessel, we need to wash it 7 times (6 times with water and once with sand).

Everything by default is clean, and the Prophet (may peace and blessings of Allah be upon him) was given the whole of the earth as a place of worship. We are allowed to pray in the majority of places.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا
وَطَهْرًا أَيَّهَا أَدْرَكَ رَجُلٌ مِنْ أُمَّتِي الصَّلَاةَ صَلَّى

It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah (may peace and blessings be upon him) 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.'"¹⁰

¹⁰ Sunan an-Nasa'i 736

Intangible Purity

- Repentance: from major sins.

The worst of sins are shirk (associating partners with Allah) and disbelief.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ
عَامِهِمْ هَذَا

O you who believe (in Allah's Oneness and in His Messenger (Muhammad (may peace and blessings be upon him)))! Verily, the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad ﷺ) are Najasun (impure). So let them not come near Al-Masjid-al-Harâm (at Makkah) after this year.¹¹

This impurity is internal, not external, and repentance purifies it. When we sin, a black dot forms on the heart.

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نَكِثَتْ فِي قَلْبِهِ نُكْثَةً سَوْدَاءَ فَإِذَا هُوَ نَزَعَ وَاسْتَعْفَرَ وَتَابَ سَقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ : كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ "

The Messenger of Allah (may peace and blessings be upon him) said: "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.¹²

¹¹ Surah At Tawbah 28

¹² At Tirmidhi Book 47, Hadith 3654

Taqdees (sanctification) Allah is to purify ourselves physically and our surroundings, and to purify ourselves inwardly from sins. Those who do magic are physically dirty because they are dealing with the shaitan (devil) and the shaitan (devil) loves anything dirty. That is why the place of the shaitan (devil) is the bathroom.



- **Seeking forgiveness:** from minor sins. Imagine if sins had a smell, a person not bathing for a month is equivalent to someone sinning and not seeking forgiveness for a month. The believer hastens towards cleanliness, to be in a state of wudhu (ablution) at all times, and to hasten to repent and seek forgiveness. Internal impurity is worse than physical impurity.

When the soul of an evil person dies, the angels of misery take him and shroud him, and when he is taken to the first heaven, the angels ask, “what is this bad smell?”. After death everything is tangible. On the other hand, when the good soul dies, there is a fragrance of musk because of his good deeds.

- **Good Deeds:** the more we perform good deeds, the more it purifies us from sins. Reciting the Qur’an also purifies us from sins.

- **Calamities/problems:** these are not in our hands, but when we face distress, sickness, fever, sadness, or pain, all are means to purify us from the inside.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Truly, Allah 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).¹³

- **Newborns:** Every newborn baby is born pure on the fitrah (natural disposition), on tawheed (attributing Oneness to Allah). In Islam, babies are not born with sin.

¹³ Surah Al Baqarah 222

AL QUDOOS IN THE CONTEXT OF THE BLESSED ONE

Barakah (blessings) are from Allah alone – He by Himself is Blessed, and no one gave it to Him. Barakah (blessings) are from Allah and cannot be separated from Him, nor discontinued.

For a human being, in order to be mubarak (blessed), he needs to purify himself, do good deeds, and spread the deen (religion). But that barakah (blessing) is not continuous, it can change, and he can lose it. And someone who was not mubarak (blessed), can also become mubarak (blessed). This teaches us to not seek barakah (blessings) from people because they are not qudoos.

Some people assume that if they hang the Qur'an in frames or place it under their pillow or in their car, then they will receive barakah (blessings), but barakah is when we read and apply the Qur'an, and when we pray.

- Allah is The Blessed One by Himself

Allah is Blessed Himself and is perfect in His blessings; it is never detached from Him. Nothing can affect His barakah (blessings). Allah has two Hands and both His Hands are right. We cannot create a picture of this in our minds, but we need to believe it. And both of His Hands are blessed. Barakah (blessings) is from Allah alone, and no one can bring it except Allah.

- Allah is The Blessed One by His Names

The Names of Allah are all blessed. When we mention the Name of Allah on something little, He will increase it for us. When we begin to eat or begin any work, we say 'Bism Allah' (in the Name of Allah). That is why most of the adhkaars (words of remembrance) contain the Names of Allah.

When we seek refuge with Allah from the shaitan (devil) (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) – the shaitan runs away. When he hears the adhan (call to prayer), and when we read the Qur'an, he runs away.

Knowing the Names of Allah are barakah (blessings) – for example, when we are going through a problem, and we hear about the Names of Allah, the problem may immediately get solved. The name Al Qudoos (The Most Holy, The Blessed) helps us see life in a positive way, and we will not complain about our life because we know Allah Al Qudoos (The Most Holy, The Blessed) gave us the perfect life.

When the weak attaches to Allah, he will be given strength. When the humiliated attaches to Allah, he will be given honour. If the Names of Allah are blessed, so what about Allah Himself?

- Allah is the Blessed One by His Actions

All of the actions of Allah are blessed and pure. Even if we see something as bad, do not 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 for others. We have no right to judge others, so what about judging the actions of Allah?

A person can be blessed when they help change the views of the people towards Allah, as in making them think good of Allah. Maturity is when we grow in faith, not in age. The more we grow in faith, the less our negativity will be, because we will see everything as good.

- The Book of Allah is mubarak (blessed)

The Qur'an is kalaam Allah (the speech of Allah) which is an attribute of Allah. All of the Qur'an is mubarak, whether we recite it, listen to it, ponder it and apply it.

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

And this is a blessed Reminder (the Qur'an) which We have sent down, will you then (dare to) deny it?¹⁴

¹⁴ Surah Al Anbiya 50

Therefore we need to follow it, not hang the Qur'an as a portrait and think that it will bring us barakah (blessings) or place it under our pillow.

كُنْزٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ ۖ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿١٩﴾

(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.¹⁵

And the Prophet (may peace and blessings of Allah be upon him) mentioned specifically that Surah Al Baqarah is barakah (blessed).

يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ أَقْرَأُوا الزُّهْرَاوِينَ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا عَبَائَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَّافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا أَقْرَأُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَحَدَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ "


Abu Umama said he heard Allah's Messenger (may peace and blessing be upon him) 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-Baqarah 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.¹⁶


Neither witchcraft nor magicians can approach Surah Al Baqarah, and when we recite it in the house, the shaitan (devil) cannot enter it for three days.


¹⁵ Surah Saad 29


¹⁶ Sahih Muslim 804


The blessings of the Qur'an are endless.

-  The Qur'an is mubarak (blessed) in the rewards we get from it. Reciting one letter from it is equal to ten hasanat (rewards).

-  The Qur'an is mubarak (blessed) in its meaning. When we understand it, then it is mubarak (blessed).

-  The Qur'an is mubarak (blessed) when we act on it. There are feelings we go through when we read it. When we are doing tadabbur (pondering) of the Qur'an, we find our problem solved or our sadness turns into happiness. A scholar once said, "when I give more time to the Qur'an, then Allah gives me more time in my life". We will find barakah (blessings) in our time and affairs. Barakah is not just $1+1=2$, it is $1+1=$ infinity. What may normally take us 4 hours to do, would be done in 30 minutes.

-  The Qur'an is mubarak (blessed) in its impact. When we recite the Qur'an in the house, there is barakah (blessings). When we recite the Qur'an, there is barakah (blessings) in our health. The more we give time to the Qur'an, the more Allah will give time in our life, which is an important aspect of belief.

-  The Carrier of the Qur'an / the Companion of the Qur'an are from among the people of Allah. The companion of the Qur'an will be mubarak (blessed) in his environment/surroundings which means someone who reminds others of Allah.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ
" . قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " هُمْ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ "

It was narrated that Anas bin Malik (may Allah be pleased with him) said: "The Messenger of Allah (ﷺ) 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.'"¹⁷

¹⁷ Sunan Ibn Majah Book 1, Hadith 220

- The Messengers of Allah are mubarakeen: their barakah (blessing) is not by visiting their graves, it is intangible, which comes from their knowledge and following their example. Similarly, the Names of Allah are blessed, but we do not just mindlessly repeat it, but we need to understand it and live by it.

The Prophet (may peace and blessings be upon him) said on the Day of Judgement, some messengers will have three followers, some two, some one, some none and some with legions.

How does one explain messengers without followers? Does that imply that they are not mubarakeen? They are still mubarakeen because it is not about how many followers they had, but their faith.

Nuh (peace be upon him) performed dawah for 950 years and he gained only eighty followers. Barakah (blessing) does not come from the results, but from the faith and deeds of a person. In Surah Maryam, Eisa (peace be upon him) says he is mubarak (blessed), but not everyone followed him, with some even trying to kill him.

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 Salat (prayer), and Zakat, as long as I live.”¹⁸

¹⁸ Surah Maryam 31

- Certain times are mubarak (blessed): such as Laylat al Qadr (Night of Decree), Day of Arafah, the last third of the night, after the fajr prayer (when we begin our day, without going back to sleep).
- There are places that are mubarak (blessed): Makkah, Medina, and the land of Sham.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ، لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا
 حَوْلَهُ، لِنُرِيَهُ، مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٠١﴾

Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad ﷺ) 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 (may peace and blessing be upon him)) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer).¹⁹

- Zamzam water is mubarak (blessed): it is mubarak (blessed) when we drink it with any intention we may have. It is not about pouring it over ourselves. When we drink it for knowledge, then Allah will grant us knowledge. When we drink it for health, then Allah will grant us health. When we drink it for guidance, then Allah will grant us guidance.

¹⁹ Surah Al Isra'a 1

- Anything devoid of blessings is vulnerable to attack:

When we know Allah is Al Qudoos (The Most Holy, The Blessed), we will ask Allah to bless our faith, knowledge, actions, health, marriage, family, children, age, money, and the like.

If there is no barakah (blessing) in something, then it is defective. We need to seek barakah (blessings) by asking Allah to bless what He has given us.

When we see anything good in ourselves or others, we must ask Allah to put barakah (blessings) in it. When we see something we admire, we do not just say masha'a Allah (مَا شَاءَ اللهُ), but we say (تَبَارَكَ اللهُ) – Blessed is Allah, else the shaitan (devil) may affect it and want to destroy the very thing we admire, and then the evil eye can strike it. A mother can give the evil eye to her children by boasting that her children seldom fall sick, and later they may end up falling sick. People can even give themselves the evil eye when they admire their beauty and the next day, imperfections may appear. The evil eye is truth and people can actually die due to the evil eye.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِيمَا رَزَقْتَنِي

Allāhummagfirī dhanbī, wa wassi` lī fī dārī, wa bārik lī fīmā razaqtanī

‘O Allah, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me’²⁰

²⁰ Jami` at-Tirmidhi 3500

Evil eye does not necessarily have to come from someone who hates us, it can from those who are close to us and love us. Even the mother can give the eye to her child or herself. There is a story, where in a gathering, a son was serving and taking care of the guests and moving about, and the father was so impressed by him that he had a sudden thought of this son, being his caretaker when he gets older. And then soon after that thought, the son fell down and could not move. Then he was advised by someone knowledgeable and righteous, to drink some water. He took the water that was drunk by the father, and placed it on the son, and the son was well again.

Whenever the Prophet (may peace and blessings of Allah be upon him) would be amazed by something of the duniya (worldly life), he would say:

وعن أنس ، رضي الله عنه، أن النبي، صلى الله عليه وسلم، قال:
"اللهم لا عيش إلا عيش الآخرة"

Anas (May Allah be pleased with him) reported: The Prophet (may peace and blessings of Allah be upon him) said: "O Allah, there is no true life but the life of the Hereafter".²¹

²¹ Al Bukhari & Muslim, Book 1, Hadith 460

- Dua'a (supplication) of blessings taken from the Sunnah

Dua when getting a servant or transport or getting married

When we have a new member in the house, other than children, then we must make the following dua'a (supplication) for barakah (blessings).

عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذَا اشْتَرَى أَحَدُكُمْ الْجَارِيَةَ فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ وَلْيَدْعُ بِالْبَرَكَاتِ وَإِذَا اشْتَرَى أَحَدُكُمْ بَعِيرًا فَلْيَأْخُذْ بِذِرْوَةِ سَنَامِهِ وَلْيَدْعُ بِالْبَرَكَاتِ وَلْيَقُلْ مِثْلَ ذَلِكَ "

It was narrated from 'Amr bin Shu'aib from his father that his grandfather told that the Messenger of Allah (may peace and blessings be upon him) 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."²²

There can be goodness or evil when we get a new car, so when we recite this dua'a (supplication), we ask

²² Sunan Ibn Majah Book 12, Hadith 2337

Allah to bring goodness from the vehicle. Nobody would want it to break down or to get into an accident.

Similarly when we get a new housekeeper, we cannot assume that she if comes from a certain place, she will be good. We want goodness from those serving us, and not evil or harm. We do not want to have wiswas (whispers) and constant suspicion about them and their whereabouts. It is a blessing to have a housekeeper, and we must not look at it in a bad light.

When we have a spouse, we must ask for the barakah (blessing) of not receiving harm from them. All of this is a precaution and to have tawakkul (reliance) in Allah.



Dua'a for protection from harm

There is a story of a lady who was told that her son was among a group of children who got into an accident. She refused to believe it because she said that she had recited in the morning,

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

'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.²³

And it turned out that her son was the only one to get out of the accident unscathed. When we make dua'a (supplication), we must have firm belief and think good of Allah.

²³ Jami' at-Tirmidhi 3388

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 (may peace and blessings be upon him) 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."²⁴

²⁴ Abu Dawud & At Tirmidhi Book 16, Hadith 1457



Dua'a (supplication) to recite for newlyweds

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَأَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ " بَارَكَ اللَّهُ
لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ "

Abu Hurairah narrated that: When supplicating for the newly wed, the Prophet (may peace and blessings be upon him) 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."²⁵

A lot of people recite different dua's (supplications) or are unsure of what to say to the newlyweds, though this is the perfect supplication for them, and when we recite this dua'a (supplication) then it is by default for us too.

²⁵ Jami' at-Tirmidhi 1091



Dua'a (supplication) that the Prophet (may peace and blessings of Allah be upon him) made for those who remain awake in the early hours after fajr

عَنْ صَخْرٍ الْعَامِدِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا " .
وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ فَأَنْزَى وَكَثُرَ مَالُهُ

Narrated Sakhr al-Ghamidi: The Prophet (may peace and bless be upon him) 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.²⁶

Anyone who remains awake after fajr (dawn), then this dua'a (supplication) will include them in its barakah (blessings). There is so much barakah (blessing) in the time after fajr (dawn), that we will find that anything we do at that time will be blessed and will increase.

There was a man named Sakhar who used to begin his business in the early hours of the day. People would find it strange if someone started their business at 6am, because of the lack of people at that hour, but a person who wishes to be included in the dua'a would do so. This man would find his trade and wealth increasing due to that practice.

Anything we do in the morning whether it be for the duniya (worldly life) or the deen (religion) will be blessed.

²⁶ Sunan Abi Dawud 2606, Graded as Sahih by Al Albani



Dua'a that the Prophet (may peace and blessings be upon him) made for one person - Anas ibn Malik (رضي الله عنه)

The mother of Anas ibn Malik (may Allah be pleased with him) saw the Prophet (may peace and blessings of Allah be upon him) and asked him to supplicate for her son. So the Prophet (may peace and blessings of Allah be upon him) said:

قَالَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْسُ خَادِمُكَ. قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ
وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ

Narrated Anas: Um Sulaim said to the Prophet (may peace and blessings be upon him) "Anas is your servant." The Prophet (may peace and blessings be upon him) said, "O Allah! increase his wealth and offspring, and bless (for him) whatever you give him."²⁷

This dua'a (supplication) can also be recited for ourselves and others.

²⁷ Sahih al-Bukhari 6334

Dua'a (supplication) of blessings from the Qur'an

اللهم أجعلنا مباركين أينما كنا

O Allah make us blessed where we may be.²⁸

Wherever we may be, whether at home, in the market or while travelling, we ask Allah to be mubarak (blessed). This does not mean that we carry blessings with us, but it means we would be a good influence on others and a key for good.

The time used for worshipping Allah is a blessed time

And the opposite is true, like when we are not busy worshipping Allah, then it is a waste of time.

Notice that when we go for umrah or hajj (annual pilgrimage), the time feels long, and we feel there is barakah (blessings) in the time. When we get caught up in the duniya (worldly life), we find that there is no time at all.

Sins deprive us from barakah (blessings). When we see no barakah (blessings) in our money, children, relationships, then we need to look into ourselves and make istighfar (seek forgiveness). We may take our children to the best schools and provide them with the best facilities, yet they are still disobedient. We must not accuse anyone, but instead we must turn to ourselves and make istighfar (seek forgiveness).

²⁸ Surah Maryam 31

Sins are great obstacles to barakah (blessings). Good deeds give us barakah (blessings) and sins deprive us from barakah (blessings).



Sending blessings upon the Prophet (may peace and blessings be upon him) is a means for blessings in life

Barakah (blessings) is only from Allah Al Qudoos (The Most Holy, The Blessed), and He made sending blessings upon the Prophet (may peace and blessings be upon him) as a means for it. Among the virtues of sending blessings the Prophet (may peace and blessings be upon him) are:

- Allah will bless the person himself – Allah will make the person mubarak (blessed). When we send blessings upon the Prophet (may peace and blessings be upon him) once, then Allah will praise us ten times.
- Any work, any worship, any talk, any advice from us will be blessed.
- Allah will bless our life. Everyone has 24 hours, but for the person who sends blessings, he will be able to accomplish much in 24 hours.
- All his affairs and worries will be eased and he will have a blessed life.

The Name Al Qudoos in the Qur'an

THE NAME AL QUDOOS (القدوس) MENTIONED IN THE QUR'AN

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٢﴾

He is Allah beside Whom is Lâ ilaha 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 Allah! (High is He) above all that they associate as partners with Him.²⁹

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the King (of everything), the Holy, the All-Mighty, the All-Wise.³⁰

Notice that in both the ayat, the name الْقُدُّوس is preceded by الْمَلِك (The King), and both times it appears in surahs that are Musabhat (surahs that begin with tasbeeh).

The King is the One Who takes care of others, establishes the laws and rules, and has the authority to honour and humiliate. The description of our King is not like any earthly King, He is Qudoos, Pure and Blessed. And if we desire purity and blessings, then only our King can provide it.

²⁹ Surah Al Hashr 23

³⁰ Surah Al Juma'a 1



Scholar's Definitions based on the Qur'an and Sunnah

Meaning of Allah Al Qudoos according to the Scholars based on the Qur'an and the Sunnah.

WHAT DID THE SCHOLARS SAY ABOUT THE NAME AL QUDOOS?

Al Bayhaqi may Allah have mercy on him (البيهقي رحمه الله)

☞ Al Qudoos (The Most Holy, The Blessed) is the One Who is Pure and free from all faults. He is Pure from having any offspring or rivals, and this description is worthy of Allah alone.

Allah does not sleep, oppress, fall ill or die. He does not have any disability and is pure from any physical faults. His actions are faultless. If we see any imperfections around us, then know that Allah is free of those imperfections. Human beings are inclined to make mistakes, and that is why forgiveness and repentance exist. We must not deal with people as though they are angels. People have faults, for example a husband may be straightforward and the wife overly emotional, but nevertheless both characters being faulty, together they bring balance to each other.

Allah does not have children nor rivals. Rivals can only arise when people are on the same level and are in competition with each other until one wins. There are no rivals to Allah and nobody is co-equal to Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (١) اللَّهُ الصَّمَدُ ۝ (٢) لَمْ يَكِدْ وَلَمْ يُولَدْ ۝ (٣)
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (٤)

Say (O Muhammad (may peace and blessings be upon him)): "He is Allah, (the) One. (1) "Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah 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)³¹

Ibn Al Qayyim may Allah have mercy on him (ابن القيم رحمه الله)

☞ Al Qudoos (The Most Holy, The Blessed) is the One free from every evil, shortcoming, and fault.

Allah is free from any evil. Someone might ask what about Allah creating the shaitan (devil) who is evil? Evil resides in the creation themselves, but Allah is free from it. One of the impacts of the Name Al Qudoos (The Most Holy, The Blessed) is to think good of Allah. All goodness is in the Hands of Allah. When we see something bad, we must disable our outer senses, because our hearts know that nothing evil can come from Allah.

³¹ Surah Al Ikhlas

Allah is The Most Merciful and there is no shortage in His mercy. Someone may possess knowledge, but it is imperfect because human beings suffer from forgetfulness, need to add to their knowledge, and cannot use all of it together perfectly.

When Allah wants to provide us, no one can influence or affect Him. For example, when we wish to show mercy to someone, a friend may suddenly influence us to drop that idea because we are gullible.

Al Qudoos (The Most Holy, The Blessed) shows attributes of divinity and awe (الألوهية).

People of Tafsiir (أهل التفسير)

“Al Qudoos (The Most Holy, The Blessed) is the One pure from every fault and free from anything that does not suit His majesty.

Allah cannot be encompassed, ‘framed’, ‘resembled’, or ‘limited’ in any way. He cannot be ‘worn on the neck’ or ‘hung on a wall’. It does not suit Allah’s majesty to resemble His creation.

How can an ilah (deity) have children, eat, drink, be cleaned, carried, and so forth? We must never accept anyone to be our ilah (deity) except Allah. He has the Most Beautiful Names which bring out feelings of love and attachment from within us.

Sheikh As Sa'ady may Allah have mercy on him (الشيخ السعدي رحمه الله)

“Al Qudoos (The Most Holy, The Blessed) is the One free from all types of shortcomings and none of His creation can resemble Him.

Allah is never weary of His creation and never tires from listening to them. Even if we take all the beauty in the universe, it will be of no comparison to the beauty of Allah, and this is true pertaining to all of His attributes.



Concept of Taqdees Allah and Its Implications

The name of Allah Al Qudoos (The Most Holy, The Blessed) is mentioned twice in the Qur'an, in Surah Al Hashr and Surah Al Juma'a, both towards the end of the surahs. However, in Surah Al Baqarah, the action of taqdees (sanctification) is mentioned in the beginning of the Qur'an.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ طَلَّقَا
أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿١٣٠﴾

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 (Allah) said: "I know that which you do not know."³²

The angels said they do tasbeeh (glorification of Allah), hamd (praise of Allah), and taqdees (sanctification of Allah) because they never think bad of the actions of Allah.

³² Surah Al Baqarah 30

TASBEEH
(glorification of Allah)
is to negate all
imperfections.

HAMD
(praise of Allah)
is to affirm all
perfections to Him.

TAQDEES
(sanctification of Allah)
is higher which is to purify oneself and our thoughts from
thinking bad of Allah, and to ascribe all blessings to Him.

The angels are exclusively doing the worship of taqdees because they are pure. However humans can be even better than the angels by doing taqdees (sanctification) because the angels are already pure, but for a human to purify himself is greater, and it contains much barakah (blessing).

All praises belong to Allah for commanding us to worship Him by knowing Him. The more names of Allah we internalise, the more we will understand the Qur'an. Each name of Allah is connected to everything that we are learning and going through. Even how He deals with us through His name Al Qudoos (The Most Holy, The Blessed). The application of the name of Allah Al Qudoos (The Most Holy, The Blessed) is in ruku' (bowing) and sujood (prostration) (سجود قدوس رب الملائكة و الروح).

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

The Prophet (صلى الله عليه وسلم) used to say when bowing and prostrating, “All-Glorious, All-Holy, Lord of the angels and Spirit (Jibreel).³³

Allah did not say ‘Rabb An Naas’, but ‘Rabb of the Angels’ because the angels are pure and are constantly doing taqdees.

We will understand the name of Allah Al Qudoos (The Most Holy, The Blessed) especially in times of afflictions and difficulties. One of the impacts of the name of Allah Al Qudoos (The Most Holy, The Blessed) is to think good of Allah.

When facing fitnas (trials), we must always go back to the Qur’an, because that is the time we will see the perfection and qudsiyat (sanctity) Allah.

We would be sad if any human being thought bad about us, imagine how great a crime it is to think bad of Allah. The reason for thinking bad of Allah is not knowing Him enough, and only believing what our ears are able to hear, and eyes are able to see.

When we know Allah, we will think good of Him. Taqdees (sanctification of Allah) is to see something different, but believe that everything Allah does is good. We need to free ourselves from the slavery of ourselves and this only comes with faith.



³³ Sahih Abi Dawud 872, Authenticated by Al Albani as Sahih

People are two groups regarding Taqdees (sanctification of Allah)



People who do not do taqdees of Allah

They do not think good of Allah.



People who do taqdees of Allah

Only a minority of people do taqdees of Allah, which is to think good of Allah and badly of their own selves, the story of Zachariah (peace be upon him), when he was given glad tidings of a son, he lamented on his faults.

If in times of goodness, we are able to see our faults, without being proud or thinking good of ourselves, then this is taqdees. And the opposite is true, for example if we think good of ourselves, then we are by default thinking bad of Allah.

For example, someone might take a test and get good grades without studying, which may mistakenly make them think they are extremely clever, when in reality they are thinking bad of Allah because all good comes from the mercy of Allah.

In times of hardship, we may complain and have feelings of resentment, but we need to understand that everything is qadr (divine will) and we must think good of Allah even in such times. The one who knows Allah Al Qudoos (The Most Holy, The Blessed) will see good in everything.

Concept of Thinking Bad of Allah in the Qur'an

The disbelievers and hypocrites think bad of Allah because the disbelievers do not know who is Allah, and the hypocrites are people who only think good of themselves.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ شَيْءٌ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قَتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ 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 (may peace and blessings be upon him)) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad (may peace and blessings of be upon him): "Indeed the affair belongs wholly to Allah." 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 Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.³⁴

³⁴ Surah Al Imran 154

In the Battle of Uhud, the Companions went through a great defeat. They were full of sorrow and were finding it difficult to fall asleep. The believers and hypocrites were mixed together, and there were many rumours about something bad happening to the Prophet (may peace and blessings of Allah be upon him).

Though Allah has full knowledge of who are the believers and who are the hypocrites. Allah allowed sleep to descend over the believers, because they used to think good of Allah, but the hypocrites were unable to sleep because they were always thinking bad of Allah and good of their own selves.

Allah is fully aware of what is inside our hearts, and He knows if there is tawheed (attributing oneness to Allah), kufr (disbelief), shirk (attributing partners to Allah), or nifaaq (hypocrisy). He knows what is going on inside our hearts and what we are thinking.



The hypocrites are concerned only with themselves, and do not care about Islam or the Prophet (may peace and blessings of Allah be upon him) or Allah. The believer's concern and his utmost priority is Allah and His Messenger (may peace and blessings of Allah be upon him). The one who does not know Allah will speak wrongly, and this is the attitude of the hypocrites. It is the way of the ignorant ones and it shows that knowledge has not reached the hearts of the hypocrites. Taqdees Allah is to not believe our eyes, but to believe in all of the actions of Allah and know they are good.

Knowledge is something that goes to the heart, and the hypocrites will never understand due to their diseased hearts. Their only concern is with themselves, which is not taqdees Allah.

If we want to do taqdees of Allah then we must not make ourselves our greatest concern. And even more so, we must never accuse others for the problems we suffer because doing so is dhulm (injustice).

Imagine if we are in the midst of a blazing fire, can we blame each other while in that state? No, because doing so will only cause more injury to the people involved.

All matters belong to Allah, and He is the One to decree all matters. But people in their ignorance only try to blame, accuse and try to challenge, but ultimately all matters go back to Allah.

Difficult situations arise and the hearts are tested with hardship in order to expose the hypocrisy or faith that resides in the heart, and to know the level of hypocrisy or faith.

Allah will also bring to light how much our nafs and shaitan (devil) are influencing us. All of these matters are revealed in times of hardship. In times of affliction, we will see the reality of the people. If we believe, we will be at rest, but the one thinking bad will suffer from unease.

And when we do taqdees, we not only think good at the time of affliction, but we also see it as barakah (blessings), and we indulge in a lot of dua'a (invocations) and istighfar (seeking forgiveness).



وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظُنِيبُ السَّوْءِ عَلَيْهِمْ
 دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

And that He may punish the Munafiqoon (hypocrites), men and women, and also the Mushrikoon (idol worshippers) men and women, who think evil thoughts about Allah, for them is a disgraceful torment, And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination.³⁵

This ayah speaks of how the hypocrites and mushrikeen (those who associate with Allah another partner) think evil thoughts of Allah. The hypocrites think everyone is bad and only they are good. They think they can cheat Allah and He will forgive them.

The hypocrites will be the ones talking much at times of trials. But when we talk about the hypocrites, we must not think of others, but instead we must look at ourselves for such traits.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْفَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّرَتْ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ
 ظُنِيبُ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٣﴾

“Nay, but you thought that the Messenger (may peace and blessings be upon him) 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.”³⁶

³⁵ Surah Al Fat'h 6

³⁶ Surah Al Fat'h 12


They think bad because something in the past was bad, so they think the future will be bad as well, though this is not taqdees. This kind of bad thinking is beautified in their hearts.

We all live according to the decree of Allah, and even if we see evil among the people, we must only look into our own selves. We must believe when Allah calls Himself Ar Rahman (The Most Merciful) that He is indeed Ar Rahman (The Most Merciful). But when we think something unsuitable for His majesty then this is not taqdees Allah.

Thinking Bad of Allah


IN HIS DECREES

Types of Decrees

 **Good:** When something good happens to us, and we attribute that goodness to ourselves, then we are thinking bad. When we attribute our success to our hard work, our power, might, and intelligence, then that is thinking bad of Allah.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ^{٣٧}

Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself.³⁷

 **Bad:** When something disliked happens, we are thinking bad if we complain about that decree, or have a victim mentality, wherein we blame Allah and think good of ourselves. This is thinking bad of Allah.

³⁷ Surah An Nisa'a 79

A person can think bad of Allah when it comes to His decrees, promises, revelations, and legislations. For example, Allah tells us He is Ar Rahman Ar Raheem (The Most Merciful, The Especially Merciful), but we might question that mercy, and rue about our unfortunate situations in life.

Anyone who denies any decree from Allah is thinking bad of Him, for example, when people think they were unjustly treated by others and complain about it. We face decrees through means, for example, someone may come and insult us, but we need to understand that they are just a means, they are just an ‘actor’ of the decree.

We need to know that it is ‘qadr Allah’ (the decree of Allah). We start to think negatively when we associate the situation with the person himself, without associating it to Allah’s divine decree behind it, because it is an unseen matter. It is necessary to upgrade our thinking because it is one of the pillars of faith.

When a decree befalls us and we complain, the complaining will not change anything, instead it will only make us more unhappy. Complaining only adds negativity. We are not samad (solid), but when we complain to Allah As Samad (The Most Solid), then only He can endure it. Recall Yaqoob (peace be upon him) who said:

أَشْكُوْا بَيْنِيْ وَحُرْفِيْ إِلَى اللَّهِ

I complain of my sadness and sorrow to Allah. ³⁸

³⁸ Surah Yusuf 86

This means only Allah can understand us.

Thinking negatively or having a victim mentality can make us complainers and these are the tricks of the shaitan (devil). Thinking positively will teach us patience and gratitude, and will satisfy us. It is important to be pleased with the decrees of Allah.

Perfect Wisdom in all Decrees

All decrees are based on perfect wisdom. In this life we may dislike things, we may dislike a particular relative, or a situation, but this is where the goodness lies because there is perfect wisdom behind it. They could turn out to be the means to paradise.

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.³⁹

It is possible that a man may not love his wife, but despite that he remains with her for the sake of Allah, unknowing of the good that may come out of that decision. Ahmed bin Hanbal once decided to propose to a lady, and then he found out that she has a sister. The one he wanted to propose to was beautiful but the other one had a disability. Then he overcame his desire and married the one with the disability. He stated that the one who is beautiful would receive many proposals for marriage, but her sister may not have the same. And Allah blessed his marriage and they went on to have a son who became a great scholar.

³⁹ Surah An Nisa'a 19

We need not see the wisdom behind every decree, we only need to do taqdees Allah. There is no point if we witness the wisdom behind everything and then believe in it. We need to first believe that Allah is Al Hakeem (The Most Wise).

When we go through calamities and difficulties, it refreshes our faith and we become more submissive as slaves to Allah, and there is more devotion. Perhaps there may be less physical worship involved, but the worship of the heart becomes greater and intense. We may find it hard to stand up for prayer in such times, but even if we are lying down, we are completely humbling ourselves to Allah in our hearts. This can especially happen when one is sick, but we must always remember that the time we spend in sickness, is far less compared to the time we live in health.

Praising Allah for all Decrees

We must also praise Allah for a decree that we dislike.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

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. Allah knows but you do not know.⁴⁰

⁴⁰ Surah Al Baqarah 216

When something good happens, we say (الحمد لله الذي بنعمته) (All praises are due to Allah that by His favour good deeds are completed) and when something bad happens we say (الحمد لله على كل حال) (All praises are due to Allah for every matter). So in both cases we are praising Allah.

Purpose in Everything

Iblis is evil but when Allah created him, it is for a good purpose. We cannot question Allah and why He created the shayateen (devils). Anything that Allah creates has perfect wisdom behind it. When we start to question Allah on His creations or His decrees then that is when we start to think bad of Allah. When children ask questions about situations, we must advice them about how Allah is Al Qudoos (The Most Holy, The Blessed), and He is the One to decree it, and whatever He decrees can only be perfect.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكُمْ 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!⁴¹

If we think there is no wisdom in our creation and that we can do whatever we want, and that Allah has left us without obligations or command, then we are negating many things.

⁴¹ Surah Sad 27

We are negating the power of Allah, we are negating the sending of the messengers, revelation of the books, and our whole purpose in life. There is always a purpose behind the decree, the creation, and the command.

Allah commanded the jinn and mankind to worship Him. All of His creation glorify Him. All the creation have been given a role to play. If we think bad of Allah then does not affect Him; we are only blameworthy.

If we must blame something, then it must be our knowledge. That is why the angels say: (اللهم لا علم لنا الا ما علمتنا) (O Allah we have no knowledge except what You have taught us). This is the way they accuse their own knowledge, but never accuse Allah.

IN HIS COMMANDS

Allah is aware of our thoughts, and the moment we think bad of Him, He has full knowledge of it. Unlike people who are unaware of it until we reveal it to them.

Whatever Allah reveals to us in the Qur'an should be our way of thinking, and not the contrary. People think bad of Allah with regard to His commands, when people question His commands, for example, a woman may think why Allah prescribed the hijab, or why did He prescribe the prayers.

When a teacher asks her students to do homework, some students may question that assignment, but doing so would not change a thing. And some students may quickly accept it and do the homework because they want to succeed and attain good grades.

And to Allah belongs the best example, there is one step that comes before we listen and obey, and that is our thoughts when we are commanded. This is a higher level.

What are the reactions when there is a command or a prohibition?

- 🕯 Believers will think good of Allah and act
- 🕯 Disbelievers will think bad of Allah and not act
- 🕯 Hypocrites will think bad of Allah and act.
- 🕯 There could be a person who might think good of Allah but has difficulty acting upon it, which is better than being a hypocrite.

THINKING BAD OF ALLAH IS ONE OF THE MAJOR SINS.

So from the impacts of taqdees Allah is accounting our thoughts. Before we listen and we obey, we must gauge our thoughts. We will receive blessings when we think good of Allah, but when we think bad of Him, then only bad can happen. Therefore we must think positively because purity is connected with blessing.



Impacts of Thinking Good and Bad and Their Recompense



Thinking bad of Allah's rewards/promises

Allah says in the Qur'an that if we are grateful then He will increase us. He says that when we have taqwa (piety), then He will make a way out for us. And He says with hardship there is ease. We need to believe in His promises and not use His words as an afterthought.



Guilt is a good sign

When we commit a sin and feel guilty, then this is a sign of thinking good of Allah. When we confess to Allah our wrongdoing, He opens the door of repentance for us. Only when we think bad of ourselves will we repent, but when we think good of ourselves then we will not feel guilty when we do wrong.



Good deeds help us to think good of Allah

Good deeds invite Allah's reward for us. It helps us think good of Allah because it is Allah Who guided us to perform good deeds. On the other hand, when we think negatively of Allah that He will not accept our deeds, or that He is out to punish us, then this is a sign of thinking bad of Him. We must always have hope that Allah will reward us, and we must not suffer from hopelessness.

All praises and thanks belong to Allah -
Lord of the Worlds



Knowledge of the names of Allah gives us clarity in the life of this world and is the means of attaining security and peace, both in this world and the Hereafter. In this series, we examine the Names of Allah so that we may know Who He is, attach to Him and love Him.



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