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BASED ON THE BOOK:

EXPLANATION OF ALLAH'S MOST BEAUTIFUL NAMES



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INTRODUCTION

Shaikh As-Sa'di (may Allah have mercy on him) said in his commentary of the following verse:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

“Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.”¹

اللَّهُ لَا إِلَهَ إِلَّا هُوَ : None has the right to be worshipped except Allah and none has the right to be exalted out of love, humility, fear, and hope, except Him.

لَهُ الْأَسْمَاءُ الْحُسْنَىٰ : To Him belongs many perfect and Beautiful Names and they that denote praise in every manner. Furthermore, they are not merely names to identify Him, but are also His perfect Attributes. To Him belongs the most complete, prevailing and lofty meaning of every Attribute. Allah commanded us to invoke Him by them, for they are a way by which we draw closer to Him. He loves

¹ Surah Ta-Ha [20:8]

those who love them, who learn them and those who search for their meanings and worship Him according to them.² He says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them.”³

The Names of Allah are the peak of beauty and goodness. Knowing the Names of Allah fills one’s heart with love for Him. Learning about the perfection of Allah makes one’s heart attach to Him Alone, and the more names one knows and can recognize Him by them, the greater the attachment will be.

We should only call Allah by the Names He has mentioned in the Qur’an and Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)]. It is strictly forbidden to invent names for Allah.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ"

Abu Hurairah (may Allah be pleased with him) narrated that Allah’s Messenger (peace and blessings of Allah be upon him) said: “Allah has ninety-nine names, i.e. one-hundred minus one, whoever أَحْصَاهَا (Ahsaaha) will go to Paradise.”⁴

THE MEANING OF (أَحْصَاهَا):

- NO. 01** To know the Names i.e. memorize them (إحصاء ألفظها و عددها، أي حفظها)
- NO. 02** To understand their meanings and significance (فهم معانيها و مدلولاتها)
- NO. 03** To make Dua’a (supplication) to Allah by His Names. This includes:
- Dua’a of worship (دعاء العبادة) Al-Ebaadah
 - Dua’a of request (دعاء المسألة) Al-Masaalah

² Tafseer Shaikh As-Sa’di

³ Surah Al-A’raf [7:180]

⁴ Sahih Al-Bukhari no. 2736

Supplicating by the Names of Allah does not mean repeating them one after the other, as this is not what the Prophet (peace and blessings of Allah be upon him) did. However, we should live under the shade of each Name of Allah. Just as Allah is the Most Merciful, we should strive to show mercy to others and just as Allah is the All-Pardoning, we should strive to pardon others.

The more we know the Names of Allah, the more extraordinary our dua'a (supplication) will be. Therefore, when we are sick, we will ask Allah, Ash-Shaafee (The Curer) to cure us, Ar-Rahman (The Most Merciful) to have mercy on us, Al-Fattaah (The Opener) to open any matter for us.

DUA'A OF WORSHIP (دعاء العبادة)

{ This is to worship Allah by His Names, for example, when we know Allah is Al-Aleem, Al-Khabeer (The All-Knowing, the All-Aware), we should guard our tongue and limbs from anything that displeases Him. Similarly, when we know Allah is Al-Kareem, Al-Jawaad (The Most Generous, the All-Giving), we should emulate the qualities of generosity and giving.

DUA'A OF REQUEST (دعاء المسألة)

{ This is to make Tawassul (to seek nearness) by the Names of Allah which are suitable to our request. For example, we say: "O Rahman (Most Merciful), have mercy on me, or O Ghaniy (Most Rich), enrich me." We can also ask Allah by His Names which entail many meanings, such as As-Samad (the Great Master), Al-Wahhaab (the Bestower), Ar-Rabb (the Lord). Or we can ask Allah by His greatest Names, which are said to be Allah and Al-Hayy (the Ever-Living) Al-Qayyoom (the Sustainer of all). We can ask Allah by His Names for both our religious and worldly affairs.

ALLAH (الله)

THIS IS A GREAT NAME from the Beautiful Names of Allah and it is the Name which has been most mentioned in the Qur'an; it is mentioned over two thousand, two hundred times. No other name has been mentioned more and thirty-three verses in the Qur'an begin with it.

{ Many scholars have said that this is the greatest Name of Allah, and if you invoke Allah by it then you will be responded to and if you ask Him by it you will be granted. }

There are many distinctions and merits related to this Name of Allah. Among them is that it is the origin of all of Allah's Beautiful Names and all other Names are included in it, as Allah says in Surah Al-A'raf:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا^ط

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them.”⁵

It is also inclusive of all the meanings of Allah's most Beautiful Names. It includes Attributes of divinity such as majesty, perfection and greatness and it is the Name which all other Names of Allah go back to and all their meanings revolve around.⁶

The best and most concise explanation of this Name is narrated by Ibn 'Abbas (may Allah be pleased with them). He said:⁷

الله ذو الألوهية و العبودية على خلقه أجمعين

Allah is the Owner of divinity and worship over all His creation.

MEANING:

{ The One Who has all the qualities of majesty, perfection and greatness is the only One worthy of being attached to, worshipped and being singled out with humility, submission, and humbleness.

⁵ Surah Al-A'raf [7:180]

⁶ Surah Al-A'raf [7:180]

⁷ Narrated by Ibn Jarir in his Tafseer, 1/121

AR-RABB (الرب): The Lord, The Nurturer

THIS GREAT NAME of Allah has been mentioned over five hundred times in the Qur'an in many verses and in various contexts. Allah says in Surah Al-Fatihah:



“All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, Jinn, and all that exists).”⁸

In Surah Al-An'am, Allah says:

⁸ Surah Al-Fatihah [1:2]

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١٢﴾

“Say: ‘Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamin (mankind, Jinn, and all that exists).’”

Ar-Rabb is the Owner of Lordship over all His creation by creating them, owning them and managing their affairs. This is one of the Names of Allah which comprises many meanings.

The scholar Ibn Al-Qayyim (may Allah have mercy on him) said: “The Rabb is the One Who is All-Able, The Creator, The Maker, The Fashioner of Forms, The Ever-Living, The Sustainer of All, The All-Knowing, The All-Hearer, The All-Seer, The Good-Doer, The Bestower, The Ever-Generous, The Giver and Withholder, The Repeller of Harm and The Granter of Benefit, The One Who Brings Forward and The Delayer. He leads astray whom He wills, He guides whom He wills, He makes happy whomever He wills, He makes miserable whomever He wills, He Honors whomever He wills, He humiliates whomever He wills and so forth are the meanings of Ruboobiyah (Lordship) which suit His Majesty.”¹⁰

THE NURTURING OF AR-RABB IS OF TWO TYPES:

NO. 01 *General Nurturing:*

This includes all the creation: those who do good and those who do evil, the believer and disbeliever, the happy and wretched, the guided and misguided. This is His nurturing for all of them by creating them, providing for them, managing their affairs, giving to them and withholding from them, elevating them and humiliating them, giving them life and causing death, removing distress, relieving the desperate and responding to those in need.

NO. 02 *Special Nurturing:*

This is for His believing slaves whom He nurtures by granting them success to believe in Him and worship Him. He nourishes them with knowledge of Him and their turning to Him. He takes them out of

⁹ Surah Al-An'am [6:162]

¹⁰ (212/2) بدائع الفوائد – Badie'e Al Fawaid

darkness into the light, makes the way easy for them and averts the way of difficulty from them. He makes every type of goodness easy for them and protects them from all types of evil.

It is mentioned in the Qur'an that many of the supplications made by Allah's chosen slaves implore Him by the Name Ar-Rabb (the Lord). This is because they seek the special nurturing of Allah.

Whoever is pleased with having Allah as his Rabb (Nurturer and Reformer), pleased with all that He has commanded and all He has decreed, has tasted true faith.

عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
"ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا"

It is narrated on the authority of 'Abbas ibn 'Abdul-Muttalib (may Allah be pleased with him), that he heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "He has found the taste of faith (Iman) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (peace and blessings of Allah be upon him) as his Prophet."¹¹

¹¹ Sahih Muslim no. 34

AR-RAHMAN, AR-RAHEEM (الرحمن الرحيم):

The Most Merciful, The Especially Merciful

THESE TWO MAJESTIC NAMES are prominently mentioned throughout the Qur'an. Allah opened the 'Mother of the Book' (Surah Al-Fatihah) with these two Names. He made them a title to what He sent down of guidance [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In the Name of Allah, The Most Merciful, The Especially Merciful)]. The Prophet Sulayman (peace be upon him) began his letter to Bilqis, the Queen of Sheba (Saba') with these two Names and when Jibreel [Gabriel (peace be upon him)] would come to the Prophet (peace and blessings of Allah be upon him) he would open each Surah with these Names:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful, the Especially Merciful

Both these Names indicate that mercy is an Attribute which is affirmed to Allah. Ar-Rahman is the One Who has the Attribute of mercy and Ar-Raheem is the One Who is merciful to His slaves. Ar-Rahman is the One Whose mercy reaches all creation including the disbelievers. It is mercy related to things such as the body, food, drink, clothes and shelter. Ar-Raheem is the One Whose mercy reaches His believing slaves; therefore, this is a special mercy related to faith, religion, and the Hereafter. This mercy is manifested by guiding the slave to obedience, making the way of goodness easy for him, keeping him firm on faith and guidance upon the Straight Path; thus, causing him to be Honored by entering him into Paradise and saving him from the Hell-Fire.

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ بِهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً
بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ فِيهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعَطَّفُ
الْوَحْشُ عَلَى وَلَدِهَا وَأَخَّرَ اللهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ."

Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: There are one hundred (parts of) mercy for Allah and He has sent down out of these, one part of mercy upon the Jinn and human beings and the animals and insects. And it is because of this (one part) that they love one another, show kindness to one another; even the beast treats its young one with affection. And Allah has reserved ninety-nine parts of mercy with which He will treat His servants on the Day of Resurrection.¹²

{ The mercy of Allah precedes His anger and it can be found in all His commands and legislations which were set for the slaves' happiness and success in this life and the next. }

Allah is more merciful to His slaves than they are to one another, even in the case of a mother to her child.

عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللهُ عَنْهُ - قَدِمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
سَبِيًّا، فَإِذَا امْرَأَةً مِنَ السَّبْيِ قَدْ تَحَلَّبُ تَدْيِهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ
أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " أَتَرُونَ

¹² Sahih Muslim no. 2752

هَذِهِ طَارِحَةٌ وَلَدَهَا فِي النَّارِ " . قُلْنَا لَا وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ . فَقَالَ " اللَّهُ
أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا " .

‘Umar ibn Al-Khattab (may Allah be pleased with him) reported that some prisoners were brought to Allah’s Messenger (peace and blessings of Allah be upon him), amongst whom there was also a woman who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and provided it suck. Thereupon Allah’s Messenger (peace and blessings of Allah be upon him) said: “Do you think this woman would ever afford to throw her child in the Fire?” We said: “By Allah, so far as it lies in her power, she would never throw the child in the Fire.” Thereupon Allah’s Messenger (peace and blessings of Allah be upon him) said: ”Allah is more kind to His servants than this woman is to her child.”¹³

These two Names are indicative of Allah's perfect and vast mercy, which is one of His Attributes. All that is in the upper and lower worlds from the attainment of benefits, loved matters and good are from the impacts of His mercy. And all that is diverted from them of disliked matters, calamities, fears, dangers, and harms are from the impacts of His mercy. Therefore, none can bring goodness except Him and none can repel evil except Him, and He is the Most Merciful of those who show mercy.

¹³ Sahih Al-Bukhari no. 5999

CHAPTER

04

AL-HAYY, AL-QAYYOOM (الحي القيوم):

The Ever-Living, The Sustainer of All

THESE TWO NAMES are mentioned simultaneously in three places in the Qur'an:

NO. 01 In Surah Al-Baqarah, Allah says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

“Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever-Living, the One Who sustains and protects all that exists.”¹⁴

¹⁴ Surah Al-Baqarah [2:255]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

“Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever-Living, the One Who sustains and protects all that exists.”¹⁵

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

“And (all) faces shall be humbled before (Allah), the Ever-Living, the One Who sustains and protects all that exists.”¹⁶

The Name “Al-Hayy” consists of Allah being attributed with a perfect life which is neither preceded with non-existence nor followed by extinction. Nor is it touched with any deficiency or fault, exalted be our Lord and glorified is He from that. His Name “Al-Qayyoom” implies the affirmation of Qayoomiyah (Sustaining) as an Attribute of His, which entails that He is Self-Sustaining, The Sustainer of all His creation.

The two Names “Al-Hayy” and “Al-Qayyoom” include all the meanings of Allah’s most Beautiful Names and Attributes. The Attributes of Allah related to His Noble Self such as hearing, seeing, His Hands, knowledge, and the like, all go back to the Name “Al-Hayy.” Whereas all the Attributes related to His Actions, such as creating, providing, sustaining, granting blessings, causing life and death, all go back to His Name “Al-Qayyoom.” For this reason, some scholars have said that these two Names combined are Allah’s greatest Names, and if a person invokes Allah by them, he will be responded to and if he asks by them, he will be given.

¹⁵ Surah Aal-'Imran [3:2]

¹⁶ Surah Ta-Ha [20:111]

AL-KHAALIQ, AL-KHALLAQ (الخالق الخلاق):

The Creator, The Supreme Creator

THE NAME OF ALLAH, AL-KHAALIQ is mentioned in many places throughout the Qur'an. Among them is the statement of Allah in Surah Al-Hashr:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

“He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.”¹⁷

It is also mentioned in the hyperbolic or exaggerated form (صيغة مبالغة) (Al-Khallaq) in two places in the Qur'an:

NO. 01 In Surah Al-Hijr, Allah says:

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

“Verily, your Lord is the All-Knowing Creator.”¹⁸

NO. 02 In Surah Ya-Seen, Allah says:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ
بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

“Is not He Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.”¹⁹

KHALQ (CREATION) REFERS TO TWO MATTERS:

NO. 01 *To bring something into existence and initiate it without any previous example*

Allah says in Surah Ya-Seen:

¹⁷ Surah Al-Hashr [59:24]

¹⁸ Surah Al-Hijr [15:86]

¹⁹ Surah Ya-Seen [36:81]

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا

مَالِكُونَ ﴿٧١﴾

“Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.”²⁰

NO. 02 *Taqdeer (To Predetermine)*

Allah says in Surah Al-Mu'minoon:

ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

“Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh, bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators.”²¹

In Surah Fatir, Allah says:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَإِذَا تَوَفَّكُم

﴿٣﴾

²⁰ Surah Ya-Seen [36:71]

²¹ Surah Al-Mu'minoon [23:14]

“O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?”²²

In Surah Luqman, Allah says:

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ
الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

“This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the Dhalimun (polytheists, wrong-doers and those who do not believe in the Oneness of Allah) are in plain error.”²³

The creation of all these creatures is not in vain or for play. Far above that is our Lord and glorified is He from that. On the contrary, He created them to worship Him and single Him out in worship. In Surah Al-Mu'minoon, Allah says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”²⁴

²² Surah Fatir [35:3]

²³ Surah Luqman [31:11]

²⁴ Surah Al-Mu'minoon [23:115]

CHAPTER

06

AL-KHAALIQ, AL-BAARI', AL- MUSAWWIR

(الخالق البارئ المصور):

The Creator, The Maker, The Fashioner of Forms

ALLAH HAS COMBINED these three Names in His saying
in Surah Al-Hashr:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

“He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.”²⁵

This means He is singled out with creating all the creation, bringing all creatures into existence in accordance to His wisdom and fashioning them with perfection. He created, originated and fashioned them at the time which was suitable. He estimated their creation with the best of estimation and He formed them in the most perfect form. He guided them to what benefits them and gave every one of His creatures that which is suitable for him. Then He guided every creature to that for which it was created.

Al-Khaaliq is the One Who decrees matters in accordance to His wisdom, and Al-Baari' is the One Who brings it into existence from nothingness, and Al-Musawwir is the One Who fashions the creation as He wills. Therefore, Al-Baari' and Al-Musawwir, as Ibn Al-Qayyim mentioned, contain the details of the meaning of the Name Al-Khaaliq.²⁶ For when Allah wishes to create something, He pre-determines it by His knowledge and wisdom, then brings it into existence in accordance to the form He willed and wanted.

²⁵ Surah Al-Hashr [59:24]

²⁶ (366/1) (Shifa al-Alil) شفاء العليل

AL-MALIK, AL-MALEEK (الملك المليك):

The King, The Omnipotent King

THE NAME AL-MALIK is found in five places in the Qur'an.

NO. 01 In Surah Al-Hashr, Allah says:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾

“He is Allah, Whom there is La 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.”²⁷

NO. 02 The Name Al-Maleek is mentioned in only one place. In Surah Al-Qamar, Allah says:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ

“Verily, The Muttaqun (pious), will be in the midst of Gardens and Rivers (Paradise).”²⁸

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ

“In a seat of truth (i.e. Paradise), near the Omnipotent King (Allah, the All-Blessed, the Most High, the Owner of Majesty and Honor).”²⁹

These two Names signify that Allah is the Owner of Kingship. He is the Owner of all matters and the One Who governs without being prevented or stopped. He can do as He wills in His Kingdom and He sets forth legislations. As a result, He is the One Who recompenses us in this life and the next. He rewards the ones who obey Him and punishes those who disobey Him.

NO. 03 It has been repeated many times throughout the Noble Qur'an, of Allah being singled out with Kingship whilst having no partners. This is clear evidence of the obligation of singling Him out with worship, as Allah says in Surah Zumar:

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ

²⁷ Surah Al-Hashr [59:23]

²⁸ Surah Al-Qamar [54:54]

²⁹ Surah Al-Qamar [54:55]

الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ
خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ

فَأَنَّى تُصْرَفُونَ ﴿٦﴾

“He created you (all) from a single person (Adam); then made from him, his wife [Hawwa' (Eve)]. And He has sent down for you of cattle, eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allah your Lord; His is the kingdom, La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turned away?”³⁹

NO. 04 To worship anything besides Him which does not own for itself the ability to prevent harm or bring benefit and cannot give life or cause death or resurrect, is the greatest of all misguidances and the worst of falsehood. There are numerous verses mentioned in the Qur'an which establish this reality and manifest this matter. Allah says in Surah Fatir:

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ
قِطْمِيرٍ ﴿١٣﴾

“He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon; each runs its course for a term appointed. Such is Allah your Lord; His is the kingdom. And those,

³⁹ Surah Az-Zumar [39:6]

whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the datestone).”³¹

[NO. 05](#) In Surah Al-Furqan, Allah says:

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا
يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا
نُشُورًا

“Yet they have taken besides Him other Aliha (gods) that created nothing, but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (to cause) death or life, or to raise the dead.”³²

Whoever does not own even a speck in this universe should not have any part of worship directed to it. Worship is suitable for The King, The Most Great, The Majestic Creator, The Lord Who manages the affairs of this universe. He has no partner, He has Great Authority, He is Honored, He is Exalted in His Majesty and there is no deity worthy of being worshipped except Him.

³¹ Surah Fatir [35:13]

³² Surah Al-Furqan [25:3]

AR-RAZZAAQ, AR-RAAZIQ (الرَّزَّاقُ الرَّازِقُ):

The Ever-Providing, The All-Provider

THE NAME OF ALLAH AR-RAZZAAQ is mentioned only once in the Qur'an, in Surah Adh-Dhariyat:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

“Verily, Allah is the All-Provider, Owner of Power, the Most Strong.”³³

The Name Ar-Raaziq is mentioned in plural form in many places throughout the Qur'an. From among them is the saying of Allah in Surah Al-Jumu'ah:

³³ Surah Adh-Dhariyat [51:58]

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ
 مِنَ اللَّهِوِ وَمِنَ النَّجْرَةِ وَاللَّهُ خَيْرُ الرَّزِقِينَ ﴿١١﴾

“And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it and leave you [Muhammad (peace and blessings of Allah be upon him)] standing [while delivering Jumu’ah’s religious talk (Khutbah)]. Say: ‘That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers.’”³⁴

Allah is Ar-Razzaaq, the One Who has taken responsibility upon Himself for the provision of His slaves. He stands in charge of every soul with what it requires of nourishment, as Allah says in Surah Hud:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
 وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾ ﴾

“And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book (Al-Lauh Al-Mahfuz - the Book of Decrees with Allah).”³⁵

And in Surah Al-Ankabut, Allah says:

﴿ وَكَأَيِّنْ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ
 السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾ ﴾

“And so many a moving (living) creature there is that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.”³⁶

³⁴ Surah Al-Jumu’ah [62:11]

³⁵ Surah Hud [11:6]

³⁶ Surah Al-Ankabut [29:60]

ALLAH'S PROVISION FOR HIS SLAVES IS OF TWO TYPES:

NO. 01 *General Provision:*

This includes the good-doer and evil-doer, the believer and disbeliever, the former generations and the latter generations. This provision is related to the body. Therefore, a large amount of this type of provision in the world is not an indication of honoring the slave by Allah. Similarly, a small amount of this type of provision is not an indication of dishonoring by Allah. Richness and poverty, vastness and narrowness in provision are all tests from Allah to differentiate the grateful from the ungrateful, and the patient from the impatient. Allah says in Surah Al-Fajr:

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ، وَنَعَّمَهُ، فَيَقُولُ رَبِّي أَكْرَمَنِ

“As for man, when his Lord tries him by giving him honor and gifts, then he says (puffed up): ‘My Lord has honored me.’”³⁷

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ، فَيَقُولُ رَبِّي أَهْنَنِ

“But when He tries him by straitening his means of life, he says: ‘My Lord has humiliated me.’”³⁸

NO. 02 *Special Provision:*

This is the provision of the hearts by nourishing them with knowledge and faith, and lawful provision which aid in the reformation of one’s religion. This provision is specific to the believers in accordance to their level of belief. The greater one’s belief, the greater is their share of this special provision. From Allah’s special provision is the completion of His blessings and favors upon the believers by admitting them into the Gardens of Delight in the Hereafter. Allah says in Surah At-Talaq:

³⁷ Surah Al-Fajr [89:15]

³⁸ Surah Al-Fajr [89:16]

رَسُولًا يَنْتَلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ
رِزْقًا

“(And has also sent to you) a Messenger [Muhammad (peace and blessings of Allah be upon him)] who recites to you the Verses of Allah (the Qur’an) containing clear explanations, that He may take out those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Monotheism and true Faith). And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allah has indeed granted for him an excellent provision.”³⁹

³⁹ Surah At-Talaq [65:11]

CHAPTER

09

AL-WAAHID, AL-AHAD
(الواحد الأحد):

The One, The One and Only One

THE NAME OF ALLAH, AL-AHAD is mentioned only once in the Qur'an, in Surah Al-Ikhlās (The Chapter of Sincerity). This great Surah is equivalent to one-third of the Qur'an as mentioned in the Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)], and this is because it is devoted to explaining the Beautiful Names of Allah and His Lofty Attributes.

SURAH AL-IKHLAS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ الصَّمَدُ ۝ قُلْ هُوَ اللَّهُ أَحَدٌ ۝

لَمْ يَكِدْ وَلَمْ يُوَلَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

“In the Name of Allah, the Beneficent, the Merciful. Say [O Muhammad (peace and blessings of Allah be upon him)]: (1) ‘He is Allah, (the) One.’ (2) ‘Allah-us-Samad (Allah the Self-Sufficient Master, Whom all creatures need).’ (3) ‘He begets not, nor was He begotten,’ (4) ‘And there is none co-equal or comparable unto Him.’”

The Name of Allah, Al-Waahid is mentioned in many places in the Qur'an.

These two Names are indicative of the Oneness of Allah. Meaning, Allah is singled out with Attributes of magnificence, majesty, greatness, and beauty. He is One in His Noble Self and there is no one who resembles Him. He is One in His Attributes and there is no one like Him. He is One in His Actions and He has no partners or helpers. He is One in His divinity and there is no one who can rival Him for His love, magnification, humility and submission.

The Name Al-Waahid is mentioned in the context of affirming Tawheed (pure monotheism) and the denouncement of joining partners or rivals with Him. Allah says in the establishment of Tawheed and regarding the obligation of sincerity in one's religion:

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

“And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.”⁴⁰

⁴⁰ Surah Al-Baqarah [2:163]

Allah says in denouncing those who associate partners with Him:

❁ وَقَالَ اللَّهُ لَا نَتَّخِذُ وَا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي
فَارَّهَبُونَ ﴿٥١﴾

“And Allah says (O mankind!): ‘Take not Ilahain (two gods in worship, etc.). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Allah) much [and Me (Alone) i.e. be away from all kinds of sins and evil deeds that Allah has forbidden, and do all that Allah has ordained and worship none but Allah].”⁴¹

يَصْحَبِي السِّجْنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ
الْقَهَّارُ ﴿٣٩﴾

“O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?”⁴²

Therefore, it is an obligation upon the slaves of Allah to single Him out in their belief, speech and actions by recognizing His perfection, and to single Him out with Oneness for all types of worship. It is essential to negate any partners or rivals with Him, to not resemble Him to the creation in any way and to affirm His perfect Attributes.

⁴¹ Surah An-Nahl [16:51]

⁴² Surah Yusuf [12:39]

AS-SAMAD (الصمد): The Great Master

THE NAME AS-SAMAD is mentioned only once in the Qur'an in Surah Al-Ikhlās (The Chapter of Sincerity). As-Samad means the Great Master Who is perfect in His knowledge, wisdom, forbearance, ability, might, greatness, and in all His Attributes. He is vast in His Attributes, the One Whom all of creation turn to for all their affairs. There is no Lord except Him, nor is there a goal for them to direct themselves to besides Him. They beg for His help in times of difficulty because they know that only He can provide what they need, and only He can remove any distress from them due to His perfect knowledge, vast mercy, compassion, great ability, might and authority.

Ibn Jarir At-Tabari (may Allah have mercy on him) narrated in his Tafseer that 'Abdullah ibn 'Abbas (may Allah be pleased with them) said: "As-Samad is the Master Who is perfect in His mastership, the Honorable Who is perfect in His Honor, the Forbearing Who is perfect in His forbearance, the Most Rich Who is perfect in His richness, the Mender Who is perfect in His mending, the All-Knowing Who is perfect in His knowledge, the All-Wise Who is perfect in His

wisdom and He is the One Who is perfect in all types of honor and mastership. He is Allah, glory be to Him, to Whom these Attributes do not befit except Him.”⁴³

This Name has many meanings and is not singled out with just one meaning. As-Samad is the One Who the hearts resort to and turn to out of hope and fear because of His praiseworthy Attributes. As-Samad is the One Who is not hollow, but He is solid and does not eat or drink. Nothing goes into Him or out of Him and He neither begets nor is He begotten.

⁴³ Ibn Jarir At-Tabari (24/736)

AL-HAADI (الهادي): The One Who Guides

ALLAH HAS MENTIONED THIS NAME in
two places in the Qur'an:

NO. 01 In Surah Al-Hajj, Allah says:

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا
بِهِ، فَتُخَيِّتَ لَهُ قُلُوبَهُمْ وَإِنَّ اللَّهَ لَهَادٍ لِلَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ

مُسْتَقِيمٍ

“And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the Straight Path.”⁴⁴

NO. 02 In Surah Al-Furqan, Allah says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا
وَنَصِيرًا ﴿٣١﴾

“Thus have We made for every Prophet, an enemy among the Mujrimun (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.”⁴⁵

Al-Haadi is the One Who guides His slaves; directs and leads them to their happiness in this life and the next. It is by His guidance that the believing slaves are guided to His obedience and pleasure; and it is by His guidance that the animals are guided to what benefits them and are protected from what harms them. Allah is the One Who created all creatures and He is the One Who guides them.

In Surah Al-A'la, Allah says:

الَّذِي خَلَقَ فَسَوَّىٰ ﴿٢﴾

“Who has created (everything), and then proportioned it;”⁴⁶

وَالَّذِي قَدَّرَ فَهَدَىٰ ﴿٣﴾

“And Who has measured (preordainments for each and everything, even to be blessed or wretched); then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture);”⁴⁷

⁴⁴ Surah Al-Hajj [22:54]

⁴⁵ Surah Al-Furqan [25:31]

⁴⁶ Surah Al-A'la [87:2]

⁴⁷ Surah Al-A'la [87:3]

THE TYPES OF GUIDANCE:

NO. 01 *General Guidance (هداية العامّة):*

Allah guides all His creation to what benefits them and prepares them for what they are created for. He guides all the creatures to their nourishment and sustenance. For example, Allah guides newborn animals to suckle their mothers although no one has taught them. All of this is guidance from Allah.

NO. 02 *Guidance of Clarifying the Truth to all (هداية البيان):*

Allah revealed the divine books and sent Messengers. He legislated commands, rulings, the Halal (lawful) and Haram (unlawful). He made the fundamentals of the religion and its branches clear. He guides and shows the way to the Straight Path which leads to His pleasure and to Paradise, and He has made the misleading paths clear in order to warn His slaves.

NO. 03 *Guidance of opening one's heart to successfully accept the truth and be pleased with it (هداية التوفيق):*

Allah guides His believing slaves to successfully act upon faith and worship Him. He broadens their hearts to accept the truth and be pleased with Him.

NO. 04 *Guidance to Paradise on the Day of Judgement:*

Allah guides the believers to their dwellings in Paradise just as He guides them in this life to the means and ways which lead to Paradise.

The Name Al-Haadi is inclusive of all types of guidance. It is for this reason that Allah has commanded us to ask Him for guidance to the Straight Path seventeen times a day in the five obligatory prayers:



“Guide us to the Straight Way”⁴⁸

⁴⁸ Surah Al-Fatihah [1:6]

AL-WAHHAAB (الوهاب): The Bestower

THIS NAME is mentioned in three places in the Qur'an.

NO. 01 In Surah Aal-'Imran, Allah says:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ
 الْوَهَّابُ

“(They say): ‘Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.’”⁴⁹

⁴⁹ Surah Aal-'Imran [3:8]

﴿٩﴾ أَمْرٍ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

“Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?”⁵⁰

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٣٥﴾

“He said: ‘My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.’”⁵¹

Al-Wahhaab is the One Who bestows many gifts, favors and blessings. The Name Al-Wahhaab is in hyperbolic or exaggerated form, which means that Allah is constantly bestowing many great favors and blessings upon us. In His Hands are the treasures of all that is in the heavens and the earth, and He deals with His kingdom as He wills.

In the Qur’an, Allah mentions the different types of gifts He bestows, as well as mentioning His Messengers and the righteous from amongst His slaves who are seeking to attain(ing) these gifts.

All these different types of gifts are in the Hands of Allah, for He is the Owner of the Universe and He manages it however He wills.

⁵⁰ Surah Saad [38:9]

⁵¹ Surah Saad [38:35]

FROM AMONG HIS GIFTS ARE:

NO. 01 *Mercy* from Allah, which leads to happiness in this life and the next.

In Surah Maryam, Allah says:

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ٥٠

“And We gave them of Our Mercy (a good provision in plenty), and We granted them Honor on the tongues (of all the nations, i.e. everybody remembers them with a good praise).”⁵²

NO. 02 *Wisdom and Kingship*

In Surah Ash-Shu'araa, Allah mentions what Musa [Moses (peace be upon him)] said to Fir'aun (Pharaoh) when he (Musa) was calling Pharaoh to be of the righteous and to fear Allah:

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِّنَ الْمُرْسَلِينَ ٢١

[He said:] “So I fled from you when I feared you. But my Lord has granted me Hukman (i.e. religious knowledge, right judgement of the affairs and Prophethood), and appointed me as one of the Messengers.”⁵³

NO. 03 *To be granted a righteous spouse and offspring*, which are the coolness of one's eyes.

In Surah Al-Furqan, Allah says:

⁵² Surah Maryam [19:50]

⁵³ Surah Ash-Shu'araa [26:21]

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
 أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

“And those who say: ‘Our Lord! Bestow on us from our wives and our offspring, who will be the comfort of our eyes and make us leaders for the Muttaqun.’”⁵⁴

Meaning, those who ask Allah to bring forth from their loins, offspring who will obey Him and worship Him and not associate anything in worship with Him.

Children are granted according to the wisdom and will of Allah. Some couples are granted only females, others only males, some are granted both and others, none at all. In Surah Ash-Shura, Allah says:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ
 إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ ﴿٤٩﴾

“To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.”⁵⁵

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ
 قَدِيرٌ ﴿٥٠﴾

“Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.”⁵⁶

⁵⁴ Surah Al-Furqan [25:74]

⁵⁵ Surah Ash-Shura [42:49]

⁵⁶ Surah Ash-Shura [42:50]

NO. 04

If a person's life is based upon faith and Taqwa (piety/fear), then this is the most honorable gift. And if Allah takes his life away upon this state, then he has attained multitudes of gifts beyond what he has seen in the Dunya (worldly life). He will have attained what no eye has seen, no ear has heard and what has not crossed the hearts or minds of anyone.

AL-FATTAAH (الفتاح): The Opener

THE NAME AL-FATTAAH has two meanings:

NO. 01 The first meaning refers to the judgement of His slaves. *Allah judges between them by His legislations and by rewarding the obedient and punishing the disobedient in this world and in the Hereafter.* On the Day of Judgement, He judges and separates the disbelievers from the believers; and in this life, Allah judges by granting victory to those on the truth and disgraces those upon falsehood. The Messengers would ask Allah to judge between their people, as mentioned in Surah Saba:

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَاتِحُ
 الْعَلِيمُ

“Say: ‘Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) All-Knowing Judge.’”⁵⁷

And in Surah Ash-Shu’araa, Allah mentions what Nuh [Noah (peace be upon him)] said when his people rejected his invitation to obey Allah:

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾

“He [Nuh (peace be upon him)] said: ‘My Lord! Verily, my people have belied me.’”⁵⁸

فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

“Therefore, judge You between me and them, and save me and those of the believers who are with me.”⁵⁹

NO. 02 Allah, Al-Fattaah is *the One Who opens all doors of goodness for His slaves*. He opens for them all that benefits them in their worldly and religious affairs. With gentleness and care, He opens the locks on the hearts of those whom He selects. He opens for them divine knowledge and the facts of faith which reform the state of their hearts and He keeps them firm on the Straight Path. Moreover, for His believing slaves, He opens their hearts to love Him and submit to Him with divine knowledge. He will enlighten their understanding to the truth. He also opens the doors of provision for His slaves as well as the means to attain it. He sets provision and means in place for the Muttaqeen (pious slaves who fear Allah much) from where they cannot imagine, and He gives those who put their full reliance on Him, more than they request and more than they hope for. He makes difficult affairs easy for them and opens for them, doors which were previously closed.

⁵⁷ Surah Saba’ [34:26]

⁵⁸ Surah Ash-Shu’araa [26:117]

⁵⁹ Surah Ash-Shu’araa [26:118]

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ
 مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

“Whatever of mercy (i.e. of good) Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.”⁶⁰

Al-Qurtubi (may Allah have mercy on him) said, regarding the following verse in Surah Az-Zumar:

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۗ فَوَيْلٌ
 لِلْقَاسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

“Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!”⁶¹

“This opening and expansion does not have a limit; every believer has a share of it. Those who have triumphed with the greatest share regarding it are the Prophets, then the Awliyaa’ (Allah’s special slaves), then the scholars and then the believers in general. Allah only denies the disbelievers from receiving it.”⁶²

Mercy, favors, and goodness are all in the Hands of Allah; He opens it upon whomever He wills and makes it easy for whomever He wills. All of these are from the impacts of the Name Al-Fattaah.

⁶⁰ Surah Al-Fatir [35:2]

⁶¹ Surah Az-Zumar [39:22]

⁶² (225/1) (Al Asna fi Sharh Asmaa Allah Al Husna) الأسنى في شرح أسماء الله الحسنى

We ask Allah by this Great Name and invoke Him by the fact that He is Al-Fattaah, the Best of Openers, to open our hearts to the correct belief, complete guidance and deep certainty. We ask Him to open for us, the treasures of His mercy and the doors of His vast generosity. Verily, He is the All-Hearing, the One Who responds.

AS-SAMEE' (السميع): The All-Hearing

THE NAME OF ALLAH, AS-SAMEE' is mentioned in the Qur'an in almost fifty places. As-Samee' is the One Who hears all sounds despite them being spoken in different languages and for diverse needs. Speech is the same to Allah whether it is spoken aloud or in secret. In Surah Ar-Ra'd, Allah says:

سَوَاءٌ مِنْكُمْ مَنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ، وَمَنْ هُوَ مُسْتَخْفٍ
بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

“It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hidden by night or go forth freely by day.”⁶³

⁶³ Surah Ar-Ra'd [13:10]

His hearing encompasses all sounds; they neither sound different to Him, nor are they mixed up. No sound occupies Him from hearing another sound, nor does His hearing mistake the various requests, nor do the plentiful slaves who ask, tire Him. If all of mankind and Jinn asked Allah at the same time, each having a different request in a different tongue and dialect, He would hear them all without mixing up a sound with another sound nor a language with another language nor a need with another need.

Therefore, Allah refutes those who worship those besides Him who can neither hear nor see them. In Surah Ghafir, Allah says:

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

“And Allah judges with truth, while those to whom they invoke besides Him cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer.”⁶⁴

HEARING THAT IS ATTRIBUTED TO ALLAH IS OF TWO TYPES:

NO. 01 Hearing that is connected to hearing sounds

NO. 02 Hearing with the meaning of responding, i.e. Allah responds to those who invoke Him, as He says in Surah Ibrahim:

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

“All the praises and thanks be to Allah, Who has given me in old age, Isma’il [Ishmael (peace be upon him)] and Is’haque [Isaac (peace be upon him)]. Verily! My Lord is indeed the All-Hearer of invocations.”⁶⁵

⁶⁴ Surah Ghafir [40:20]

This type also includes the saying of the person praying: *سمع الله لمن حمده* “Allah responds to those who praise Him”, meaning He responds to; not merely hears.

HEARING IN CONJUNCTION WITH ALLAH IS DIVIDED INTO THREE PARTS:

NO. 01 *Hearing related to warning*, as Allah says in Surah Az-Zukhruf:

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ

“Or do they think that We hear not their secrets and their private counsel? (Yes We do)”⁶⁶

NO. 02 *Hearing related to support*, as Allah said to Musa [Moses (peace be upon him)] and Harun [Aaron (peace be upon him)] in Surah Ta-Ha:

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى

“He (Allah) said: ‘Fear not, verily! I am with you both, hearing and seeing.’”⁶⁷

NO. 03 *Hearing related to encompassment*, as Allah says in Surah Al-Mujadilah:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ

يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

“Indeed Allah has heard the statement of her (Khaulah bint Tha'labah) that disputes with you [O Muhammad (peace and blessings of Allah be upon him)] concerning her husband

⁶⁵ Surah Ibrahim [14:39]

⁶⁶ Surah Az-Zukhruf [43:80]

⁶⁷ Surah Ta-Ha [20:46]

(‘Aus ibn As-Samit) and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.’⁶⁸

The belief of the slave that Allah is As-Samee’ makes him guard his tongue and what he says, adhere to the remembrance of Allah and be grateful. It increases in the slave, a longing to implore Him by this Great Name, to make his hopes a reality and give him what he asks for. In the Qur’an, Allah has frequently mentioned the Prophets and Messengers asking Him by this Name.

⁶⁸ Surah Al-Mujadilah [58:1]

AL-BASEER (البصير): The All-Seeing

THE NAME AL-BASEER is found in more than 40 places in the Qur'an. One of them is the statement of Allah in Surah Ash-Shura:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“There is nothing like unto Him and He is the All-Hearer, the All-Seer.”⁶⁹

{ Al-Baseer is the One Who sees all visions, He sees everything no matter how minute and small it may be. He sees the black ant crawling on a hidden rock in the darkness of the night. He sees the food passing through the body and He sees the blood flowing through the veins. He sees all that is under the seven earths just as }

⁶⁹ Surah Ash-Shura [42:11]

He sees all that is above the seven heavens, and He sees the turning of the hearts and the betrayal of the eyes.

It is obligatory for us to believe that Allah sees with two Eyes that befit His Majesty. In Surah At-Tur, Allah says:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

“So wait patiently [O Muhammad (peace and blessings of Allah be upon him)] for the Decision of your Lord, for verily, you are under Our Eyes, and glorify the Praises of your Lord when you get up from sleep.”⁷⁰

Allah sees the conditions of His slaves and He is All-Aware of them. He sees the one who deserves guidance apart from the one who does not, and He sees whose state will be rectified with richness and whose state will be corrupted with it. In Surah Al-Isra', Allah says:

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا
بَصِيرًا ﴿٣٠﴾

“Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.”⁷¹

When a person knows Allah is Al Baseer then it will make him have hope and fear at the same time.

If the slave perfects his acts of worship to his Lord and avoids committing sins out of awareness of Allah's watchfulness over him, then this is the station of Ihsan and Ihsan is the highest level of Islam, as the Prophet (peace and blessings of Allah be upon him) defined it:

⁷⁰ Surah At-Tur [52:48]

⁷¹ Surah Al-Isra' [17:30]

الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then He sees you.”⁷²

How many a people have refrained from sin and disobedience to Allah because of their awareness of Allah’s watchfulness over them.

⁷² Sahih Al-Bukhari, Book 65, no. 4777 (Arabic ref.)

AL-'ALEEM (العليم): The All-Knowing

THIS NAME is mentioned in the Qur'an over one hundred fifty times. One is not able to turn a page of the Qur'an except to find Allah's knowledge.

Al-'Aleem is the One Whose knowledge encompasses the apparent and hidden matters, the open and the secret. In Surah Ibrahim, Allah says:

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نَعْلُنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي
 الْأَرْضِ وَلَا فِي السَّمَاءِ

“O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.”⁷³

⁷³ Surah Ibrahim [14:38]

He knows all that is in the upper and lower worlds and He knows the past, present and future. He knows all that has happened and what will happen, as well as what will not happen, and how it would be if it happened. The Qur'an informs us about Allah's vast knowledge which comprehends all things. In Surah Al-Ghafir, Allah says:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

“Our Lord! You comprehend all things in mercy and knowledge”⁷⁴

Allah Alone has knowledge of the unseen; no one knows it but He. In Surah Luqman, Allah says:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ



تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).”⁷⁵

The Name of Allah, Al-'Aleem is mentioned mostly in the context of deeds and their recompense, in order to awaken the hearts and inform the servants of the importance of perfecting and rectifying them. When a person knows Allah encompasses all things with His knowledge, whether big or small, it will cause him to show shyness towards Allah. The person will have Taqwa (piety/fear) of Allah as He deserves, and he will be observant of his actions like the observance of the one who knows Allah sees him. For Allah knows the betrayal of the eyes and the secrets of the hearts.

⁷⁴ Surah Ghafir [40:7]

⁷⁵ Surah Luqman [31:34]

AL-LATEEF, AL-KHABEER

(اللطيف الخبير):

The Subtly Gentle, The All-Aware

THESE TWO NAMES are mentioned together in many verses in the Qur'an. Allah says in Surah Al-An'am:

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ

الْخَبِيرُ
١٠٣

“No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.”⁷⁶

⁷⁶ Surah Al-An'am [6:103]

Al-Khabeer is the One Whose knowledge grasps all secrets, the One Who is aware of concealed intentions and Who knows the subtleties of matters and the minutest of details. This Name indicates His knowledge of hidden affairs which have reached a peak of subtlety, smallness and concealment. In addition, He has knowledge of the apparent and clear.

AL-LATEEF HAS TWO MEANINGS:

NO. 01 It means that His knowledge is so fine and subtle that it comprehends all secrets, intentions and hidden matters.

NO. 02 It means that by His Lutf (gentleness) and Ihsan (excellence), He sends to His slaves and His Awliyaa' (special believing slaves) what benefits them through ways they could never perceive.

If Allah has Lutf (gentleness) with his slaves, He brings them under His special guardianship with what rectifies their outer and inner conditions, and He repels all inner and outer disliked matters.

If Allah makes the affairs of His slaves easy, opens the way of goodness for them and supports them on that path, this indicates that they have had Lutf (gentleness) bestowed on them.

If Allah brings in external means to benefit the slaves, which they have no control over, they have had Lutf (gentleness) bestowed on them. This is like the case of Prophet Yusuf [Joseph (peace be upon him)] when Allah decreed many matters (external means) for his father and him. In the beginning, they both went through different trials as a gentle nurturing. Eventually, these matters (over which they had no control) brought about a praiseworthy end. For this reason, Yusuf (peace be upon him) said, as mentioned in Surah Yusuf:

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ

“Certainly, my Lord is the Most Courteous and Kind unto whom He will.”⁷⁷

⁷⁷ Surah Yusuf [12:100]

Among the impacts of Allah's Lutf (gentleness) toward His believing slaves is that He takes them out from the darkness of ignorance, disbelief, innovation and sins to the light of knowledge, belief, and obedience.

His Lutf (gentleness) protects them from obeying their own desires. Therefore, if Allah wills to guide them to prevent their souls from following their desires, He turns evil and indecency away from them despite the plentiful means of Fitnah (trials) and the attractiveness of the sins. He favors them by the proofs of His Lutf (gentleness) and the light of their faith which He has bestowed upon them. So, they leave the sin whilst their souls are at rest with leaving it and their chests are opened with being distanced from it.

From the impacts of Allah's Lutf (gentleness) is that He decrees their provision according to His knowledge of what benefits them and not in accordance to what they want. They may want a thing, whilst another thing is better for them; therefore, He decrees upon them what is better although they may dislike it. In Surah Ash-Shura, Allah says:

اللَّهُ لَطِيفٌ بِعِبَادِهِ، يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ۝ ١٩

"Allah is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty."⁷⁸

As a result of His Lutf (gentleness), He decrees different types of calamities and trials to drive them to their perfection and the perfection of their blessings.

Allah's Lutf (gentleness) with His slaves is decreeing for them to be raised under the guardianship of the people of goodness, knowledge and faith, in order that they gain from good manners. If the slaves are raised under righteous parents, pious relatives and a good community, then this is one of the greatest Lutfs (gentleness) of Allah upon them.

From His Lutf (gentleness) is that He makes the provision of His slave Halal (lawful) with ease and contentment so that the slave can focus on the purpose of his creation, i.e. to worship Allah.

⁷⁸ Surah Ash-Shura [42:19]

{ From the Lutf (gentleness) of Allah upon His slave is that He subjects righteous brothers and pious friends for him who help him upon goodness. He also tests him with some calamities and guides him to employ patience in them in order for him to attain lofty degrees and high ranks. Allah will Honor him by putting the sweetness of hope in his heart, wishing for mercy and waiting for relief and the removal of distress so his pain is lessened and he becomes energetic. }

It is of great benefit for the slave to know the meaning of this Great Name and its impacts, thus making him trust his Lord and all His actions.

AL-'AFUWW (العفو):

The All-Pardoning

AL-GHAFOOR, AL-GHAFFAAR

(الغفور الغفار):

The All-Forgiving, The Ever-Forgiving

AT-TAWWAAB (التواب):

The Acceptor of Repentance

ALLAH, AL-'AFUWW is the One Who erases sins and overlooks disobedience. It is similar to Al-Ghafoor; however, it has a greater meaning since forgiveness (maghfira) is to cover up, whilst pardoning (alafuw) is to erase.

At-Tawwab is the One Who guides whomsoever of His slaves He wills to repent by initiating the feelings of repentance in them, as Allah says in Surah At-Tawbah:

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

“Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful.”⁷⁹

He accepts the repentance of those who repent, as He says in Surah Ash-Shura:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

“And He it is Who accepts repentance from His slaves, and pardons sins, and He knows what you do.”⁸⁰

THE PARDONING OF ALLAH IS OF TWO TYPES:

NO. 01 General Pardoning:

This includes all those who commit sins including the disbelievers and those besides them. Allah repels the punishments which are consequent to their actions and that warrant the cutting-off of blessings from them. They insult Him by associating partners with Him, yet He pardons them, provides for them and showers upon them both inward and outward blessings. He grants them respite and does not overburden them due to His pardoning and forbearance.

In Surah Fatir, Allah says:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ

⁷⁹ Surah At-Tawbah [9:118]

⁸⁰ Surah Ash-Shura [42:25]

ظَهَرِهَا مِنْ دَابَّةٍ وَلَا كُنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فِإِذَا
جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

“And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His slaves.”⁸¹

NO. 02 Special Pardoning:

This is a special pardoning and forgiveness for those who repent, seek forgiveness, supplicate, worship Allah and hope for the reward from Allah when afflicted with calamities. Whoever repents to Allah with a sincere comprehensive repentance, which is solely for His Countenance and is not accompanied with returning to the sin or persisting in it, then Allah will forgive the doer regardless of the sin committed. All of this is outlined in the statement of Allah in Surah Az-Zumar:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Say: ‘O ‘Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’”⁸²

Similarly, from the impacts of Allah’s pardoning is that He made good deeds and righteous actions a means of expiating sins. In Surah Hud, Allah says:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

⁸¹ Surah Fatir [35:45]

⁸² Surah Az-Zumar [39:53]

“Verily, the good deeds remove the evil deeds (i.e. small sins).”⁸³

Likewise, from the impacts of His pardoning are the calamities which befall the slaves with regards to themselves, their children or their wealth. By being patient, pleased and hoping for the reward from Allah, these can be a means of expiating their sins.

The slave’s knowledge of these Great Names is a great gate to attaining high ranks by constantly seeking Allah’s forgiveness, pardon and mercy. It is important to hope for His forgiveness, not despair of His mercy, and to feel the greatness of His pardon. There is no sin that is too great for Him to forgive, regardless of how high it reaches.

⁸³ Surah Hud [11:114]

AL-'ALIY, AL-A'LAA, AL-
MUTA'AL

(العلي الأعلى المتعال):

The Most High, The Most Exalted, The Self-
Exalted

THESE NAMES DENOTE Allah's absolute highness in all aspects:

- *He is the Most High in His Essence*, He rose over the Throne in a manner which suits *His Majesty*, and He is above all creation. In Surah Ta-Ha, Allah says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).”⁸⁴

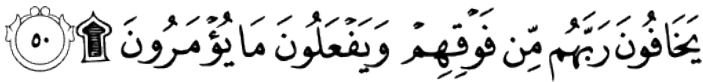
Allah mentioned that He rose over the Throne in a manner which suits His Majesty six times in the Qur'an.

- *He is the Most High in His position, and all His Attributes are high and great.* No attribute of any person can resemble them or come close to them. It is not possible for His slaves to encompass even one attribute of His attributes.
- *He is the Most High in His dominance of everything.* The forelocks of all the creation are in His Hand, so no one moves and no one remains still except by His permission.

THERE ARE MORE THAN A THOUSAND PROOFS IN THE QUR'AN WHICH PROVE ALLAH'S HIGHNESS AND THEY ARE CLASSIFIED INTO MANY TYPES:

NO. 01 *The mention that He is above:*

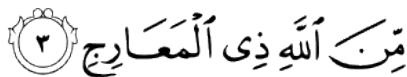
In Surah An-Nahl, Allah says:



“They fear their Lord above them, and they do what they are commanded.”⁸⁵

NO. 02 *The mention that matters ascend to Him:*

In Surah Al-Ma'arij, Allah says:



“From Allah, the Lord of the ways of ascent.”⁸⁶

⁸⁴ Surah Ta-Ha [20:5]

⁸⁵ Surah An-Nahl [16:50]

⁸⁶ Surah Al-Ma'arij [70:3]

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ

سَنَةٍ

“The angels and the Ruh [Jibreel (Gabriel (peace be upon him))] ascend to Him in a Day, the measure of which is fifty thousand years,”⁸⁷

NO. 03 *The mention of matters going up to Him:*

In Surah Fatir, Allah says:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

“To Him ascend (all) the goodly words, and the righteous deeds exalt it.”⁸⁸

NO. 04 *The mention of raising some of His creation up to Him:*

In Surah An-Nisaa', Allah says:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

“But Allah raised him [Eesa (Jesus (peace be upon him))] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise.”⁸⁹

NO. 05 *The mention of the Qur'an being sent down from Him:*

In Surah As-Sajdah, Allah says:

تَنْزِيلُ الْكِتَابِ لَأرَبِّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

“The revelation of the Book (this Qur'an) is from the Lord of the 'Alamin (mankind, Jinn and all that exists) in which there is no doubt.”⁹⁰

⁸⁷ Surah Al-Ma'arij [70:4]

⁸⁸ Surah Fatir [35:10]

⁸⁹ Surah An-Nisaa' [4:158]

NO. 06 *The mention that Allah is above the Heavens:*

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الرَّاحِمُونَ
يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ

'Abdullah ibn 'Amr (may Allah be pleased with them) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens."⁹⁰

NO. 07 *The mention of us raising our Hands to Him:*

عَنْ سَلْمَانَ الْفَارِسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ اللَّهَ حَيِيٌّ كَرِيمٌ
يَسْتَجِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ"

Salman Al-Farsi (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "Indeed, Allah is Haiyyi, Most Shy. When a man raises his hands to Him, He feels shy to return them to him empty and rejected."⁹²

NO. 08 *Pointing to Him while sensing He is above, as the One Who is the most knowledgeable:*

قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَيْتَ وَنَصَحْتَ. فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ يَرْفَعُهَا إِلَى
السَّمَاءِ وَيُنْكُتُهَا إِلَى النَّاسِ "اللَّهُمَّ اشْهَدِ اللَّهُمَّ اشْهَدْ"

They (the audience) said: We will bear witness that you have conveyed (the message), fulfilled (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He [the Prophet (peace and blessings of Allah be upon him)]

⁹⁰ Surah As-Sajdah [32:2]


⁹¹ Jami' At-Tirmidhi no. 1924

⁹² Jami' At-Tirmidhi no. 3556, and Al-Albani authenticated it Sahih


then raised his forefinger towards the sky and pointing it at the people (said): "O Allah, be witness. O Allah, be witness," saying it thrice.)⁹³

NO. 09 The Prophet (peace and blessings of Allah be upon him) informed us that he kept going back and forth between Musa [Moses (peace be upon him)] and his Lord on the Night of Isra' wal-Mi'raaj (Night of Ascension) in order to reduce the number of prayers. *He would go up to Allah* then return to Musa (peace be upon him) and this occurred many times.⁹⁴

NO. 10 *Allah informed us that Fir'aun (Pharaoh) wanted to go up to the sky to see the Ilah (God) of Musa (peace be upon him).* In Surah Ghafir, Allah mentions what Fir'aun said:


وَقَالَ فِرْعَوْنُ يُهْمَنُ ابْنُ لِي صِرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ

“And Fir'aun (Pharaoh) said: ‘O Haman (i.e. Fir'aun's minister of state affairs)! Build me a tower that I may arrive at the ways,⁹⁵

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لِأَظُنُّهُ كَذِبًا
وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا
كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ


“The ways of the heavens, and I may look upon the Ilah (God) of Musa (Moses) but verily, I think him to be a liar.’ Thus, it was made fair-seeming in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).”⁹⁶

⁹³ Sahih Muslim no. 1218

⁹⁴ Sahih Al-Bukhari no. 3342

⁹⁵ Surah Ghafir [40:36]

⁹⁶ Surah Ghafir [40:37]

MEANING:

{ *Fir'aun* (Pharaoh) thought Musa (peace be upon him) to be a liar when Musa (peace be upon him) informed him that Allah is above the heavens. Therefore, whoever denies the highness of Allah has resembled *Fir'aun* (Pharaoh), and whoever affirms the highness of Allah is on the methodology of Musa and all the Prophets (peace and blessings be upon them).

All these are evidences that Allah is above everything and nothing is above Him. He rose over His Throne in a manner which suits His Majesty, while His knowledge is all-encompassing of every place.

Belief in the highness of Allah over His creation results in the slave magnifying Allah, being humble and breaking down before Him. The slave will negate all deficiencies and flaws from Allah, be sincere to Him in worship and will be far away from associating partners with Allah. In Surah Al-Hajj, Allah says:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ
الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

*“That is because Allah, He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood). And verily, Allah, He is the Most High, the Most Great.”*⁹⁷

⁹⁷ Surah Al-Hajj [22:62]

AL-KABEER (الكبير): The Most Great
 AL-'ADHEEM (العظيم): The Magnificent

ALLAH, AL-KABEER, AL-'ADHEEM is the One Who is attributed with magnificence and greatness, the meanings of which are divided into two types:

NO. 01 With regards to Allah's Attributes, all the meanings of greatness and majesty belong to Him, such as power, might, perfect ability, vast knowledge and perfect majesty. With regards to Allah's greatness, the seven heavens and seven earths that are in His Hand are similar to a mustard seed in the hand of one of us.

Allah says in Surah Az-Zumar:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ

الْقِيَمَةُ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحٰنَهُ ۗ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ

“They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him.”⁹⁸

To Allah belongs the Attributes of magnificence and greatness, which cannot be estimated. The Prophet (peace and blessings of Allah be upon him) used to say in his bowing and prostration:

سبحان ذي الجبروت و الملكوت و الكبرياء و العظمة

How far from imperfections He is, The Possessor of total power, sovereignty, magnificence, and grandeur.⁹⁹

NO. 02 No one deserves to be magnified and exalted except Allah. Thus, His right over His slaves obliges them to magnify Him with their hearts, tongues and deeds, by making efforts to know Him, love Him, fear Him and humble themselves before Him.

MAGNIFICATION OF ALLAH INCLUDES:

- *Obeying* Him and not disobeying Him.
- *Remembering* Him and not forgetting Him.
- *Being grateful* to Him and not being ungrateful.
- *Submitting* to His commands, laws and rulings.
- *Magnifying* what He magnifies of mentioned times, places, people and deeds.

⁹⁸ Surah Az-Zumar [39:67]

⁹⁹ Sunan Abi Dawoud no. 873, and Al-Albani authenticated it Sahih

Magnification of Allah is the soul of worship and it is for this reason that Allah legislated the Takbeer (proclaiming the Greatness of Allah) in the beginning and throughout the prayer. This is in order to keep the meaning of magnification present in this act of worship.

The Takbeer (proclaiming the Greatness of Allah) accompanies the Muslim in other acts of worship as well. The Muslim exalts Allah when he completes the period of fasting, as Allah says in Surah Al-Baqarah:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰنٰكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

“(He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbeer (Allahu Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.”¹⁰⁰

The slave also exalts Allah in Hajj, as Allah says in Surah Al-Hajj:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلٰكِنْ يَنَالُهُ التَّقْوٰى مِنْكُمْ
كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰنَاكُمْ وَبَشِّرِ
الْمُحْسِنِيْنَ ﴿٣٧﴾

“It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus, have We made them subject to you that you may magnify Allah for His Guidance to you. And give glad tidings [O Muhammad (peace and blessings of Allah be upon him)] to the Muhsinun (doers of good).”¹⁰¹

¹⁰⁰ Surah Al-Baqarah [2:185]

¹⁰¹ Surah Al-Hajj [22:37]

The intent by the Takbeer (proclaiming the Greatness of Allah) is to make Allah greater than everything else for the slave, thus the meaning of Allahu Akbar (الله أكبر – Allah is the Most Great) is made clear. Allah is greater than everything and there is nothing greater than Him.

The meaning of (الكبرياء) (Magnificence) is more complete than (العظمة) (Grandeur) because it is inclusive of (العظمة) (Grandeur) and has a broader meaning than it. It is for this reason that we say ‘Allahu Akbar’ (الله أكبر) (Allah is The Greatest) and not ‘Allahu ‘Adham’ (الله أعظم) (Allah is The Grandest).

If the Muslim believes Allah is greater than everything and that everything, regardless of how big it may be in size, is in fact small in comparison to the grandeur and magnificence of Allah, then he will know with full certainty that Allah’s magnificence and grandeur cannot be grasped by the mind. In Surah Al-Isra’, Allah says:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْذُولِدَاوُدَ وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ وَكَبَّرَهُ تَكْبِيرًا

“And say: ‘All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Waliy (helper, protector or supporter). And magnify Him with all the magnificence, [Allahu Akbar (Allah is the Most Great)].”¹⁰²

Therefore, how awful is the injustice of the one who gives the right of Allah to other than Him, or associates partners with Him. Whoever associates partners with Allah has not estimated Allah with His due estimate, and he has not exalted Him with His due exaltation.

¹⁰² Surah Al-Isra’ [17:111]

AL-QAWIY (القوي):

The All-Powerful

AL-MATEEN (المتين):

The Most Powerful

THE NAME OF ALLAH, AL-QAWIY is mentioned in numerous places in the Qur'an, whilst the Name of Allah, Al-Mateen is only mentioned once and in conjunction with the Attribute of Allah (The Owner of Power). In Surah Adh-Dhariyat, Allah says:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

*“Verily, Allah is the All-Provider, Owner of Power, the Most Strong.”*¹⁰³

¹⁰³ Surah Adh-Dhariyat [51:58]

Al-Mateen is the One with great power and Al-Qawiy is the One Whom nothing can render incapable. No defeater can defeat Him and no rejecter can reject His decree; He executes His command and carries out His decrees on His creation.

Based on His perfect knowledge and wisdom, He honors whomever He wills and dishonors whomever He wills. He helps whomever He wills and forsakes whomever He wills. All types of power belong to Him. No one is helped except the one whom Allah helps, and no one is honored except the one whom Allah honors. Therefore, the forsaken is the one whom Allah has forsaken and the humiliated is the one whom He has humiliated. Allah says in Surah Aal-'Imran:

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

*“If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.”*¹⁰⁴

FROM THE DISPLAYS OF ALLAH'S POWER:

[NO. 01](#) Granting victory to His Prophets and supporting His believing slaves.

In Surah Al-Hajj, Allah says:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

*“Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.”*¹⁰⁵

In Surah Al-Mujadilah, Allah says:

¹⁰⁴ Surah Aal-'Imran [3:160]

¹⁰⁵ Surah Al-Hajj [22:40]

كَتَبَ اللَّهُ لِأَغْلِبَ أَنَا وَرُسُلِي إِنْ أَلَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

“Allah has decreed: ‘Verily! It is I and My Messengers who shall be the victorious.’ Verily, Allah is All-Powerful, All-Mighty.”¹⁰⁶

NO. 02 Destroying the wrongdoers and requiting the criminals with different types of punishments.

In Surah Al-Anfal, Allah says:

كَدَّابِءِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

“Similar to the behavior of the people of Fir'aun (Pharaoh) and of those before them; they rejected the Ayat (proofs, verses, etc.) of Allah, so Allah punished them for their sins. Verily, Allah is All-Strong, Severe in punishment.”¹⁰⁷

NO. 03 Maintaining the heavens and earth by His command and protecting them and what is in them by His power; nothing renders Him incapable.

In Surah Al-Baqarah, Allah says:

وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ

“and He feels no fatigue in guarding and preserving them.”¹⁰⁸

NO. 04 Provision is in His Hands; He grants it to whomever He wills.

¹⁰⁶ Surah Al-Mujadilah [58:21]

¹⁰⁷ Surah Al-Anfal [8:52]

¹⁰⁸ Surah Al-Baqarah [2:255]

In Surah Ash-Shura, Allah says:

اللَّهُ لَطِيفٌ بِعِبَادِهِ ۖ يَرْزُقُ مَنْ يَشَاءُ ۖ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

“Allah is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.”¹⁰⁹

NO. 05 There is no fleeing except to Him and there is no refuge nor escape for the slave except with Him.

In Surah Adh-Dhariyat, Allah says:

فَفِرُّوْا إِلَى اللَّهِ إِلَىٰ لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

“So flee to Allah (from His Torment to His Mercy -Islamic Monotheism). Verily, I [Muhammad (peace and blessings of Allah be upon him)] am a plain warner to you from Him.”¹¹⁰

NO. 06 He does whatever He wills. Nothing in this universe takes place whether it is movement or stillness, elevation or debasement, honor or dishonor, giving or preventing, except that it occurs by His permission.

In Surah Al-A'raf, Allah says:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

“Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, Jinn and all that exists).”¹¹¹

¹⁰⁹ Surah Ash-Shura [42:19]

¹¹⁰ Surah Adh-Dhariyat [51:50]

¹¹¹ Surah Al-A'raf [7:54]

It is for this reason that the word لا حول و لا قوة إلا بالله (There is no might or power except by Allah) is a noble matter which has a great position and effect.

The Prophet (peace and blessings of Allah be upon him) said to Abu Musa Al-Ash'ari (may Allah be pleased with him):

أَكْثَرُ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ

“Be frequent in saying: ‘There is no might or power except by Allah, (*La ḥawla wa la quwwata illa billah*).’ For verily, it is a treasure from the treasures of Paradise.”¹¹²

It is a word of submission, surrendering and freeing oneself from all might and power except by Allah. The slave does not own anything of his affairs and does not have the ability to avert harm. He does not have the power to bring forth goodness, except by the permission of Allah. He cannot move from disobedience to obedience, nor from sickness to health, weakness to power, deficiency to increase, except by Allah. There is no power for the slave to uphold any affair of his affairs except by Allah.

The belief of the slave in these Names brings forth brokenness and humility between the Hands of Allah. They result in fear of Him, turning to Him Alone, putting full reliance on Him and surrendering to His greatness. The slave who believes in these Names will hand over all his affairs to Allah and free himself from all might and power except by Allah.

¹¹² Jami' At-Tirmidhi no. 3601

ASH-SHAHEED (الشهيد): The Witness AR-RAQEEB (الرقيب): The Ever-Watchful

THE NAME ASH-SHAHEED has been mentioned in many places in the Qur'an, and the Name Ar-Raqeeb has been mentioned in three places, one of which is coupled with the Name Ash-Shaheed.

Ash-Shaheed is the One Who sees everything, there is nothing hidden from Him. He hears all sounds, whether hidden or loud. He sees all things, whether minute or great, small or big. His knowledge encompasses everything and He is a Witness for or against His slaves, depending on their actions.

Ar-Raqeeb is the One Who is watchful over what is concealed in the chests (hearts), the One Who recompenses every soul in accordance to what it has earned. He is the One Who protects His creation and manages them with the best organization and most perfect management. He is watchful over the slaves with His seeing and nothing is hidden from Him. He is watchful over what is heard with His hearing

which encompasses everything, and He is watchful over all His creation by His knowledge which also encompasses everything.

These two Names are similar in meaning; however, the Name Ar-Raqeeb entails watchfulness over inner-thoughts.

Being observant of the watchfulness of Allah is one of the noblest actions of the heart and it is to worship Allah by His Names Ar-Raqeeb and Ash-Shaheed. When a person is mindful of his thoughts, utterances and actions, he will reach the level of Ihsan (perfection), which is to worship Allah as if one sees Him and if this cannot be reached, then know verily Allah sees him.

In Surah Al-Ahzab, Allah says:

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٥٢﴾

“And Allah is Ever a Watcher over all things”¹¹³

To be aware of Allah’s watchfulness requires a presence of heart that is away from heedlessness and is in perpetual remembrance of Allah. This brings forth happiness of the heart, expansion of the chest and coolness of the eyes. This is a hastened delight which the slave receives in this world before the next.

¹¹³ Surah Al-Ahzab [33:52]

AL-MUHAYMIN (المهيمن):

The Watcher Over His Creatures

AL-MUHEET (المحيط):

The All-Encompassing

AL-MUQEET (المقيت): The Nourisher

AL-WAASI' (الواسع): The Most Vast

THE NAME AL-MUHAYMIN is mentioned once in the Qur'an, in Surah Al-Hashr:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ

الْمُهَيِّمِ الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ سُبْحَانَ اللَّهِ عَمَّا

يُشْرِكُونَ ﴿٢٣﴾

“He is Allah, Whom there is La 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.”¹¹⁴

Al-Muhaymin is the One Who sees the hidden matters and the secrets of the heart, and the One Who encompasses everything with His knowledge. He witnesses the actions of the creation and is watchful over what they produce of utterances and deeds. Nothing they do is absent from Him; not even the weight of an atom in the heavens or the earth escapes Him.

The Name Al-Muheet is mentioned several times in different contexts throughout the Qur'an. In Surah An-Nisaa', Allah says:

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ

مُحِيطًا ﴿١٢٦﴾

“And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever Encompassing all things.”¹¹⁵

This Name is indicative of Allah's encompassment of everything by His knowledge, ability and dominance. In Surah At-Talaq, Allah says:

لِنَعْلَمَ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

¹¹⁴ Surah Al-Hashr [59:23]

¹¹⁵ Surah An-Nisaa' [4:126]

“...that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge.”¹¹⁶

Allah encompasses all His creation by His knowledge; therefore, not even an atoms weight from His creation escapes Him. He encompasses everything by His ability; therefore, nothing in the heavens or the earth can render Him incapable. He encompasses everything by His dominance; therefore, nothing has the ability to escape or flee from Him. In Surah Ar-Rahman, Allah says:

يَمْعَشَرَ الْجِنِّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ
وَالْأَرْضِ فَأَنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

“O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah).”¹¹⁷

The Name Al-Muqet is mentioned once in the Qur'an, in Surah An-Nisaa':

مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَعَةً
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِينًا ﴿٨٥﴾

“Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever All-Able to do (and also an All-Witness to) everything.”¹¹⁸

Al-Muqet is the One Who delivers nourishment to all that exists. He delivers their provision to them and disposes it according to His will, which is based on perfect

¹¹⁶ Surah At-Talaq [65:12]

¹¹⁷ Surah Ar-Rahman [55:33]

¹¹⁸ Surah An-Nisaa' [4:85]

wisdom and praise. He sends down what nourishes His creation and divides their provision amongst the small and big, the rich and poor and the strong and weak. In Surah Fussilat, Allah says:

وَجَعَلَ فِيهَا رُوسَىٰ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ
 أَيَّامٍ سَوَاءٍ لِّلسَّائِلِينَ ﴿١٠﴾

“He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).”¹¹⁹

MEANING:

{ He measured therein what its people need of provision, the places that bring forth plants wherein seeds (i.e. their nourishment) can be sown, and what is suitable for their livelihood of goods, trees, and benefits.

Allah, Al-Muqet is the One Who surrounds His slaves and their conditions by His knowledge. He encompasses what they need from Him and He encompasses them with His ability, for He is able to do everything. He is in control of their protection, provision and sustenance. He nourishes their bodies with food and provision and nourishes the hearts of those whom He wills with knowledge and faith.

The Name Al-Waasi' is mentioned in many places in the Qur'an and it refers to the One Who is vast in His Attributes and what pertains to them; therefore, no one can praise Him enough. Rather, He is as He praised Himself. He is vast in His greatness, dominion, kingdom, bounty and goodness, and He is great in His giving and generosity.

Allah says regarding the vastness of His mercy and knowledge in Surah Ghafir:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

“Our Lord! You comprehend all things in mercy and knowledge”¹²⁰

¹¹⁹ Surah Fussilat [41:10]

¹²⁰ Surah Ghafir [40:7]

Furthermore, He says regarding His vastness in provision:

وَإِنْ يَفْرَقَا يَغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا
حَكِيمًا

“But if they separate (by divorce), Allah will provide abundance for every one of them from His Bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.”¹²¹

His vastness in forgiveness:

إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۗ

“Verily, your Lord is of vast forgiveness.”¹²²

Regarding the vastness of His reward, Allah says:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ
وَاسِعٌ عَلِيمٌ

“The likeness of those who spend their wealth in the Way of Allah is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower.”¹²³

¹²¹ Surah An-Nisaa' [4:130]

¹²² Surah An-Najm [53:32]

¹²³ Surah Al-Baqarah [2:261]

From the descriptions of Allah's Name Al-Waasi' is that He is vast with His slaves in their religion, so He does not burden them beyond their scope. He wants ease for them and not hardship. In Surah Al-Baqarah, Allah says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah burdens not a person beyond his scope."¹²⁴

¹²⁴ Surah Al-Baqarah [2:286]

AL-HAFEEDH (الحفيظ): The Preserver
 AL-HAAFIDH (الحافظ): The Protector

THESE TWO GREAT NAMES signify that Allah is attributed with protecting and preserving.

THIS IS INCLUSIVE OF TWO MATTERS:

NO. 01 Allah, Al-Hafeedh preserves all information by His knowledge; therefore, nothing is absent from Him. The opposite of that is forgetfulness, which Allah has negated from Himself due to His perfect knowledge and protection. In Surah Ta-Ha, Allah mentions what Musa [Moses (*peace be upon him*)] said to Fir'aun (Pharaoh).

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

“[He (Musa (peace be upon him))] said: ‘The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets,’”¹²⁵

He preserves the deeds of His creation, enumerates their utterances, and knows their intentions and what is inside their breasts. Nothing is absent from Him and nothing is hidden from Him. He has written everything in the Preserved Tablet.

In addition to that, He has entrusted angels as noble scribes to preserve the deeds of His slaves. In Surah Al-Infitar, Allah says:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

“But verily, over you (are appointed angels in charge of mankind) to watch you.”¹²⁶

كِرَامًا كَاتِبِينَ ﴿١١﴾

“Kiramān (honorable) Katibin writing down (your deeds).”¹²⁷

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

“They know all that you do.”¹²⁸

NO. 02 Allah, Al-Haafidh protects of all His creation in the heavens and earth and what is between them in order for them to remain for the period of their existence. They neither vanish, nor are they neglected. They do not shake, nor does any part fall on top of another. It is not heavy for Him, nor does any of it render Him incapable.

He protects the sky from falling on the earth, as He says in Surah Al-Hajj:

¹²⁵ Surah Ta-Ha [20:52]

¹²⁶ Surah Al-Infitar [82:10]

¹²⁷ Surah Al-Infitar [82:11]

¹²⁸ Surah Al-Infitar [82:12]

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ

“He withholds the heaven from falling on the earth except by His Leave.”¹²⁹

His protection encompasses the responsibility He has taken for preserving His Mighty Book.

In Surah Al-Hijr, regarding the Qur'an, Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

“Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).”¹³⁰

The Qur'an is not made longer by the distortion of letters, nor has a substitute been exchanged with it; not a letter has been changed. Despite the length of days and prolongment of time, the Qur'an has remained as it was revealed upon the Prophet (peace and blessings of Allah be upon him). It will continue to remain preserved by the protection of Allah.

Moreover, Allah, Al-Haafidh is the One Who protects His creation from all they dislike. His protection is of two kinds, general and special.

GENERAL PROTECTION:

{ Allah protects His creation by facilitating food, drink and air. In addition, He guides them to what is beneficial for them and to that which He has ordained for them in terms of their needs. This protection includes both the good-doer and evil-doer as well as the animals and those besides them.

Moreover, Allah has entrusted angels to protect the children of Adam by His command. In Surah Ar-Ra'd, Allah says:

¹²⁹ Surah Al-Hajj [22:65]

¹³⁰ Surah Al-Hijr [15:9]

لَهُ، مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِّنْ أَمْرِ اللَّهِ

“For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah.”¹³¹

SPECIAL PROTECTION:

{ This protection is particularly for the believers. In addition to the previously mentioned protection, Allah protects their faith from deviating doubts, harrowing trials and destructive temptations. He grants them well-being from all that. He protects them from their enemies from amongst the Jinn and mankind by supporting them against them and by repelling the plots and plans of their enemies. In Surah Al-Hajj, Allah says:

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا

“Truly, Allah defends those who believe.”¹³²

Allah’s defense of the slave is in accordance to the level and state of his belief. For this reason, the Prophet (peace and blessings of Allah be upon him) instructed Ibn ‘Abbas (may Allah be pleased with them):

احْفَظِ اللَّهَ يَحْفَظَكَ

“Be mindful of Allah (guard His commands) and He will protect you.”¹³³

{ This means to guard the commandments of Allah by acting upon them, His prohibitions by abstaining from them and the limits He has set by not transgressing them. If one does this, Allah will protect them and their religion, wealth, children and all that He has granted them of His bounty. }

¹³¹ Surah Ar-Ra’d [13:11]

¹³² Surah Al-Hajj [22:38]

¹³³ At-Tirmidhi no. 2516

Allah praises His slaves who preserve His rights and limits. This entails preservation of ones Tawheed (attributing Oneness to Allah) from its nullifiers and diminishers and preservation of the symbols of Islam (especially the prayer). It also includes protection of one's hearing, sight, heart, and private parts and everything else Allah has commanded His slaves to protect. He made the reward for doing so, His protection and defense of them and His guarding them against every harmful matter and calamity. Allah says in Surah At-Tawbah:

وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

“and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers.”¹³⁴

And there is no protector for the slave, either in his religion or his worldly affairs, except Allah. Allah says in Surah Yusuf:

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

“But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.”¹³⁵

¹³⁴ Surah At-Tawbah [9:112]

¹³⁵ Surah Yusuf [12:64]

AL-WALIY (الولي): The Guardian
 AL-MAWLA (المولى): The Supporter

THESE TWO NAMES have been mentioned in many places in the Qur'an. Allah says in Surah Al-Hajj:

وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

“and hold fast to Allah [i.e. have confidence in Allah and depend upon Him in all your affairs] He is your Mawla (Patron, Lord, etc.), what an Excellent Mawla (Patron, Lord, etc.) and what an Excellent Helper.”¹³⁶

¹³⁶ Surah Al-Hajj [22:78]

THE GUARDIANSHIP OF ALLAH AND HIS ALLEGIANCE WITH HIS SLAVES IS OF TWO TYPES:

GENERAL ALLEGIANCE:

This is Allah's guarding and managing of affairs for all His creation and His decree upon His slaves of what He wants of good and evil, benefit and harm. It is the affirmation of the meanings of Al-Mulk (Kingship) completely to Allah. All His slaves are subject to His commands; there is no escape for any one of them from the authority of His will and the expanse of His ability. This is a matter which applies to the believer and the disbeliever, the good-doer and evil-doer. Allah says in Surah Al-An'am:

ثُمَّ رُدُّوهُ إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ
الْحَسِينِ ٦٢

“Then they are returned to Allah, their Mawla [True Master (God), the Just Lord]. Surely, His is the Judgement and He is the Swiftest in taking account.”¹³⁷

The meaning that Allah is the Waliy of the disbelievers is that He is their Owner Who manages their affairs as He wills, and this does not contradict the statement of Allah in Surah Muhammad:

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكٰفِرِينَ لَا مَوْلَى لَهُمْ ١١

“That is because Allah is the Mawla (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Mawla (lord, master, helper, protector, etc.).”¹³⁸

The allegiance which is negated here is the allegiance of love, success, victory, and support. This is exclusively for the believer, and the disbelievers have no share in it. On the contrary, their share is deprivation and their Waliy is the Shaytan, and their Mawla is the Hell-Fire.

¹³⁷ Surah Al-An'am [6:62]

¹³⁸ Surah Muhammad [47:11]

In Surah An-Nahl, Allah says:

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

“By Allah, We indeed sent (Messengers) to the nations before you (O Muhammad), but Shaytan (Satan) made their deeds fair-seeming to them. So he (Shaytan) is their Waliy (helper) today (i.e. in this world), and theirs will be a painful torment.”¹³⁹

SPECIAL ALLEGIANCE:

{ This type of allegiance is mentioned in both the Qur'an and the Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)]. It is a great guardianship and a noble allegiance which Allah has singled out for His believing slaves who are obedient and have Taqwa (piety/fear).

This special allegiance includes His care and gentleness with His believing slaves, and His guiding them to being nurtured upon faith and being kept away from the paths of misguidance and loss. Allah says in Surah Al-Baqarah:

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ
كَفَرُوا أَوْلِيَآءُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ
فَءُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

“Allah is the Waliy (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya’ (supporters and helpers) are Taghut [false deities and false leaders, etc.]; they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.”¹⁴⁰

¹³⁹ Surah An-Nahl [16:63]

¹⁴⁰ Surah Al-Baqarah [2:257]

And it includes forgiveness of the believers' sins and their being shown mercy. Allah mentions what Musa [Moses (peace be upon him)] said in Surah Al-A'raf:

﴿١٥٥﴾ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

“You are our Waliy (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.”¹⁴¹

It also includes support and victory against their (the believers) enemies. In Surah Al-Baqarah:

﴿٢٨٦﴾ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“You are our Mawla (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.”¹⁴²

And it includes Allah's favor upon them (the believers) on the Day of Judgement by entering them into Paradise and saving them from Hell-Fire. In Surah Al-An'am:

﴿١٢٧﴾ ﴿لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

“For them will be the home of peace (Paradise) with their Lord. And He will be their Waliy (Helper and Protector) because of what they used to do.”¹⁴³

Allah has made it clear in the Qur'an how His special believing slaves attained His special allegiance. In Surah Yunus:

﴿٦٢﴾ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

¹⁴¹ Surah Al-A'raf [7:155]

¹⁴² Surah Al-Baqarah [2:286]

¹⁴³ Surah Al-An'am [6:127]

“No doubt! Verily, the Auliyyaa’ of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.”¹⁴⁴

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

“Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).”¹⁴⁵

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

“For them are glad tidings in the life of the present world (i.e. a righteous dream seen by the person himself or shown to others) and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success.”¹⁴⁶

The special allegiance of Allah cannot be attained except with truthful belief and Taqwa (piety/fear) of Allah in both secret and open, and striving to draw closer to Allah through performing the obligations of Islam and recommended acts in the religion, as narrated in the Hadith:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي

¹⁴⁴ Surah Yunus [10:62]

¹⁴⁵ Surah Yunus [10:63]

¹⁴⁶ Surah Yunus [10:64]

بِهَا، وَإِنْ سَأَلَنِي لِأَعْطَيْتَهُ، وَلَئِنْ اسْتَعَاذَنِي لِأَعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"¹⁴⁷

Abu Hurairah (may Allah be pleased with him) narrated that Allah's Messenger (peace and blessings of Allah be upon him) said: "Allah said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him; so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."¹⁴⁷

The best of Allah's allies are His Prophets. And the best among the Prophets are the Messengers, and the best among the Messengers are the Messengers of determination, and the best among them is our Prophet Muhammad (peace and blessings of Allah be upon him). He is the seal of all Prophets, the leader of the Messengers and the master of all the sons of Adam. Allah made him a differentiating factor between His allies and enemies. Therefore, whoever claims to love Allah cannot be considered an ally of Allah if he does not believe in the Prophet (peace and blessings of Allah be upon him) and what he came with and follow him openly and secretly. On the contrary, whoever opposes the Prophet (peace and blessings of Allah be upon him) is one of the enemies of Allah and an ally of the Shaytan. In Surah Aal-Imran, Allah makes it clear that He loves whoever follows His Messenger (peace and blessings of Allah be upon him):

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
 غَفُورٌ رَحِيمٌ

“Say [O Muhammad (peace and blessings of Allah be upon him) to mankind]: ‘If you (really) love Allah then follow me, Allah will love you’¹⁴⁸

¹⁴⁷ Sahih Al-Bukhari no. 6502

¹⁴⁸ Surah Aal-Imran [3:31]

Many people assume they or others are from the allies of Allah, whilst they are not in reality. The Jews and the Christians claim they are the allies of Allah and His beloved ones, and only they can enter Paradise. The polytheists from the Arabs claimed that they were the people of Allah because they lived in Makkah and were neighbors to the House of Allah. Allah says regarding them in Surah Al-Anfal:

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ
 الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائِهِمْ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ
 أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

“And why should not Allah punish them while they stop (men) from Al-Masjid-al-Haram, and they are not its guardians? None can be its guardian except Al-Muttaqun, but most of them know not.”¹⁴⁹

Not everyone who claims to be an ally of Allah and makes a show of it is one of His allies. His allies are the believers, the Muttaqeen (pious slaves who fear Allah much), those who protect their obligatory acts of worship and stay away from the major sins and prohibitions. Whoever claims he is a Waliy whilst he does not fulfil the obligatory acts of worship or abstain from the prohibitions, but instead comes with what is contrary to that or claims that the obligation to fulfil them has been dropped upon him or the like, then this is of the ways of the people of deviation and he is, in truth, a Waliy of the Shaytan. For surely, the allies of Allah are those whose actions are reformed because of their obedience. Allah says in Surah Al-A'raf:

إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

“Verily, my Waliy (Protector, Supporter, and Helper, etc.) is Allah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous.”¹⁵⁰

¹⁴⁹ Surah Al-Anfal [8:34]

¹⁵⁰ Surah Al-A'raf [7:196]

CHAPTER

26

AL-AWWAL, AL-AKHIR
(الأول الآخر):

The First and The Last

ADH-DHAAHIR, AL-BAATIN
(الظاهر الباطن):

The One Above Everything
and The One Near Everything

THESE FOUR NAMES have been grouped together in one place in the Qur'an, in Surah Al-Hadid:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ



“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.”¹⁵¹

The following narration of the Prophet (peace and blessings of Allah be upon him) best explains these Beautiful Names and clarifies their meanings:

عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا "قُولِي اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ فَالِقَ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ أَقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ"

Fatimah (may Allah be pleased with her) came to the Prophet (peace and blessings of Allah be upon him) asking him for a servant. So he (peace and blessings of Allah be upon him) said to her: “Say: ‘O Allah, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil, and the Qur’an, Splitter of the seed-grain and the date-stone, I seek refuge in You from the evil of everything that You are holding by the forelock. You are the First, for there is nothing before You, and You are the Last, for there is nothing after You. And You are Adh-Dhaahir, for there is nothing above You. And You are Al-Baatin, for there is nothing below You. Relieve me from debt and enrich me from poverty).”¹⁵²

In this comprehensive supplication, the Prophet (peace and blessings of Allah be upon him) clarified the meaning of every Name and negated its opposite meaning.

The meanings of these four Names revolve around Allah’s encompassment of His creation with two types of encompassment; Time and Place.

¹⁵¹ Surah Al-Hadid [57:3]

¹⁵² Jami’ At-Tirmidhi no. 3481

Allah is the First and precedes everything in being first and He is the Last and remains after everything. Therefore, there is nothing that is first except Allah comes before it and there is nothing that is last except Allah comes after it, and this is encompassment by time.

He encompasses all that is above and all that is below. There is nothing high and apparent except Allah is higher and there is nothing hidden except Allah is closer to it, and this is encompassment by place.

Allah is the Most High and there is nothing above Him. He rose over His Noble Throne which is the ceiling of all the creation and the highest of all creation, yet He is above it. His Highness means that He is above all things.

Allah is Al-Baatin; He encompasses all things by being closer to them than they are to themselves. This indicates His perfect watchfulness over what is secret and hidden, and over the minutest of affairs and concealed matters. His Highness does not veil His Nearness; rather what is hidden is apparent to Him, and what is unseen is seen to Him, and what is far is near to Him, and whatever is secret is open to Him.

When the Muslim knows these great Names and what they indicate of perfection, greatness, and encompassment, it is obligatory for him to deal with each Name with what it necessitates of humility and servitude.

When he knows Allah is the First, he will single Him out with humility. He will turn to Him Alone and not turn to or rely on anyone besides Him. He will free himself from attachment to the means, for Allah's grace precedes all means.

When he knows Allah is the Last, he will make Him his utmost goal because to Him belongs the end. He will not place his trust in the means since he knows the means will end, whilst Allah will remain. He will attach himself to the Ever-Living Who never dies, the One Who remains and does not perish.

When he knows Allah is above everything, managing his affairs, and that all deeds rise to Him, he will direct his heart to Him and be in complete humility and submission before Him. Allah says in Surah Al-Hajj:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ
 الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

“That is because Allah, He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood) And verily, Allah, He is the Most High, the Most Great.”¹⁵³

The heart of the one who does not believe Allah is above all things is lost and scattered and does not have a direction to turn to.

When the person knows that Allah is the Most Near and that He knows all that is secret and hidden, he will purify his soul, rectify his hidden inner-state, and fortify his heart with faith and Taqwa (piety/fear).

These four Names are collective of the knowledge of Allah and the servitude to Him. They also dispel the destructive whispers of Shaytan which he casts into the heart of the human in order to destroy him and divert him from faith:

حَدَّثَنَا أَبُو زُمَيْلٍ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ فَقُلْتُ مَا شَيْءٌ أَجِدُهُ فِي صَدْرِي قَالَ مَا هُوَ قُلْتُ وَاللَّهِ مَا أَتَكَلَّمُ بِهِ. قَالَ فَقَالَ لِي أَمْرٌ مِنْ شَكِّ قَالَ وَضَحِكٌ. قَالَ مَا نَجَا مِنْ ذَلِكَ أَحَدٌ قَالَ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ } الْآيَةَ قَالَ فَقَالَ لِي إِذَا وَجَدْتَ فِي نَفْسِكَ شَيْئًا فَقُلْ { هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ }

Abu Zumayl said: “I asked Ibn ‘Abbas (may Allah be pleased with them), saying: ‘What is that I find in my breast?’ He asked: ‘What is it?’ I replied: ‘I swear by Allah, I cannot speak about it.’ He asked me: ‘Is it something doubtful?’ and he laughed. He then said: ‘No one could escape that, until Allah, the Exalted, revealed: ‘If you are in doubt as to what We have revealed unto you, and ask those who have been reading the Book from before you.’” He said: “If you find something in your heart, say: ‘He is

¹⁵³ Surah Al-Hajj [22:62]

the First and the Last, the Evident and the Immanent (inherent), and He has full knowledge of all things.”¹⁵⁴

¹⁵⁴ Sunan Abi Dawoud no. 5110, and Al-Albani authenticated it Hasan

AL-HAKEEM (الحكيم): The Most Wise

AL-HAKAM (الحكم): The Judge

THE NAME OF ALLAH, AL-HAKEEM has been mentioned approximately one hundred times in the Qur'an.

THIS GREAT NAME AFFIRMS PERFECT JUDGEMENT AND WISDOM TO ALLAH:

NO. 01 Regarding perfect judgement, this Name affirms that judgement belongs to Allah Alone and that He judges among His slaves as He wills. He executes what He wills; no one can repel His decision, and no one can put back His decrees. In Surah At-Teen, Allah says:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

“Is not Allah the Best of judges?”¹⁵⁵

There is none who reviews the judgements of Allah, unlike people who review one another in their judgements. Allah says in Surah Ar-Ra'd:

وَاللَّهُ يَحْكُمُ لَكُمْ لَمْ يَكُنْ لَكُمْ حَكْمٌ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾

“And Allah judges, there is none to put back His Judgement and He is Swift at reckoning.”¹⁵⁶

His judgement for His creation is executed with none being able to reject it.

Affirming judgement to Allah entails the affirmation of all His Names and Attributes because no one can be a judge except if he hears, sees, knows, is well-acquainted, speaks, manages affairs, and so forth.

Attributing judgement to other than Allah is rejected because only Allah is perfect in attributes, to Whom the command belongs and in Whose Hands is the managing of affairs. In Surah Ash-Shura, Allah says:

وَمَا أَخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

“And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge).”¹⁵⁷

Thus, the One to Whom these attributes belong is the One worthy of legislating and making matters lawful and unlawful, just as He Alone deserves to be singled out with humility and submission. Allah says in Surah Yusuf:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

¹⁵⁵ Surah At-Teen [95:8]

¹⁵⁶ Surah Ar-Ra'd [13:41]

¹⁵⁷ Surah Ash-Shura [42:10]



ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“The command (or judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.”¹⁵⁸

NO. 02 Regarding Allah’s perfect wisdom, it is affirmed to Him in His creation, commands and legislation. He places matters in their correct places and sends them down in their correct positions.

As for wisdom in creation; He created the creation in truth, comprised of truth, with its end and purpose being all in truth. He brought them into existence in the best system, organized everything with perfection, and gave each creature the form which is suitable for it. If the minds of all creation gathered to develop the like of what exists, they would not be able to do it.

In Surah An-Naml, Allah says:

صُنِعَ اللَّهُ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ

“The Work of Allah, Who perfected all things”¹⁵⁹

As for wisdom in His commandments and rulings, He is the One Who legislated the laws. He sent down the Books and sent Messengers in order for His slaves to know and worship Him. He did not create them carelessly, nor did He bring them into existence in vain. On the contrary, He created them for the most complete and noble purpose.

¹⁵⁸ Surah Yusuf [12:40]

¹⁵⁹ Surah An-Naml [27:88]

Knowing Allah and worshipping Him Alone without any partners is the purpose of creation and unrestrictedly the greatest blessing of Allah upon His slaves. It is the most perfect happiness, success and delight of the hearts and souls, and it is the sole means of attaining eternal happiness and everlasting success.

In addition to this, Allah's laws are comprised of all goodness. His news fills the heart with knowledge and correct belief by which it is made upright and away from deviation. All His commandments are beneficial and bring forth beautiful manners, noble qualities, righteous deeds, purified obedience and perfect guidance. All His prohibitions are in harmony with the correct mind and sound natural disposition. He does not prohibit anything except what is harmful for people in their minds, manners, chastity, bodies, and wealth.

From Allah's judgement and wisdom is that He recompenses the good-doer with goodness and the evil-doer with evil. In Surah Ar-Rahman, Allah says:

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

“Is there any reward for good other than good?”¹⁶⁰

In Surah Ar-Rum, Allah says:

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَّؤُا السُّوْءِ

“Then evil was the end of those who did evil”¹⁶¹

¹⁶⁰ Surah Ar-Rahman [55:60]

¹⁶¹ Surah Ar-Rum [30:10]

AL-MU'MIN (المؤمن):

The Verifier of the Truth and The Giver of
Security

AS-SAADIQ (الصادق): The Truthful

THE NAME OF ALLAH, AL-MU'MIN is mentioned only once in the Qur'an, in Surah Al-Hashr:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ



“He is Allah, Whom there is *La 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.”¹⁶²

The meaning of Iman (faith) refers to affirmation and acknowledgement that necessitates guidance, affirming the truthfulness of the truthful and establishing proofs for it. Allah is Al-Mu'min, Who is as He praised Himself and above what His slaves praise Him. Al-Mu'min is the One Who singles Himself out with Oneness by His statement in Surah Aal-'Imran:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ

“Allah bears witness that *La ilaha illa Huwa* (none has the right to be worshipped but He)”¹⁶³

There is no greater and nobler witness than Allah, the Lord of all that exists, for the greatest matter that is witnessed; that which is the Tawheed (Oneness) of Allah and making the religion exclusive for Him.

Also, from this meaning is what is narrated in the following Hadith:

WHEN THE SLAVE SAYS
(إِذَا قَالَ الْعَبْدُ):

ALLAH SAYS
(يَقُولُ اللَّهُ عَزَّ وَجَلَّ):

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ

La ilaha illallahu wa Allahu Akbar

“None has the right to be worshipped but Allah and Allah is the Most Great”

“My slave has spoken the truth; there is none worthy of worship except Me, and I am the Most Great.”

¹⁶² Surah Al-Hashr [59:23]

¹⁶³ Surah Aal-'Imran [3:18]

صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَحْدِي

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

La ilaha Illallah wahdahu

“There is none worthy of worship except Allah Alone”

“My slave has spoken the truth; there is none worthy of worship except Me, Alone.”

صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَلَا شَرِيكَ لِي

لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ

La ilaha illallahu la sharika lahu

“There is none worthy of worship except Allah with no partner or associate.”

“My slave has spoken the truth; there is none worthy of worship except Me, with no partner or associate.”

صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

La illah illallah, la hul mulku wa la hul hamdu

“There is none worthy of worship except Allah, all dominion is His and all praise is to Him.”

“My slave has spoken the truth; there is none of worthy of worship except Me, all dominion is Mine and all praise is due to Me.”

صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

La illaha illallah, la hawla wa la quwwata illa billah

“There is none worthy of worship and there is no power and no strength except with Allah.”

“My slave has spoken the truth; there is none worthy of worship except Me, and there is no power and no strength except with Me.”

قُوَّةَ إِلَّا بِي

مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهِ لَمْ تَمَسَّهُ النَّارُ

Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him.¹⁶⁴

This is a great testimony from Allah Himself for His Oneness.

Ibn Al-Qayyim (may Allah have mercy on him) said: “And of His Names is the Name Al-Mu’min, which in one of the two explanations means Al-Musadiq (المصدق): He is the One Who confirms the truth of His Messengers and Prophets in what they convey from Him, and testifies they are truthful with evidences which prove their truthfulness.”¹⁶⁵

Allah informed (and all that He informs us and says is the truth) that His slaves will surely see signs in the universe and in themselves which prove to them that the revelation that the Messenger (peace and blessings of Allah be upon him) conveyed is the truth. Allah says in Surah Fussilat:

سَرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ
الْحَقُّ

“We will show them Our Signs in the universe and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth.”¹⁶⁶

Al-Mu’min is the One Who grants security to the one in fear. In Surah An-Nur, Allah says:

وَلَيَسِّدَنَّ لَهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

“And He will surely give them in exchange, a safe security after their fear”¹⁶⁷

¹⁶⁴ Sahih Ibn Majah, no. 3076, and Al-Albani authenticated it Sahih

¹⁶⁵ (485/3) (Madaarij As-Salikeen) مدارج السالكين

¹⁶⁶ Surah Fussilat [41:53]

Ibn 'Abbas (may Allah be pleased with them) said: "Al-Mu'min is the One Who kept His creation safe from being unjust to them."¹⁶⁸

{ From the impacts of the Name Al-Mu'min is that He fulfils what He promises His slaves of victory and establishment on earth. Allah says in Surah Al-Anbiya':

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ

*"Then We fulfilled to them, the promise and We saved them and those whom We willed"*¹⁶⁹

In Surah An-Nur, Allah says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي أَرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا
يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ

"Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession (to the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange, a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in

¹⁶⁷ Surah An-Nur [24:55]

¹⁶⁸ Tafseer Ibn Kathir 105/8

¹⁶⁹ Surah Al-Anbiya' [21:9]

worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).¹⁷⁰

From the impacts of this Name is that He gives security to His believing slaves from His torment and punishment and admits them into the Gardens of Delight as He has promised them. In Surah Al-An'am, Allah says:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ ﴿٨٢﴾

“It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Thulm (wrong, i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.”¹⁷¹

The Name of Allah, As-Sadiq is mentioned once in the Qur'an in Surah Al-An'am:

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ
الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا
لَصَادِقُونَ ﴿١٤٦﴾


“And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus, We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Riba (usury), etc.]. And verily, We are Truthful.”¹⁷²

¹⁷⁰ Surah An-Nur [24:55]

¹⁷¹ Surah Al-An'am [6:82]

¹⁷² Surah Al-An'am [6:146]

This means truthfulness in His promises, warnings and everything He informs us. Shaikhul-Islam Ibn Taymiyah (may Allah have mercy on him) said: “There is no doubt Allah promised to reward the obedient and respond to those who ask Him; He is As-Saadiq, the One Who never breaks His promises. Allah says in Surah An-Nisaa’:


وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

“Allah’s Promise is the Truth, and whose words can be truer than those of Allah?”¹⁷³

[End quote]¹⁷⁴

From the impacts of belief in this Name is that the good-doer will not fear injustice, deprivation, decrease or being burdened, nor will a deed the weight of an atom be lost because Allah promised, and He is As-Saadiq. He will pay all the workers their wages in full. Even if it is the weight of an atom, Allah will recompense them for it and He will not squander it. On the contrary, He will multiply it for whomever He wills and give them a great reward from Himself. As for the sinner, Allah will recompense him with a bad deed of its like or expiate it for him through repentance, regret, sorrow, good deeds or calamities.

¹⁷³ Surah An-Nisaa’ [4:122]

¹⁷⁴ (218/1) (Majmoo al-Fatawa) مجموع الفتاوى

AL-GHANIY (الغني): The Most Rich

THE NAME OF ALLAH, AL-GHANIY is mentioned eighteen times in the Qur'an. In Surah Fatir, Allah says:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

“O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.”¹⁷⁵

Allah is Rich in His Essence. To Him belongs unrestricted perfect richness in all aspects because of His perfection and the perfection of His Attributes, to which no deficiency touches in any respect. It is not possible for Him to be less than Rich, as richness is an essential part of His Essence. He is free of need from all of creation. It is not possible except for all of them to be poor and to need Him in every way. They

¹⁷⁵ Surah Fatir [35:15]

are not free of need of His goodness, generosity, managing of affairs and His general and special nurturing for even a blink of an eye. Everything in the heavens and earth are slaves to Him, subdued under His power and authority, and subjected to His will. If He were to destroy them all, it would not reduce from His might, ability, dominion, lordship or divinity, even the weight of an atom.

From the perfection of His richness is that He neither benefits from the obedience of the obedient, nor is He harmed by the disobedience of the disobedient. If all the inhabitants of the earth were to believe, it would not increase anything to His dominion, and if all of them were to disbelieve, it would not diminish anything from His dominion. In Surah An-Naml, Allah says:

﴿٤٠﴾ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

*“And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful.”*¹⁷⁶

From the perfection of His richness is that the spending and the generosity of His slaves in His way and for His pleasure does not benefit Him at all. Similarly, the covetousness and the miserliness of His slaves does not harm Him at all. In Surah Muhammad, Allah says:

﴿٣٨﴾ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ

*“And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes.”*¹⁷⁷

¹⁷⁶ Surah An-Naml [27:40]

¹⁷⁷ Surah Muhammad [47:38]

From His perfect richness is that He is free from all shortcomings and faults. Whoever attributes any sort of imperfection to Allah has negated His Attribute of richness. In Surah Yunus, Allah says:

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ

“They (Jews, Christians and pagans) say: ‘Allah has begotten a son (children).’ Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth.”¹⁷⁸

From the perfection of His richness is that He is free from having partners or rivals. How can something made of dust be equal to the Lord of the lords? How can one who is poor, weak, incapable and needy, be equal to the One Who is rich and able, Whose richness, ability, dominion, generosity, goodness, knowledge and mercy are an essential part of His Being? How can the slaves be equal to the Owner of the necks, to Whom the grasp of all the necks of the slaves are under and subjected to His disposal? In Surah Al-Maa'idah, Allah says:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ
قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ
الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ، وَمَنْ فِي الْأَرْضِ جَمِيعًا
وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا
يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary). Say [O Muhammad (peace and blessings of Allah be upon him)]: ‘Who then has the least power

¹⁷⁸ Surah Yunus [10:68]

against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together? And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things.”¹⁷⁹

From His perfect richness is that all the treasures of the heavens and the earth are in His Hands, and His generosity upon His creation reaches them day and night. His Hands give abundantly at all times.

From His perfect richness is that His slaves ask Him at all times and He promises to respond to them no matter how great their request may be. He commands them to worship Him and promises them its acceptance and reward. He is vast in favors, great in giving, and has granted them all they ask, wish for and want.

From the perfection of His richness is that if all the inhabitants of the heavens and the earth, the first of them and the last of them, were to gather on one plain and ask Him for all they want at the same time, and He were to give them all their requests, it would not diminish anything from His richness.

From the perfection of His great richness, which cannot be estimated or described, is what He opens for the people of Faith in the Gardens of Delight; i.e the kinds of enjoyment, pleasures and best of favors which no eye has seen, no ear has heard, and which has never crossed the hearts of men.

Whoever knows his Lord with this great Attribute will know himself. Whoever knows his Lord has absolute richness, knows he has absolute poverty. Whoever knows his Lord has complete ability, knows he has complete incapability. Whoever knows his Lord has perfect might, knows he is completely in need. Whoever knows his Lord has perfect knowledge and wisdom, knows himself to be ignorant. The slave's awareness that he is poor to Allah is the impact of knowing these matters, which is a symbol of happiness and success for the slave in this world and the next.

¹⁷⁹ Surah Al-Maa'idah [5:17]

AL-KAREEM (الكريم): The Generous
AL-AKRAM (الأكرم): The Most Generous

THE NAME OF ALLAH, AL-KAREEM is mentioned in three places in the Qur'an. Allah says in Surah Al-Infitar:

يٰٓأَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

“O man! What has made you careless concerning your Lord, the Most Generous?”¹⁸⁰

THE NAME OF ALLAH, AL-AKRAM is mentioned once in the Qur'an, in Surah Al-'Alaq:

¹⁸⁰ Surah Al-Infitar [82:6]

أَقْرَأُ وَرَبُّكَ الْأَكْرَمُ ﴿٢﴾

“Read! And your Lord is the Most Generous,”¹⁸¹

Al-Kareem is the One Who is plentiful in goodness and great in benefits and He is better and more virtuous than everything.

Allah described His Speech (the Qur'an) as Kareem in Surah Al-Waqi'ah:

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

“That (this) is indeed an honorable recital (the Noble Qur'an).”¹⁸²

MEANING:

{ Plenty in goodness and abundant in knowledge

He described His Throne with it, as He says in Surah Al-Mu'minoon:

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ ﴿١١٦﴾

“So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!”¹⁸³

MEANING:

{ Beautiful in appearance

¹⁸¹ Surah Al-'Alaq [96:3]

¹⁸² Surah Al-Waqi'ah [56:77]

¹⁸³ Surah Al-Mu'minoon [23:116]

Allah described His great reward and everlasting delights which He has prepared for His believing slaves as Kareem. In Surah An-Nisaa', Allah says:

إِن تَجْتَنِبُوا كَبَائِرَ مَا نُهَوْنَ عَنْهُ نَكْفَرْنَا عَنْكُمْ سَيِّئَاتِكُمْ
وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا ﴿٣١﴾

“If you avoid the great sins which you are forbidden to do, We shall remit from you, your (small) sins and admit you to a Noble Entrance (i.e. Paradise).”¹⁸⁴

The Kareem entrance is an entrance that is pure and good, and sound from all defects, worries, sadness and difficulties.

He also described the abundant goodness and beautiful appearance of the plants as “Kareem”. In Surah Ash-Shu’araa, Allah says:

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

“Do they not observe the earth, how much of every good kind We cause to grow therein?”¹⁸⁵

The word “Karam” is a word which is comprehensive of everything that is good and praiseworthy and does not merely carry the meaning of ‘giving’. Rather, ‘giving’ is from the completion of its meaning, and it is for this reason that there are many statements by scholars regarding the meaning of this Name. It is said:

NO. 01 *Al-Kareem is the One plentiful in goodness and giving.* For Who has more goodness than Allah? Whose ability comprehends everything and Whose giving is vast? Rather, all good is in His hands.

NO. 02 *He is the One constant in goodness.* This is true for Allah Alone because everything will be cut off except Allah and His goodness. He is constant and continuous in this world and the next.

¹⁸⁴ Surah An-Nisaa' [4:31]

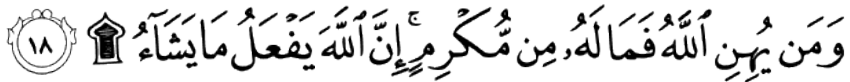
¹⁸⁵ Surah Ash- Shu'araa [26:7]

NO. 03 *He is the One Who has great estimate and rank.* No one can estimate His estimation, nor can His slaves grasp the true nature of His perfect Attributes.

NO. 04 *He is the One Who is above all defects and shortcomings.* He is the only One Who is truly Al-Quddoos and As-Salaam, whereby no deficiency touches His Attributes. He is free from all deficiencies and flaws.

NO. 05 *He is the One Who is Generous, The Granter of Blessings, The Giver of Favors.* In His Hands are the keys to the heavens and earth and the treasures of everything. All bounty is in His Hands, He gives it to whomever He wills, and He is the Owner of great bounty.

In Surah Al-Hajj, Allah says:



“And whomsoever Allah disgraces, none can Honor him. Verily! Allah does what He wills.”¹⁸⁶

NO. 06 *Al-Kareem is the One Who gives without seeking compensation.* This is not true for anyone except Allah Alone because all the creation, the dominion and the bestowal is His. His slaves cannot benefit Him in the least because He is Al-Ghaniy, Al-Hameed (The Most Rich, The Most Praiseworthy).

NO. 07 *He is the One Who gives and He Alone is the Grantor of Blessings without being asked.* He began the creation with blessings and enlarged His bestowal upon them (creation) as a favor and generosity from Him.

NO. 08 *He is the One Who gives those who need and those who do not need.* He Alone gives the one in need what he needs and increases it as a bestowal and a favor from Him.

NO. 09 *He is the One Who fulfills His promise.* Everyone who promises may fulfil the promise or break it with an excuse; a matter may also come between

¹⁸⁶ Surah Al-Hajj [22:18]

him and fulfilling the promise. However, the Maker is true to His promise because of His all-comprehending ability and great dominion. There is no preventer to what He gives, and no giver to what He prevents.

NO. 10

He is the One to Whom all needs, big and small, ascend. In Surah Ar-Rahman:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

“Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honor to some, disgrace to some, life to some, death to some, etc.)”¹⁸⁷

NO. 11

He is the One Who does not forsake those who turn to Him. In Surah Al-Kahf, Allah says:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

“Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.”¹⁸⁸

NO. 12

Al-Kareem is the One Who overlooks the sins and forgives them. From His generosity is that there is no sin too great which He cannot forgive. From His generosity, He bestows and favors the repentant with repentance and from His generosity, He grants them its acceptance, no matter how great the sin and how big the crime. He changes the sins of the repentant to good deeds and He becomes happy with the repentance of the repentant and the return of those who return to Him. From His generosity, He is shy to return His hands with nothing when a slave raises his hands asking Him with humility.

¹⁸⁷ Surah Ar-Rahman [55:29]

¹⁸⁸ Surah Al-Kahf [18:30]

The greatest means to attain this is by having Taqwa (piety/fear) of Him in both secret and open. For the most honorable with Allah are His slaves who have the most Taqwa (piety/fear). In Surah Al-Hujurat, Allah says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَظَمُ

“Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa”¹⁸⁹

May Allah make us from the Muttaqeen (pious slaves who fear Allah much) and His Auliyyaa’, verily He is All-Hearing, All-Responding.

¹⁸⁹ Surah Al-Hujurat [49:13]

AS-SALAAM (السلام): The Bestower of Peace, The Pure

THE NAME OF ALLAH, AS-SALAAM is mentioned only once in the Qur'an, in Surah Al-Hashr:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ

“He is Allah, Whom there is La 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."¹⁹⁰

Allah, As-Salaam is the One Who is sound of all faults and imperfections due to the perfection in His Being, Attributes, and Actions. He is Salaam in His Being from every flaw and deficiency imaginable. He is Salaam in His Attributes from every fault and shortcoming, and He is Salaam in His Actions from every flaw, deficiency, evil and injustice and from any action occurring without wisdom. He is Salaam from having a wife and a child, and He is Salaam from having a rival, an equal, and/or a partner.

This Name comprises all the Attributes of Allah, as they are sound from any fault and/or deficiency. In explanation and acknowledgment of this, Ibn Al-Qayyim (may Allah have mercy on him) said: "If you look at each individual Attribute of His perfection, you will find that every Attribute is Salaam from what contradicts its perfection.

NO. 01 *His Life* is Salaam from death, drowsiness, and sleep.

NO. 02 Similarly, *His Qayoomiyah (Sustaining) and Ability* is Salaam from tiredness and fatigue.

NO. 03 *His Knowledge* is Salaam from anything escaping it, from forgetfulness, and from being reminded or having to think.

NO. 04 *His Will* is Salaam from being independent of wisdom and benefit.

NO. 05 *His Words* are Salaam from lies and injustice. On the contrary, His words are complete in truth and justice.

NO. 06 *His Richness* is Salaam from need of other than Him. Rather, everything besides Him is in need of Him, whilst He is free of need.

NO. 07 *Allah's Kingdom* is Salaam from having an opponent in it, a rival, a helper or supporter, or an intercessor with Him without His permission.

¹⁹⁰ Surah Al-Hashr [59:23]

NO. 08 *His Divinity* is Salaam from having to share it with someone. Rather, He is Allah, the only One deserving to be worshipped.

NO. 09 *His Forbearance, Pardoning and Forgiveness* are Salaam from being done out of need or humility, or expecting to receive something back, as is the case with other than Him. On the contrary, it is done purely out of His generosity, goodness, and benevolence.

NO. 10 Similarly, *His Punishment, Retribution, and the severity of His seizing and quickness of punishment* are Salaam from oppression, gratification, strictness and harshness. On the contrary, these accountings are executed purely out of His wisdom and justice and putting matters in the correct places. He deserves to be praised for them just as He deserves to be praised for His benevolence, reward, and blessings. If He had placed reward in the position of punishment, that would be contrary to His wisdom and might. Therefore, putting punishment in its place is out of His praise, wisdom and power. He is Salaam from what His enemies and the ignorant have falsely imagined of Him.

NO. 11 *His Decrees and Estimation* are Salaam from play, oppression, and the thought that its occurrence is contradictory to perfect wisdom.

NO. 12 *His Laws and Religion* are Salaam from contradiction, inconsistency and disarray. They are Salaam from opposing the interests of His slaves and being merciful and good to them, and they are Salaam from opposing His wisdom. Rather, His legislation is entirely wise, merciful, beneficial and just.

NO. 13 Likewise, *Allah's Giving* is Salaam from being given as a compensation or out of need of the one given to; on the contrary, His Giving is pure benevolence. *His Preventing* is Salaam from stinginess and fear of poverty and is pure in justice and wisdom; not mixed with stinginess or incapability.

NO. 14 *His Rising and Highness above His Throne in a manner that suits His Majesty* is Salaam from needing it. Rather, the Throne and its bearers are in need of Him. He is Rich irrespective of the Throne and its bearers and everything besides Him. Thus, His rising and highness are

not blemished with confinement nor in need of the Throne or anything besides it; they are not encompassed by anything (Glorified and Exalted be He).

NO. 15 *His Descending every night to the sky of this world in a manner that suits His Majesty* is Salaam from what contradicts His highness, richness and perfection; Salaam from all those who misinterpret and make resemblances; Salaam from Him being underneath anything or constricted to anything. Exalted be our Lord from everything that contradicts His perfection and richness.

NO. 16 *His Hearing and Sight* are Salaam from all those who make resemblances to Him and all those who misinterpret.

NO. 17 *His Allegiance* is Salaam from lacking humility, as is the case with the creation when they make allegiances to one another. On the contrary, it is an allegiance of mercy, goodness, and benevolence, as Allah says in Surah Al-Isra':

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ
لَهُ وِليٌّ مِّنَ الدُّنْيَا وَكَبْرَهُ تَكْبِيرًا

“And say: ‘All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Waliy (helper, protector or supporter). And magnify Him with all the magnificence, [Allahu Akbar (Allah is the Most Great)].”¹⁹¹

NO. 18 Similarly, *His Love of His allies and those whom He loves* is Salaam from (different than) the love of creation for other creation, such as love with need, flattery, or benefit by nearness. It is Salaam from what those who misinterpret it think.

NO. 19 Likewise, *what He has attributed to Himself of Hands and Face* is Salaam from what the resemblers imagine and what the misinterpreters say.

¹⁹¹ Surah Al-Isra' [17:111]

Then he (Ibn Al-Qayyim) concluded this entire account by saying: Contemplate how the Name As-Salaam is comprised of everything which is negated from Him, Exalted is He. How many have memorized this Name and do not know what it comprises of these secrets and meanings?¹⁹²

Allah, As-Salaam is the Owner of Salaam, the One Who sends Salaam upon His slaves. He sends peace upon His Messengers and Prophets (may the peace and blessings of Allah be upon them) because of their faith, perfect worship, and their conveying of the Message eloquently and clearly. Allah says in Surah An-Naml:

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مِّمَّا يُشْرِكُونَ ﴿٥٩﴾

“Say [O Muhammad (peace and blessings of Allah be upon him)]: ‘Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?’ (Of course, Allah is Better).”¹⁹³

In Surah As-Saffaat, Allah says:

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

“Salamun (peace) be upon Nuh (Noah) (from Us) among the 'Alamin (mankind, Jinn and all that exists).”¹⁹⁴

In Surah As-Saffaat, Allah says:

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

“Salamun (peace) be upon Ibrahim (Abraham).”¹⁹⁵

¹⁹² (137-135/2) (Bada' Al-Fawaid) بدائع الفوائد

¹⁹³ Surah An-Naml [27:59]

¹⁹⁴ Surah As-Saffaat [37:79]

¹⁹⁵ Surah As-Saffaat [37:109]

In Surah As-Saffaat, Allah says:

سَلَامٌ عَلَىٰ آلِ يَاسِينَ ﴿١٣٠﴾

“Salamun (peace) be upon Ilyasin (Elias)!”¹⁹⁶

Also, He is the One Who sends peace upon His servants and allies in Paradise. In Surah Ya-Seen, Allah says:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾

“(It will be said to them): Salamun (peace be on you), a Word from the Lord (Allah), Most Merciful.”¹⁹⁷

Allah made His Paradise the abode of Salaam with peace and security from death, sickness, sadness, afflictions, worries, anxiety and grief. In Surah Al-An'am, Allah says:

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

“For them will be the home of peace (Paradise) with their Lord. And He will be their Waliy (Helper and Protector) because of what they used to do.”¹⁹⁸

He made spreading this Name in this world a means of entrance into the Abode of Salaam in the Hereafter:

¹⁹⁶ Surah As-Saffaat [37:130]

¹⁹⁷ Surah Ya-Seen [36:58]

¹⁹⁸ Surah Al-An'am [6:127]

قال رسول الله صلى الله عليه وسلم: والذي نفسي بيده لا تدخلوا الجنة حتى
تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم: أفشوا
السلام بينكم

The Messenger of Allah (peace and blessings of Allah be upon him) said: “By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greetings amongst you (by saying: As-salaamu 'alaikum to one another).”¹⁹⁹

¹⁹⁹ Riyadh As-Saliheen; Muslim, Book 1 no. 378

AL-QUDDOOS (القدوس):

The Most Holy, The Blessed

AS-SUBBOOH (السبوح): The Holy

THE NAME OF ALLAH, AL-QUDDOOS is mentioned twice in the Qur'an:

NO. 01 In Surah Al-Hashr, Allah says:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا

يُشْرِكُونَ

“He is Allah, Whom there is La 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.”²⁰⁰

NO. 02 In Surah Al-Jumu'ah, Allah says:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ

الْحَكِيمِ

“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.”²⁰¹

The Name As-Subbooh is found in the narration, as mentioned by Muslim in his Sahih:

أَنَّ عَائِشَةَ، نَبَّأَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ
وَسُجُودِهِ

'Aishah (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to pronounce while bowing and prostrating himself:

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Subboohun Quddoos, Rabbul-Malaa'ikati war-rooh

“Perfect and Holy (He is), Lord of the angels and the Rooh (i.e. Jibreel)”²⁰²

²⁰⁰ Surah Al-Hashr [59:23]

²⁰¹ Surah Al-Jumu'ah [62:1]

²⁰² Sahih Muslim no. 487

In this Hadith [saying of the Prophet (peace and blessings of Allah be upon him)], the Prophet (peace and blessings of Allah be upon him) combined both Tasbeeh (glorification) and Taqdees (sanctification), as is combined in the statement of the Angels in Surah Al-Baqarah:

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

“While we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.”²⁰³

As-Subbooh and Al-Quddoos are two great Names which are indicative of the negation of all imperfections and defects from Allah, and His being free from everything that contradicts His perfection and negates His greatness, such as drowsiness, sleep, tiredness, having parents or children, and so forth. They also denote He is free from resemblance to any of His creation, (Exalted and Sanctified is He from that).

In Surah Ash-Shura, Allah says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”²⁰⁴

EVERYTHING THAT ALLAH NEGATED FROM HIMSELF IS DIVIDED INTO TWO CATEGORIES:

NO. 01 He is free from everything that negates His perfection. To Him belongs the highest degree of every perfect Attribute. He is ascribed with perfect knowledge and ability, thus free from everything which negates it such as forgetfulness and heedlessness, and from an atom’s weight in the heavens and earth escaping Him, or anything smaller or greater than that. He is free from incapability, tiredness, exhaustion, and fatigue. He

²⁰³ Surah Al-Baqarah [2:30]

²⁰⁴ Surah Ash-Shura [42:11]


is ascribed with perfect life and Qayoomiyah (Sustaining); thus, free from what opposes it from death, drowsiness, and sleep. He is ascribed with complete justice and richness; thus, free from injustice and having need for any person. He is ascribed with perfect wisdom and mercy; thus, free from what is contrary to that of play, jesting, acting or legislating with what negates wisdom and mercy. Similarly, all His Attributes are free from what negates and contradicts them.

NO. 02

He is free from resembling any of His creation or having a rival in any way. No matter how great and noble the creation may be, and no matter how much they reach of greatness and perfection which their creation can reach, there is none among them that can come close to or resemble the Maker. Rather, all their attributes are annihilated when compared to the attributes of their Creator and Maker. Everything their attributes entail of meanings, descriptions, and perfection are given to them by Allah. He is the One Who created their minds, hearing, sight, outer and inner strength. He is the One Who taught and inspired them. He is the One Who made them grow inwardly and outwardly and He is the One Who perfected them.

Therefore, He is free from what negates His attributes of Majesty, Greatness and Perfection, and He is free from having an opponent, rival, or anything similar to Him.

It is important to know that glorifying and sanctifying Allah entails freeing Him from all evil and flaws, while at the same time affirming all praise and perfection to Him. The one who denies His attributes (such as His Hearing, Sight, Face, Hands) is not praiseworthy; rather, his denial is of the utmost disgrace. He is not one of those who glorify the praises of Allah, rather he is of those who misinterpret, deny, and reject. He is of those whose words and misinterpretations Allah freed His Noble Self from in Surah As-Saffaat:


سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

“Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him.”²⁰⁵

²⁰⁵ Surah As-Saffaat [37:180]

وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

“And peace be on the Messengers.”²⁰⁶

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

“And all the praise and thanks be to Allah, Lord of the 'Alamin (mankind, Jinn and all that exists).”²⁰⁷

Allah sanctified Himself from those who contradicted what the Messengers attributed to Him and sent Salaam (peace) upon the Messengers because of the Salaamah (soundness) of what they said with regards to Allah.

Sanctification of Allah, freeing Him from imperfection, and magnifying Him should be in harmony with what is mentioned in the Qur'an and Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)] and in light of the understanding of the predecessors of this nation. There are those who deviated in this matter and fell into different types of falsehood and categories of misguidance. Whomever Allah grants safety from adopting this path in sanctifying Him has been guided to the Straight Path.

Sanctifying Allah from all imperfections is a great worship which is beloved to the Most Merciful and heavy on the scales, as the Prophet (peace and blessings of Allah be upon him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان
الله وبحمده، سبحان الله العظيم"

The Messenger of Allah (peace and blessings of Allah be upon him) said: “There are two statements that are light for the tongue to remember, heavy on the Scales and are dear to the Merciful: ‘Subhan Allahi wa bihamdihi, Subhan Allahil-Adheem [Glory

²⁰⁶ Surah As-Saffaat [37:181]

²⁰⁷ Surah As-Saffaat [37:182]

be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection].”²⁰⁸

It is also the praise and glorification of all creations, as Allah says in Surah Al-Isra’:

تَسْبِيحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

“The seven heavens and the earth and all that is therein glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.”²⁰⁹

By it, the creation is provided for. This is mentioned in the Hadith [saying of the Prophet (peace and blessings of Allah be upon him)] when Nuh (peace be upon him) instructed his son before his death:

إِنَّ نَبِيَّ اللَّهِ نُوحًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِابْنِهِ: إِنِّي قَاصٌّ عَلَيْكَ الْوَصِيَّةَ، أَمْرًا بِاثْنَتَيْنِ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ أَمْرًا بِإِلَهٍ إِلَّا اللَّهُ، فَإِنَّ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ، لَوْ وُضِعْنَ فِي كِفَّةٍ وَوُضِعَتْ لِإِلَهٍ إِلَّا اللَّهُ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّ، وَلَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ كُنَّ حَلْفَةَ مُبْهَمَةٍ لَقَصَمْتُهُنَّ لِإِلَهٍ إِلَّا اللَّهُ، وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فَإِنَّهَا صَلَاةٌ كُلِّ شَيْءٍ، وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ، وَأَنْهَاكَ عَنِ الشِّرْكِ وَالْكِبْرِ

When the Prophet Nuh (peace be upon him) was dying, he told his son: “I will give you some instructions. I command you two things and I forbid you two things. I command you to say: ‘There is no god but Allah.’ If the seven heavens and the seven earths were placed on one side of the Scale and ‘There is no god but Allah’ is placed on the other side, then it will outweigh the heavens and the earth. And if the seven

²⁰⁸ Sahih Al-Bukhari no. 6406

²⁰⁹ Surah Al-Isra’ [17:44]

heavens and the seven earths were a dark ring, they would be cut by ‘There is no god but Allah.’ And ‘Glory be to Allah and by His praise’ is the prayer of everything and by it everything has its provision. And I forbid you to associate others with Allah and to be proud.”²¹⁰

May Allah make us of those who free Him from all imperfections and affirm His praises. May we be of those who believe in His Names and Attributes, and who actualize Tawheed and magnification of Him. He is the All-Hearing, the Ever-Responding.

²¹⁰ Al-Adab Al-Mufrad no. 548 and Al-Albani authenticated it Sahih

AL-HAMEED (الحميد): The Most Praiseworthy

THE NAME OF ALLAH, AL-HAMEED is mentioned seventeen times in the Qur'an. Allah says in Surah Al-Baqarah:

وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

“And know that Allah is Rich (Free of all wants), and Worthy of all praise.”²¹¹

Al-Hameed is the One to whom all praises belong. He is praiseworthy in His Being, Names, and Attributes. To Him belong the best of Names and the most perfect of Attributes. The attribute of praise is the vastest of attributes as all of Allah's Names are praiseworthy, all His Attributes are praiseworthy, all His Actions are

²¹¹ Surah Al-Baqarah [2:267]

praiseworthy, and all His laws are praiseworthy. His justice is praiseworthy, His retribution to His enemies is praiseworthy, and His grace and benevolence to His believing slaves are praiseworthy.

PRAISING ALLAH IS OF TWO TYPES:

NO. 01 *To praise Allah for His benevolence upon His slaves is to show gratitude:*
Blessings obligate one to praise the One Who bestowed them, and all blessings are from Allah. This type of praise is witnessed upon all of creation; the good doer and evil doer, the believer and disbeliever. It is witnessed in His plentiful gifts, vast giving and mercy, goodness and gentleness, responding to the invocation of those in need, removing the distress of those in distress, and initiating the giving of blessings before being asked purely out of His favor, generosity, and benevolence.

He guides His believing slaves to the path which leads to Paradise, defends them in the best way, protects them from falling into sin, adorns faith in their hearts and makes disbelief, transgression, and disobedience hated to them. He opens the doors of guidance for them and makes the means which bring them closer to His pleasure and away from His wrath known to them.

Thus, to Allah belongs all praise out of gratitude, and to Him belongs all praise for His favors. All praise is due to Him for Islam, for faith and for the Qur'an. To Him belongs praise for family, wealth, well-being and all the blessings He has bestowed in the past, present, secret and open, whether specifically or generally.

NO. 02 *To praise Allah for His Names and Attributes:*
Allah praises Himself in His Book for His Lordship over everything that exists, and He praises Himself for being singled out in being the only One True God, and He praises Himself for His perfect Names and great Attributes. He praises Himself for not being described with that which does not suit Him, such as taking a son or partner or an associate from His creation out of need. In Surah Al-Isra', Allah says:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكِ وَلَمْ يَكُنْ

لَهُ وَاوَّلَىٰ مِنَ الذَّلِّ وَكِبْرَهُ تَكْبِيرًا ﴿٣٦﴾

“And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Waliy (helper, protector or supporter). And magnify Him with all the magnificence, [Allahu Akbar (Allah is the Most Great)].”²¹²

He praises Himself for His greatness and magnificence. In Surah Al-Jathiyah, Allah says:

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

“So all the praises and thanks are to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin (mankind, Jinn and all that exists).”²¹³

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

“And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise”²¹⁴

{ He praises Himself in many verses in the Qur'an with various types of praise in order to teach us how to praise Him. }

Praise is mentioned in more than forty places in the Qur'an, with some verses comprising general reasons why He deserves to be praised and others mentioning specific reasons.

²¹² Surah Al-Isra' [17:111]

²¹³ Surah Al-Jathiyah [45:36]

²¹⁴ Surah Al-Jathiyah [45:37]

SOME VERSES THAT INCLUDE GENERAL REASONS FOR PRAISE:

NO. 01 In Surah Al-Fatihah, Allah says:

 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ


“All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, Jinn and all that exists).”²¹⁵

NO. 02 In Surah Al-Qasas, Allah says:

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ
وإِلَيْهِ تُرْجَعُونَ 

“And He is Allah, La ilaha illa Huwa (none has the right to be worshipped but He). His is all praise in the first (i.e. in this world) and in the last (the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.”²¹⁶

NO. 03 In Surah Saba', Allah says:

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي
الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ 

“All the praises and thanks be to Allah, to Whom belongs all that is in the heavens and all that is in the earth. His are all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.”²¹⁷

²¹⁵ Surah Al-Fatihah [1:2]

²¹⁶ Surah Al-Qasas [28:70]

²¹⁷ Surah Saba' [34:1]

OF THE VERSES THAT INCLUDE SPECIFIC REASONS FOR
PRAISE ARE:

NO. 01 Praising Allah for the blessing of entering Paradise, as mentioned in Surah Al-A'raf:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ
لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَن هَدَانَا اللَّهُ لَقَدْ جَاءَتْ

*“and they will say: "All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us”*²¹⁸

NO. 02 Praising Allah for granting victory against enemies and protection from their evil, as mentioned in Surah Al-Mu'minoon:

فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّجَنَا مِنْ
الْقَوْمِ الظَّالِمِينَ

*“And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allah, Who has saved us from the people who are Dhalimun (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allah, etc.)”*²¹⁹

NO. 03 Praising Allah for the blessing of Tawheed (attributing Oneness to Allah) and worshipping Him alone with sincerity, as mentioned in Surah Ghafir:

²¹⁸ Surah Al-A'raf [7:43]

²¹⁹ Surah Al-Mu'minoon [23:28]

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ
 لِلَّهِ رَبِّ الْعَالَمِينَ

"He is the Ever Living, La ilaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship purely for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allah's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, Jinn and all that exists)."²²⁰

NO. 04 Praising Allah for the gift of children, as mentioned in Surah Ibrahim:

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ
 رَبِّي لَسَمِيعُ الدُّعَاءِ

"All the praises and thanks be to Allah, Who has given me in old age, Isma'il (Ishmael) and Ishaque (Isaac). Verily! My Lord is indeed the All-Hearer of invocations."²²¹

NO. 05 Praising Allah for the blessing of revealing the Qur'an without crookedness, as mentioned in Surah Al-Kahf:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

"All the praises and thanks be to Allah, Who has sent down to His slave [Muhammad (peace and blessings of Allah be upon him)], the Book (the Qur'an) and has not placed therein any crookedness."²²²

²²⁰ Surah Ghafir [40:65]

²²¹ Surah Ibrahim [14:39]

²²² Surah Al-Kahf [18:1]

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكِ وَلَمْ يَكُنْ

لَهُ وَاوَّلِيٌّ مِّنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا

“And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Waliy (helper, protector or supporter). And magnify Him with all the magnificence, [Allahu Akbar (Allah is the Most Great)].”²²³

Allah opens His Book with praise and opens some of the chapters of the Qur'an with praise. He began His creation with praise and ended it with praise. Therefore, to Him belongs all praise, the first and the last. To Him belongs outward and inward gratitude, and He is Al-Hameed, Al-Majeed (The Praiseworthy, The Majestic).

²²³ Surah Al-Isra' [17:111]

AL-MAJEED (المجيد): The Most Majestic

THIS GREAT NAME has been mentioned twice in the Qur'an:

NO. 01 In Surah Hud, Allah says:

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ
الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

“They said: “Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O the family [of Ibrahim (Abraham)]. Surely, He (Allah) is All-Praiseworthy, All-Glorious.”¹²²⁴

²²⁴ Surah Hud [11:73]

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

*“And He is Oft-Forgiving, Full of Love (towards the pious who are real true believers of Islamic Monotheism),”*²²⁵

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

*“Owner of the throne, the Glorious”*²²⁶

This is from the Beautiful Names of Allah which are indicative of many Attributes and do not possess only one meaning. Al-Majeed refers to the One Who is vast in great Attributes and has many noble Attributes. Al-Majeed signifies the greatness of His Attributes, their abundance and vastness, and the greatness of His dominion and authority. He is greater and more magnificent and majestic than everything, and to Him belongs magnification in the hearts of His allies and chosen ones. Their hearts are filled with magnifying Him, exalting Him, submitting to Him, and surrendering to His greatness. There is no majesty except His majesty, and no greatness except His greatness, and no beauty except His beauty. All His Names, Attributes, Actions, and Statements are majestic. He is majestic in His Being and Attributes.

Ayat Al-Kursi is the greatest verse in the Qur’an in which five of His Beautiful Names and over twenty of His Attributes are mentioned. Surah Al-Ikhlās is equivalent to a third of the Qur’an because it clarifies the Beautiful Names of Allah and His great Attributes. Surah Al-Fatihah is the greatest Surah in the Qur’an and half of it is comprised of praising Allah and declaring Him majestic:

يَقُولُ اللَّهُ عَزَّ وَجَلَّ فَسَمِّتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَفْرَأُوا يَقُولُ الْعَبْدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ حَمْدِي عَبْدِي. يَقُولُ الْعَبْدُ }

²²⁵ Surah Al-Burooj [85:14]

²²⁶ Surah Al-Burooj [85:15]

الرَّحْمَنِ الرَّحِيمِ { يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنْتَى عَلَيَّ عَبْدِي. يَقُولُ الْعَبْدُ { مَا لِكَ يَوْمَ
 الدِّينِ { يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَجْدَنِي عَبْدِي. يَقُولُ الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
 نَسْتَعِينُ { فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ. يَقُولُ الْعَبْدُ { اِهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
 الضَّالِّينَ { فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ".

Allah says: "I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for." The Messenger of Allah (peace and blessings of Allah be upon him) said: "Recite, for when the slave says: All the praises and thanks be to Allah, the Lord of all that exists, Allah says: 'My slave has praised Me.' And when he says: The Most Gracious, the Most Merciful, Allah says: 'My slave has extolled Me.' And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allah says: 'My slave has glorified Me.' And when he says: You (Alone) we worship, and You (Alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: Guide us to the Straight Way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he asked for.'"²²⁷

The entire prayer is based on praise and magnification of The All-Praiseworthy, The Majestic. When a person rises from Ruku' (bowing), he says:

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ
 مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ
 أَهْلَ النَّوَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ
 اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ دَا الْجَدِّ مِنْكَ الْجَدُّ

- *Rabbanaa [wa] lakal-hamdu hamd-an katheer-an tayyib-an mubaarak-an feeh*
- *mil'-as-samawaati wa mil'-al-arḍi wa maa baynahumaa wa mil'a maa shi'ta min shay'in ba'd*
- *'ahl-ath-thanaa'i wal-majd, aḥaqqu maa qaalal-'abd, wa kullunaa laka 'abd*
- *Allahumma laa maani 'a li maa a 'ṭayta wa laa mu 'ṭiya li maa mana 'ta wa laa yanfa 'u dhal-jaddi minkal-jadd*

²²⁷ Sunan An-Nasaa'i, 909

- Our Lord, to You belongs all praise, an abundant beautiful blessed praise.
- [a praise] that fills the heavens and the earth and all that is between them, and all that You will.
- Worthy are You of praise and glory, the truest thing a slave has said (of You) and we are all Your slaves.
- Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.²²⁸

When a person sits for the final Tashahhud, he praises Allah and declares Him majestic, and ends it by saying:

إِنَّكَ حَمِيدٌ مُّجِيدٌ

Verily You are the Most Praiseworthy, the Most Majestic.

Therefore, the prayer starts and ends with declaring the praise and majesty of Allah, and throughout the prayer the praise and majesty of Allah is declared.

Ibn Al-Qayyim (may Allah have mercy on him) said: “The best of what is coupled is the Name Al-Majeed with Al-Hameed, as the angels said to the household of Ibrahim (peace be upon him):

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ
الْبَيْتِ إِنَّهُ حَمِيدٌ مُّجِيدٌ

“They said: “Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O the family [of Ibrahim (Abraham)]. Surely, He (Allah) is All-Praiseworthy, All-Glorious.”²²⁹

²²⁸ Sahih Muslim no. 477

²²⁹ Surah Hud [11:73]

He continued to say: “Al-Hameed is The Beloved One Who is worthy of all perfect Attributes, and Al-Majeed is The Most Great, The Most Vast, The Most Able, The Most Rich, The Owner of Majesty and Honor.”

In ending the Tashahhud with the Name of Allah ‘Al-Majeed’, there is a subtle meaning which Ibn Al-Qayyim (may Allah have mercy on him) has informed us about. He said: “And contemplate how this Name is coupled with asking Allah to send Salat upon His Messenger (peace and blessings of Allah be upon him) because this is a position of seeking increment and vast, plentiful, and continual giving. Thus, a suitable Name was mentioned for this request.”

This is because Al-Majd (majesty) is indicative of abundant Attributes of perfection and abundant Actions of goodness and giving.

The noblest state and most honorable position for the slave is when He is praising His Lord, magnifying Him, and declaring Him majestic.

Furthermore, greater than that is to recite His majestic words, as Allah says in:

NO. 01 Surah Al-Burooj:

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾

“Nay! This is a Glorious Qur’an,”²³⁰

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

“(Inscribed) in Al-Lauh Al-Mahfuz (The Preserved Tablet)”²³¹

NO. 02 And in Surah Qaf:

قَ وَالْقُرْءَانِ الْمَجِيدِ ﴿١﴾

²³⁰ Surah Al-Burooj [85:21]

²³¹ Surah Al-Burooj [85:22]

“Qaf. [These letters (Qaf, etc.) are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. By the Glorious Qur’an.”²³²

The Qur’an is Majeed, meaning high in status, lofty in rank, great in position, with no falsehood coming before it or behind it, revealed by the All-Wise, The Most Praiseworthy.

Of the ways in which one declares his Lord majestic is by praising Him (Tahmeed), declaring Him great (Takbeer), sanctifying Him from all imperfections (Tasbeeh), and declaring Him to be One (Tahleel). Whoever remains steadfast upon this will be happy, without misery and he will win the good of both this world and the next, as mentioned in the Hadith reported by Al-Bukhari:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطَّرِيقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ حَاجَتِكُمْ. قَالَ فَيُحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالُوا يَقُولُونَ يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ وَيَمَجِّدُونَكَ. قَالَ فَيَقُولُ هَلْ رَأَوْنِي قَالَ فَيَقُولُونَ لَا وَاللَّهِ مَا رَأَوْكَ. قَالَ فَيَقُولُ وَكَيْفَ لَوْ رَأَوْنِي قَالَ يَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ يَقُولُ فَمَا يَسْأَلُونِي قَالَ يَسْأَلُونَكَ الْجَنَّةَ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ أَنْتَهُمْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ أَنْتَهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ فَمِمَّ يَتَعَوَّدُونَ قَالَ يَقُولُونَ مِنَ النَّارِ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ فَيَقُولُ فَأَسْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُمْ. قَالَ يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ فِيهِمْ فَلَنْ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ هُمْ الْجُلَسَاءُ لَا يَسْقَى بِهِمْ جَلِيسُهُمْ"

Abu Hurairah (may Allah be pleased with him) narrated that Allah's Messenger (peace and blessing be upon him) said: "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying: 'Come to the object of your pursuit.'" He added: "Then the angels encircle them with their wings

²³² Surah Qaf [50:1]

up to the sky of the world." He added: "(after those people celebrate the Praises of Allah, and the angels go back), their Lord, asks them (those angels), though He knows better than them, 'What do My slaves say?' The angels reply: 'They say: Subhan Allah, Allahu Akbar, and Alhamdulillah.' Allah then says: 'Did they see Me?' The angels reply: 'No! By Allah, they didn't see You.' Allah says: 'How would it have been if they saw Me?' The angels reply: 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels): 'What do they ask Me for?' The angels reply: 'They ask You for Paradise.' Allah says (to the angels): 'Did they see it?' The angels say: 'No! By Allah, O Lord! They did not see it.' Allah says: 'How would it have been if they saw it?' The angels say: 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allah says: 'From what do they seek refuge?' The angels reply: 'They seek refuge from the (Hell) Fire.' Allah says: 'Did they see it?' The angels say: 'No by Allah, O Lord! They did not see it.' Allah says: 'How would it have been if they saw it?' The angels say: 'If they saw it, they would flee from it with an extreme fleeing and would have extreme fear from it.' Then Allah says: 'I make you witnesses that I have forgiven them.'" Allah's Messenger (peace and blessings of Allah be upon him) added: "One of the angels would say: 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say: 'These are those people whose companions will not be reduced to misery.'"²³³

We ask Allah, The Most Generous, from His bounty.

²³³ Sahih Al-Bukhari no. 6408

CHAPTER

35

ASH-SHAAKIR, ASH-SHAKOOR (الشَّاكِرُ الشَّكُورُ):

The Grateful, The Most Appreciative

THE NAME OF ALLAH, ASH-SHAKOOR has been mentioned four times in the Qur'an. Allah says in Surah Fatir:

لِيُوفِّيَهُمْ أَجْرَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ
شَكُورٌ

“That He may pay them their wages in full and give them (even) more out of His Grace. Verily! He is Oft Forgiving, Most Ready to appreciate (good deeds and to recompense).”²³⁴

THE NAME OF ALLAH, ASH-SHAAKIR HAS BEEN MENTIONED
IN TWO PLACES:

NO. 01 In Surah Al-Baqarah, Allah says:

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

“And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.”²³⁵

NO. 02 In Surah An-Nisaa', Allah says:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

“Why should Allah punish you if you have thanked (Him) and have believed in Him? And Allah is Ever All-Appreciative (of good), All-Knowing.”²³⁶

All six of these places in which these Names are mentioned are in the context of Allah's favor by rewarding the obedient, paying them their wages in full, giving them more from His bounty, and multiplying their reward. This is what explains the meaning of these Names to us. Ash-Shaakir, Ash-Shakoor is the One to Whom no deeds are lost; rather, He multiplies their reward without limit. He accepts the smallest of deeds and rewards it with abundant reward. He multiplies the deeds of the sincere without limit, appreciates the grateful and remembers those who remember Him. Whoever comes close to Him the span of a hand, He comes closer to him the length of an arm, and whoever comes closer to Him the length of an arm,

²³⁴ Surah Fatir [35:30]

²³⁵ Surah Al-Baqarah [2:158]

²³⁶ Surah An-Nisaa' [4:147]

He comes closer to him the length of two arms. Whoever comes with a good deed, He increases it in goodness and gives from Him, a great reward.

Ibn Al-Qayyim (may Allah have mercy on him) said: "As for the appreciation of the Lord, it is another matter altogether. He is foremost with the quality of appreciation (more) than every grateful one and He is the Appreciative in truth. He gives the slave and guides him to do what He appreciates from him. He appreciates the smallest of deeds; He does not deem it too small to be appreciated. He appreciates the good deed by rewarding it with ten of its like, to multiplication without limit. He appreciates the statements of His slave by praising him in front of the angels and in the Highest Assembly, and casts gratefulness for him amongst His slaves. He appreciates the action of the slave, so if he leaves something for Allah, He gives him what is better than that. If He does something for His sake, He returns it in multitude, although He is the One Who guided Him to leave and struggle for His sake. When the Companions left their homes seeking the pleasure of Allah, He compensated them with ownership of the world and opened it up for them. When Yusuf (peace be upon him) endured the tightness of the prison, Allah appreciated that of him by establishing him in the land to take possession therein. When the martyrs sacrificed their bodies for His sake until their enemies ripped it into pieces, Allah appreciated that from them by replacing it with green birds wherein their souls remain, returning to the rivers of Paradise and eating from its fruits until the Day of Resurrection. So, He compensated them with the most perfect, beautiful, and magnificent of what it can be. And when His Messengers faced their enemies and were exposed to their slanders and taunts, Allah compensated them for that by Him (Allah) and His angels sending praises upon them and by making them have the best praise in the heavens and between His creatures. Therefore, He chose them with the exclusive quality of having remembrance of the Home of the Hereafter."²³⁷

From the appreciation of Allah is that He recompenses the disbelievers for what they do of good in this life. What they do of good is not wasted, yet they are the most hated of His creation.

Out of His appreciation is that He forgave a prostitute for giving drink to a dog that was so thirsty it was licking the ground, and He forgave another for removing a thorny branch from the path of the Muslims.

Allah is appreciative of His slave for the good he does for himself, whilst the creation is only grateful for the good done to them.

²³⁷ Supplies of the Patient Ones – Concise باختصار (ص 335 - 337)

And from His appreciation, He removes the slave from the Hell-Fire because of the smallest atoms weight of goodness, and He does not cause this amount to be lost.

From the appreciation of Allah is that if one of His slaves stands in a position seeking His pleasure at the cost of the people's pleasure, He appreciates it and causes him to be remembered, and informs the angels and believers, as He appreciated the believer from the family of Pharaoh (Fir'aun) and the Companions mentioned in Surah Ya-Seen.

Since Allah is The Appreciative in truth, the most beloved of His creation to Him are those who are grateful. Similarly, the most hated of creation to Him are those who are attributed with the opposite. This is true for all the Names of Allah; the most beloved of His creation to Him are those who exemplify these attributes and the most hated to Him are those who are attributed with their opposites. For this reason, He hates the disbeliever, the unjust, the ignorant, those with hard hearts, the stingy, the coward, those who put others down and those who do not help others while they can. He is Beautiful and loves beauty, Knowledgeable and loves the knowledgeable, Merciful and loves those who show mercy, Good-doing and loves those who do good, Appreciative and loves those who are grateful, Patient and loves the patient, Generous and loves the generous, Concealing and loves those who conceal, Pardoning and loves those who pardon.

In the previous verses, Ghafoor is coupled with Shakoor, for He is forgiving of all sins no matter how great they may be. There is no sin too great for Him to forgive. Also, He is appreciative of all deeds even if they may be little, even if they may be an atom's weight. For this reason, it is not permissible for a Muslim to despair of the mercy of Allah for his sins, no matter how great they may be, just as it is not permissible for him to belittle any good deed, no matter how little it is, because verily the Lord is Ghafoor and Shakoor.

We ask Him and appeal to Him by these two great Names, to forgive our sins and any transgression in our affairs and entreat Him to accept our good deeds. Verily, He is Ghafoorun, Shakoor (The Oft-Forgiving, Most Appreciative).

AL-HALEEM (الْحَلِيم): The Most Forbearing

THE NAME OF ALLAH, AL-HALEEM has been mentioned in many places throughout the Qur'an. In Surah Al-Ahzab, Allah says:

وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

*“Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing.”*²³⁸

Al-Haleem is the One Who does not hasten upon His slaves, the punishment for their sins and disobedience. He sees His slaves while they are disbelieving in Him and disobeying Him, yet He is forbearing with them. He postpones and does not

²³⁸ Surah Al-Ahzab [33:51]

hasten punishment and continues to bestow blessings upon them despite their many sins and slips. He grants them respite so that they will perhaps repent and He does not hasten the punishment for them so that they will perhaps return to Him.

Allah's Forbearance towards those who disbelieve in Him and disobey Him is out of His Knowledge, Power, and Ability; not out of incapability. Allah says in Surah Fatir:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا
 أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي
 الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

“Have they not travelled in the land, and seen what was the end of those before them, and they were superior to them in power? Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.”²³⁹

Allah informed us of His forbearance towards the people of disobedience and sins and those who commit different types of injustice. Had He seized them for their sins immediately, no living creature would remain on the face of the earth. Allah says in Surah An-Nahl:

وَلَوْ يَؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ
 إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِيبُونَ سَاعَةً وَلَا
 يَسْتَقْدِمُونَ ﴿٦١﴾

“And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and

²³⁹ Surah Fatir [35:44]

when their term comes, neither can they delay nor can they advance it an hour (or a moment)."²⁴⁰

Although they associate partners with Him, do acts which earn His wrath, strive in opposing Him, fight His Religion, and show enmity towards His believing slaves, He shows forbearance with them and drives different types of good things to them and provides for them and grants them well-being.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَاهُ "يَقُولُ اللَّهُ سَتَمَنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتَمَنِي، وَتَكْذِبَنِي وَمَا يَنْبَغِي لَهُ، أَمَا سَتَمُهُ فَقَوْلُهُ إِنَّ لِي وَلَدًا. وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ لَيْسَ يُعِيدُنِي كَمَا بَدَأَنِي".

Abu Hurairah (may Allah be pleased with him) narrated that Allah's Messenger (peace and blessings of Allah be upon him) said: "Allah, the Most Superior said: 'The son of Adam insults Me, and he should not insult Me, and he disbelieves in Me, and he ought not to do so. As for his insulting Me, it is that he says that I have a son; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before.'"²⁴¹

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَا أَحَدٌ أَصْبَرَ عَلَى أَدَى سَمِعَهُ مِنَ اللَّهِ، يَدْعُونَ لَهُ الْوَلَدَ، ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ".

Abu Musa Al-Ash'ari (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "None is more patient than Allah against the harmful words He hears (from the people). They ascribe children to Him, yet He bestows upon them health and provision."²⁴²

Ibn Al-Qayyim (may Allah have mercy on him) said: "And He, along with this slander and denial, provides for the one who curses and denies Him, grants him well-being, turns harm away from him and invites him to Paradise. He accepts his repentance if he repents to Him, exchanges his sins with good deeds and is gentle to him in all his affairs.

²⁴⁰ Surah An-Nahl [16:61]

²⁴¹ Al Sahih - Bukhari no. 3193

²⁴² Sahih Al-Bukhari no. 7378

He sent Messengers (Musa and Haroon peace be upon them) to him and commanded them to be mild in speech and gentle with him."²⁴³

We see Allah's forbearance towards Pharaoh despite his intense arrogance and haughtiness in the land and mischief towards the creation. In Surah Ta-Ha, Allah says:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ٤٣

"Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant)."²⁴⁴

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ٤٤

"And speak to him mildly, perhaps he may accept admonition or fear Allah."²⁴⁵

His forbearance is manifested towards those who ascribe a son to Him when He invites them to repent and He opens its doors for them. In Surah Al-Maa'idah, Allah says:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمِمَّنْ إِلَهِ إِلَّا إِلَهٌُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٧٣

"Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah).

And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them."²⁴⁶

²⁴³ شفاء العليل (653/2) Shifa'a Al 'Aleel

²⁴⁴ Surah Ta-Ha [20:43]

²⁴⁵ Surah Ta-Ha [20:44]

²⁴⁶ Surah Al-Maa'idah [5:73]

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ

رَحِيمٌ ٧٤

“Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.”⁷²⁴⁷

We see His forbearance towards the disbelieving People of the Trench when they forced the believers to leave Islam or be punished by being thrown into a trench filled with fire. They put the believers on trial and exposed them to the fire; whoever disbelieved with them would be freed, and whoever desisted would be thrown in the fire. This is the peak of waging war against Allah and His believing slaves, yet despite all this, Allah still invited them to repentance. In Surah Al-Burooj, Allah says:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ

وَهُمْ عَذَابُ الْحَرِيقِ ١٠

“Verily, those who put into trial, the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allah) will have the torment of Hell, and they will have the punishment of the burning Fire.”⁷²⁴⁸

Hasan Al-Basri (may Allah have mercy on him) said: “Look at this Generosity and Munificence. They killed His believing slaves and He invites them to repentance and forgiveness.”⁷²⁴⁹

Out of His forbearance, He holds the sky from falling on the earth and from them both vanishing from their places despite the sins and disobedience of the Children of Adam (peace be upon him). In Surah Fatir, Allah says:

²⁴⁷ Surah Al-Maa'idah [5:74]

²⁴⁸ Surah Al-Burooj [85:10]

²⁴⁹ (393/8) Tafsir Ibn Kathir تفسير ابن كثير

﴿ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ

﴿ أَمَسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾ ﴿٤١﴾

“Verily! Allah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.

Truly, He is Ever Most Forbearing, Oft Forgiving.”²⁵⁰

The Name Al-Haleem has been coupled with other Names in the Qur’an: the Names Al-Aleem (The-All-Knowing), Al-Ghaniy (The Most Rich), Ash-Shakoor (The Most Appreciative) and Al-Ghafoor (The Most Forgiving).

This indicates that Allah’s forbearance is connected to His encompassment of the slaves and their deeds. Neither does the obedience of His obedient slaves benefit Him, nor does the disobedience of the one who disobeys Him harm Him. His forbearance is coupled with appreciation; He appreciates the little deeds they do and rewards them greatly for it. His forbearance is coupled with forgiveness; He forgives the repentant no matter how great his sin may be.

We appreciate how great His forbearance is, how vast His grace is, and how plentiful His favors are. All praises are due to Allah.

²⁵⁰ Surah Fatir [35:41]

AL-HAQQ (الحق): The Truth
 AL-MUBEEN (المبين): The Manifest

THE NAME OF ALLAH, AL-HAQQ has been mentioned ten times in the Qur'an. In Surah Yunus, Allah says:

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى

تَصْرَفُونَ ﴿٣٢﴾

*“Such is Allah, your Lord in truth. So after the truth, what else can there be, save error?
 How then are you turned away?”²⁵¹*

²⁵¹ Surah Yunus [10:32]

As for the Name of Allah, Al-Mubeen: It has been mentioned once in the Qur'an, coupled with the Name Al-Haqq. In Surah An-Nur, Allah says:

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

“On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.”²⁵²

Allah, Al-Haqq is the One Whom there is no doubt or uncertainty about, either in His Being, or in His Names, Attributes, or divinity. He is the only One worthy of worship in truth and there is no one who deserves to be worshipped besides Him. His Names and Attributes are true, His Actions and Speech are true, His Religion and legislation is true, His news is all true, His promises are true, and His meeting is true.

The Prophet (peace and blessings of Allah be upon him) used to begin his night prayer with a supplication that affirms these meanings:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ أَمَنْتُ، وَإِلَيْكَ أُنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ - أَوْ - لَا إِلَهَ غَيْرُكَ".

O Allah, to you is praise, You are the Light of the heavens and the earth and everyone therein. To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein. To You is praise, You are the Sovereign of the heavens and the earth, and everyone therein. To You is praise, You are the Truth; Your promise is true, the meeting with You is true, Your saying is true, Paradise is true, the Fire is true, the Hour is true, the Prophets are true, and Muhammad (peace and blessings of Allah be upon him) is true. O Allah, to You have I submitted, in You I

²⁵² Surah An-Nur [24:25]

believe, in You have I put my trust, to You I turn in repentance, by Your help I argue, to You I refer my case, so forgive me for my past and future sins, what I have done in secret and what I have done openly. You are the One Who brings forward and puts back. None has the right to be worshipped but You, and there is none who has the right to be worshipped other than You.²⁵³

Allah, Al-Mubeen is the One Who makes the way to guidance manifest to His slaves. He makes good deeds clear to them by which they will attain reward, and makes sins clear to them which would lead to punishment. In Surah An-Nisaa', Allah says:

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ
وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise.”²⁵⁴

Also, in reference to the Name Al-Mubeen: He is the One Who makes His Oneness clear and manifest, for He is the true clear God with no partners. In Surah Al-Hajj, Allah says:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتَ مَا تَدْعُونَ مِنْ دُونِهِ هُوَ
الْبَاطِلُ وَأَنْتَ الْعَلِيُّ الْكَبِيرُ

“That is because Allah, He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood) And verily, Allah, He is the Most High, the Most Great.”²⁵⁵

²⁵³ Sahih Al-Bukhari no. 6317

²⁵⁴ Surah An-Nisaa' [4:26]

²⁵⁵ Surah Al-Hajj [22:62]

Allah mentioned many types of evidences and proofs in His Book for Him being the only true God without partners, and that the divinity of anything besides Him is falsehood and misguidance. This is evident through:

NO. 01 *His being singled out with Ruboobiyah (Lordship):* He Alone is the Creator, He Alone is the Provider, He Alone is the Granter of Blessings, He Alone is the One Who manages all the affairs in this universe without having a partner. He is the true Rabb (Lord) who has no partner.

In Surah Al-Hajj, Allah says:

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

*“That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.”*²⁵⁶

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبْ مَائِدَعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَبْ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ

*“That is because Allah, He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood) And verily, Allah, He is the Most High, the Most Great.”*²⁵⁷

الْمُتَرَاتِبِ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

²⁵⁶ Surah Al-Hajj [22:61]

²⁵⁷ Surah Al-Hajj [22:62]

“See you not that Allah sends down water (rain) from the sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.”²⁵⁸

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ لَهُ الْغَنِيُّ
الْحَمِيدُ ﴿٦٤﴾

“To Him belongs all that is in the heavens and all that is on the earth. And verily, Allah, He is Rich (Free of all wants), Worthy of all praise.”²⁵⁹

الْمُرْتَأْنَ اللَّهُ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ
وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ
لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾

“See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allah is, for mankind, Full of Kindness, Most Merciful.”²⁶⁰

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ
لَكَفُورٌ ﴿٦٦﴾

“It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.”²⁶¹

NO. 02 His mention of His Beautiful Names and Lofty Attributes that show His perfection, majesty, and greatness, and that only He deserves to be

²⁵⁸ Surah Al-Hajj [22:63]

²⁵⁹ Surah Al-Hajj [22:64]

²⁶⁰ Surah Al-Hajj [22:65]

²⁶¹ Surah Al-Hajj [22:66]

worshipped: One such example is Ayat Al-Kursi which is solely dedicated to affirming His Oneness. It mentions five of Allah's Names and at least twenty of His great Attributes.

NO. 03

His mention of His numerous blessings and successive favors upon His slaves: Surah An-Nahl has been called "The Surah of Blessings" by some scholars because in it Allah enumerates some of the many blessings upon His slaves. Therefore, Allah concluded these blessings by saying in Surah An-Nahl:

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ
 الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ
 وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ
 لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

"And Allah has made for you out of that which He has created, shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His Will (in Islam)."²⁶²

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٨٢﴾

"Then, if they turn away, your duty [O Muhammad (peace and blessings of Allah be upon him)] is only to convey (the Message) in a clear way."²⁶³

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمْ
 الْكَافِرُونَ ﴿٨٣﴾

²⁶² Surah An-Nahl [16:81]

²⁶³ Surah An-Nahl [16:82]

“They recognise the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad (peace and blessings of Allah be upon him)).”²⁶⁴

NO. 04 His mention of His responding to the desperate slaves and His removal of the distress of those who are in distress, no one else is able to do that but Him: In Surah An-Naml, Allah says:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ أَءَلَهُ مَعَهُ اللَّهُ قَلِيلًا مَا تَذَكَّرُونَ ﴿٦٢﴾

“Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilah (god) with Allah? Little is that you remember!”²⁶⁵

NO. 05 His informing us that He is the One Who causes benefit and harm (An-Naafi’, Ad-Daar) and Who gives and prevents (Al-Mu’tee, Al-Maani’): All else besides Him do not own any of that for themselves or for anyone besides them. Allah says in Surah Az-Zumar:

وَلِئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ
أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ
كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ
رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

²⁶⁴ Surah An-Nahl [16:83]

²⁶⁵ Surah An-Naml [27:62]

“And verily, if you ask them: “Who created the heavens and the earth?” Surely, they will say: “Allah (has created them).” Say: “Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?” Say: “Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.”²⁶⁶

NO. 06 His informing us about His precision in creating the creation and His bringing them into existence: In Surah Ghafir, Allah says:

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً
 وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
 ذَلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

“Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the 'Alamin (mankind, Jinn and all that exists).”²⁶⁷

NO. 07 His informing us about the lowliness of the idols, their incapability, and that they do not own anything: In Surah Al-Hajj, Allah says:

يَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاَسْتَمِعُوا لَهُمْ اِنَّ الَّذِي
 تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ، وَاِنْ

²⁶⁶ Surah Az-Zumar [39:38]

²⁶⁷ Surah Ghafir [40:64]

يَسْلُبُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ

وَالْمَطْلُوبِ ﴿٧٣﴾

“O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.”²⁶⁸

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

“They have not estimated Allah His Rightful Estimate; Verily, Allah is All-Strong, All-Mighty.”²⁶⁹

This is in addition to many more evidences and clear proofs which point to Allah being the One True, Clear God and that the divinity of anything else is disbelief, transgression, and misguidance.

²⁶⁸ Surah Al-Hajj [22:73]

²⁶⁹ Surah Al-Hajj [22:74]

AL-QADEER (الْقَدِير): The All-Powerful
AL-QAADIR (الْقَادِر): The All-Able
AL-MUQTADIR (المُقْتَدِر):
The All-Determiner

ALL THESE NAMES ARE FOUND IN
THE QUR'AN. The Name Al-Qadeer is mentioned most, then Al-
Qadir, then Al-Muqtadir.

NO. 01 In Surah Al-Baqarah, Allah says:

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

“And Allah is Able to do all things.”²⁷⁰

NO. 02 In Surah Al-An'am, Allah says:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ
أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظِرْ كَيْفَ نَصْرُفُ
الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

“Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayat (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.”²⁷¹

NO. 03 In Surah Al-Kahf, Allah says:

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

“And Allah is Able to do everything.”²⁷²

All these Names indicate that power is established as an Attribute of Allah and that He has absolute power. By His power, He brought the creation into existence, and by His power He manages them, and by His power He perfected them, and by His power He gives life and causes death and will resurrect the slaves for recompense. He will reward the good-doer for his good and the evil-doer for his evil. He is the One Whom if He wills something, He says to it “Be” and it is. By His power, He turns the hearts to what He wills; He guides whomever He wills and leads astray

²⁷⁰ Surah Al-Baqarah [2:284]

²⁷¹ Surah Al-An'am [6:65]

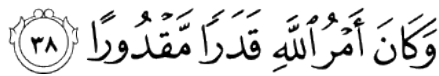
²⁷² Surah Al-Kahf [18:45]

whomsoever He wills. He makes the believer a believer, the disbeliever a disbeliever, the good-doer a good-doer, and the evil-doer an evil-doer.

Due to His absolute power, none can encompass anything of His knowledge except with what He wills to teach them.

Due to His absolute power, He created the heavens and earth and what is between them in six days, and no fatigue touched Him. None from among His creation can render Him incapable. Rather, they are under His grasp wherever they are. His power is free from fatigue, tiredness, or incapability to do what He wills. Due to His absolute power, everything obeys His command and is under His disposal, so whatever He wills will be and whatever He wills not will never be.

From the great foundations of Eeman (faith) is to believe in the Qadar (pre-decree). In Surah Al-Ahzab, Allah says:



“And the Command of Allah is a decree determined.”²⁷³

Whoever does not believe in the decree does not believe in Allah. Imam Ahmad (may Allah have mercy on him) said: “The decree is the power of Allah.”²⁷⁴ Therefore, denying the decree is denying the power of Allah.

Ibn ‘Abbas (may Allah be pleased with them) said: “The Qadar governs Tawheed (attributing Oneness to Allah). So, whoever believes that Allah is One and believes in the Qadar (pre-decree), then that is the trustworthy handhold that never breaks. And whoever believes in Allah and denies the Qadar (pre-decree) has nullified his Tawheed (attributing Oneness to Allah).”²⁷⁵

Auf said: I heard Hasan say: “Whoever denies the Qadar (pre-decree) has denied Islam. Verily, Allah decreed the decrees and created the creation with Qadar (pre-decree) and distributed the end-terms with Qadar (pre-decree) and distributed the

²⁷³ Surah Al-Ahzab [33:38]

²⁷⁴ Mentioned by Shaikh Al-Islam Ibn Taymiyah in “Manhaj Al Sunnah” (3/254 منهاج السنة) and Ibn Al-Qayyim in “Shifa’a Al ‘Aleel” page 28 (28 شفاء العليل ص)

²⁷⁵ Narrated by “Al Firyaabi in The Decree” No. 205 (205 رقم في القدر، الفريابي في)

provision with Qadar (pre-decree) and distributed the trials with Qadar (pre-decree) and distributed well-being with Qadar (pre-decree).²⁷⁶

Believing in the Qadar (pre-decree) is of the most honorable descriptions of the people of knowledge. Ibn ‘Abbas (may Allah be pleased with them) said regarding the following verse:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“It is only those who have knowledge among His slaves that fear Allah.”²⁷⁷

“Those who say: ‘Verily Allah is Able to do all things.’²⁷⁸

Ibn Al-Qayyim (may Allah have mercy on him) said: “This is from the deep understanding of Ibn ‘Abbas (may Allah be pleased with them) and his knowledge of Tafseer and his knowledge about the reality of Allah’s Names and Attributes.”²⁷⁹

Belief in the power of Allah, with regards to these Names bears great effects and blessed fruits which benefit the slave in his worldly life and the Hereafter. From its blessed fruits is that it strengthens the seeking of help from Allah, reliance on Him, and resorting to Him.

عن ابن عباس، رضي الله عنهما، قال: " كنت خلف النبي، صلى الله عليه وسلم، يوماً فقال: " يا غلام إني أعلمك كلمات: "احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فاسأل الله ، وإذا استعنت فاستعن بالله، واعلم: أن الأمة لو اجتمعت على أن ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء، لم يضروك بشيء إلا بشيء قد كتبه الله عليك؛ رفعت الأقلام، وجفت الصحف "

²⁷⁶ Narrated by ‘Ibn Batta in “Inabah” (1676 رقم في 'الإنباء')

²⁷⁷ Surah Fatir [35:28]

²⁷⁸ Narrated by Ibn Jarir in his Tafsir (3649/19)

²⁷⁹ 131 - 1/130 شفاء العليل “Shifa’a Al ‘Aleel”

Ibn ‘Abbas (may Allah be pleased with them) said: One day, I was riding behind the Prophet (peace and blessings of Allah be upon him) when he said: "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather together to benefit you, they will not be able to benefit you except that which Allah had written (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had written against you. The pens have been lifted and the ink has dried."²⁸⁰

From its impacts is having complete patience and being well-pleased with Allah. Ibn Al-Qayyim (may Allah have mercy on him) said: "Whoever fills his heart with being pleased with the decree, Allah will fill his chest with richness, security, and satisfaction. He will free his heart to love Him, turn to Him, and put its trust in Him. And whoever loses out on his portion of being pleased, Allah will fill his heart with what is contrary to that (neediness, insecurity, and dissatisfaction), and he will be occupied from wherein his happiness and success come."²⁸¹

From its impacts is the safety of a person from the sicknesses of the heart such as hatred, envy, and the like. This is because of his belief that all matters are by the decree of Allah, and that He is the One Who gives the slaves and decrees their provisions for them. He gives whomever He wills and withholds from whomever He wills. The favor is His favor, and the giving is His giving, and that is why it is said that the envious one is the enemy of Allah's blessings upon His slaves.

From its impacts is strengthening the determination of the slave and his rigor in wanting and seeking goodness and staying away and fleeing from evil.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
 "أحرص على ما ينفعك، واستعن بالله ولا تعجز. وإن أصابك شيء فلا تقل: لو
 أني فعلت كان كذا وكذا، ولكن قل: قدر الله، وما شاء فعل؛ فإن لو تفتح عمل
 الشيطان"

²⁸⁰ Riyadh As-Saliheen, At-Tirmidhi, Book 1, no. 62

²⁸¹ (202/2) (Madarij as-Salikeen) مدارج السالكين

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted in such and such,' but say only: 'Allah so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts."²⁸²

And of its impacts is having hope in Allah, always asking Him and increasing in supplicating to Him, because all affairs are in His Hand. One of the most frequent supplications of the Prophet (peace and blessings of Allah be upon him) was:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Ya Muqallibal-qulub, thabbit qalbi 'ala dinik.

'O Changer of the Hearts! Keep my heart firm upon Your Religion.

عَنْ أَنَسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ "يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ". فَقُلْتُ يَا رَسُولَ اللَّهِ أَمَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ عَلَيْنَا قَالَ "نَعَمْ إِنَّ الْقُلُوبَ بَيْنَ أَصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ"

Anas (may Allah be pleased with him) narrated: "The Messenger of Allah (peace and blessings of Allah be upon him) would often say: Ya Muqallibal-qulub, thabbit qalbi 'ala dinik ('O Changer of the Hearts! Keep my heart firm upon Your Religion.)' So I said: 'O Prophet of Allah! We believe in you and what you have come with, but do you fear for us?' He said: 'Yes. Indeed the hearts are between two Fingers of Allah's Fingers, He changes them as He wills.'²⁸³

²⁸² Riyadh As-Saliheen, Muslim, Book 1, no. 100

²⁸³ At-Tirmidhi, Book 32, no. 2290

CHAPTER

39

AL-WADOOD (الودود): The Most Loving

THE NAME OF ALLAH, AL-WADOOD

has been mentioned twice in the Qur'an:

NO. 01 In Surah Hud, Allah says:

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

"And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."¹²⁸⁴

²⁸⁴ Surah Hud [11:90]

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

“Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).”²⁸⁵

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

“And He is Oft-Forgiving, Full of Love (towards the pious who are real true believers of Islamic Monotheism),”²⁸⁶

This refers to the One Who loves His Prophets and Messengers, and their followers, and they love Him. He is more beloved to them than everything else and their hearts are filled with their love of Him.

Shaikh As-Sa’di (may Allah have mercy on him) said: “Al-Wadood is the One Who makes Himself beloved to His creation by His beautiful Attributes, vast favors, and subtle gentleness. He is Al-Wadood with the meaning of the One Who loves and the meaning of the One Who is loved. He loves His believing slaves and chosen ones and they love Him. He is the One Who loves them, and He is the One Who placed the love of Him in their hearts, and when they love Him, He loves them more as a reward for their love of Him.

Therefore, all favors return to Allah, because He is the One Who set all the means by which they love Him, and He is the One Who attracted their hearts to His love. He makes Himself beloved to them by mentioning what He has of vast, great, and beautiful Attributes. It attracts sound and upright hearts because sound hearts and souls are created to love perfection.

To Allah belongs complete and absolute perfection and each of His Attributes bring forth a special worship. It attracts the hearts to their Master, and they love Him because of His great favors. He brought them into existence, sustained them, rectified them, completed their affairs and needs, guided them to faith and Islam, guided them to the realities of Ihsan (perfection). He made their affairs easy for

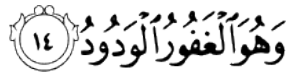
²⁸⁵ Surah Al-Burooj [85:13]

²⁸⁶ Surah Al-Burooj [85:14]

them, removed their difficulties, legislated laws for them, made it easy and negated difficulty, guided them to the Straight Path and to its actions and utterances.

Hearts are created upon loving those that do good to it; what goodness is greater than this goodness? Every blessing from Him should result in the slaves filling their hearts with love, praise, gratitude, and exaltation of Him.

Even when the slave strays away from Him, thus daring to commit sins and falling short in obligations, Allah conceals him, is forbearing with him, grants him blessings and does not cut any of that from him. Then, He brings forth means, reminders, admonitions, and directions which bring the slave back to Him. Once the slave repents and returns to Him, He forgives his crime and erases his previous major sins. He then returns His love for him, and perhaps this, and Allah knows best, is the secret behind coupling Allah's Name Al-Wadood with Al-Ghafoor in Surah Al-Burooj:



“And He is Oft-Forgiving, Full of Love (towards the pious who are real true believers of Islamic Monotheism),”²⁸⁷

From His perfect love towards the repentant is that He is happy with their repentance with the greatest happiness and He is more merciful to them than their parents, children, and all people combined. From His love towards His believing slaves is that He is with them (by His knowledge, hearing, and seeing) and guides them in their movement and in their stillness and accepts their supplications, as is mentioned in the Hadith Qudsi:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي

²⁸⁷ Surah Al-Burooj [85:14]

بِهَا، وَإِنْ سَأَلَنِي لِأَعْطَيْتَهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ".

Abu Hurairah (may Allah be pleased with him) narrated that Allah's Messenger (peace and blessings of Allah be upon him) said: "Allah said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."²⁸⁸

The impacts of His love towards His special believing slaves cannot cross the minds nor be captured by the pen. As for the love of His believing slaves for Him, it is their soul, relief, life, and happiness. In it is their success and joy by which they establish His worship. By it, they praise and thank Him. By it, their tongues speak with His remembrance and their limbs work in His service. By it, they establish what is due upon them of the various rights. By it, their hearts are sufficed from attaching themselves to other than Him, or from fearing or having hope in anyone besides Him. By it, their limbs are sufficed from opposing Him, and by it, all their love, both religious and natural, is based.

As for religious love, when they love their Lord, they love His Prophets, Messengers, and special believing slaves. They love all the deeds which bring them closer to Him and love whatever He loves from times, places, deeds, and doers.

As for natural love, they fulfil their desires which souls are naturally created to love, such as eating, drinking, wearing clothes, and resting, and using them to help them upon what their Master loves. In addition to intending this noble goal, they do so to act upon the command of Allah, when He says:

²⁸⁸ Sahih Al-Bukhari no. 6502

وَكُلُوا وَاشْرَبُوا

“Eat and drink”²⁸⁹

The reason for them performing them is to enact the command of Allah and the goal which they intend is to use them to help them upon what their Lord loves. Therefore, their habits have turned into worship and their time has entirely been occupied in drawing close to their Beloved.

All these impacts are in accordance to love that is in the heart, which is the soul of faith, the reality of Tawheed (attributing Oneness to Allah) and the foundation of drawing near.

{ Just as there is no one like Allah in Himself or His Attributes, His love in the hearts of His believing slaves is like no other in its means and goals, estimate and impact. There is nothing that can resemble it in its taste, happiness, everlastingness, and its soundness in all aspects.²⁹⁰ }

When the slave knows that His Lord is Wadood and loves His believing slaves and those who obey Him, and that He loves the believers and the (pious slaves who fear Allah much), the patient and those who put their trust in Him, the repentant and those who clean themselves, the truthful and those who do things in excellence. When he knows that Allah loves all those who obey Him and does not love those who are unjust and those who disbelieve, those who betray their trusts and transgress and those who are vain and arrogant, it is incumbent on him to obey His commands and do what He loves and is pleased with of speech and deeds. He should love His Words, His Messenger and his Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)], and strive in following them, in order to attain Allah's love. In Surah Aal-Imran, Allah says:

²⁸⁹ Surah Al-Baqarah [2:187]

²⁹⁰ 55 - فتح الرحيم الملك العلام ص/57 - Opening of Ar Raheem Al Malik Al 'Alaam

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
 غَفُورٌ رَحِيمٌ

“Say [O Muhammad (peace and blessings of Allah be upon him) to mankind]: "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.”²⁹¹

We ask Allah with the following supplication that is narrated by the Prophet (peace and blessings of Allah be upon him):

أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَيْكَ حُبِّكَ

“I ask You for Your love and to love whoever loves You and to love deeds which will bring me closer to Your love.”²⁹²

²⁹¹ Surah Aal-'Imran [3:31]

²⁹² At-Tirmidhi, Book 47, no. 3543

AL-BARR (البر): The Most Kind

THE NAME OF ALLAH, AL-BARR has been mentioned once in the Qur'an. In Surah At-Tur, Allah says:

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

"Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."²⁹³

Al-Barr is the One Who encompasses all His creation with His kindness, favors and generosity. He is the guardian of blessings, vast in giving, and constant in goodness. He will never cease to be described with kindness and generosity. There is no

²⁹³ Surah At-Tur [52:28]

measure to His giving, kindness, and generosity, for He is the Owner of vast generosity, constant giving, and much bestowal.

ALLAH'S BIRR TOWARDS HIS SLAVES IS OF TWO TYPES: GENERAL AND SPECIAL.

NO. 01 *General Birr*

This includes all of creation. There is no person except Allah's favors have been extended for him and His goodness has poured over him. In Surah Al-Isra', Allah says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

“And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayibaat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.”²⁹⁴

This honor includes creating the human in a beautiful form, stature, and image. Allah granted him hearing, sight, and a heart. He made him walk upright on two feet, eating with his hands, unlike other animals who walk on four and eat with their mouths. The human being has been singled out with having different types of food, drinks and garments to choose from, and all that He has honored them with.

NO. 02 *Special Birr*

This is His guidance to whomsoever He wills to the upright Religion and the obedience of the Lord of the 'Alamin (everything that exists). Allah says in Surah Al-Infitar:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

“Verily, the Abrar (pious and righteous) will be in delight”²⁹⁵

²⁹⁴ Surah Al-Isra' [17:70]

²⁹⁵ Surah Al-Infitar [82:13]

This includes delight in their three abodes: In this world, in Al-Barzakh (i.e. the life of the grave), and on the Day of Judgement.

Of His Birr towards His believing slaves is wanting ease for them and not wanting hardship for them. He accepts the little of their good deeds and rewards them abundantly for it. He pardons many of their sins and does not take them into account for all their mistakes. He recompenses the good deed with ten of its like and multiplies it for whomsoever He wills. He does not recompense the evil deed except with one of its like. He records their desire to perform a good deed as one good deed and He does not record their desire to commit a sin with a sin.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ وَإِنْ عَمِلَهَا كُتِبَتْ"

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him) observed: He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And he who intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded.²⁹⁶

From His Birr towards His slaves is opening the doors of repentance and returning to Him, no matter how great or many their sins may be. In Surah Az-Zumar, Allah says:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾

اللَّهُ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

“Say: ‘O ‘Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’”²⁹⁷

²⁹⁶ Sahih Muslim no. 130

²⁹⁷ Surah Az-Zumar [39:53]

From His Birr towards them is dealing with them with pardon, concealing their sins, and overlooking their mistakes.

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيُضَعُّ عَلَيْهِ كَنْفَهُ، وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ نَعَمْ أَيْ رَبِّ. حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ."

Ibn 'Umar (may Allah be pleased with them) said: "I heard Allah's Messenger (peace and blessings of Allah be upon him) saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today'^{m298}

When the slave sees this great kindness from His Master and Guardian, it will benefit him greatly. He would know the might of Allah in His decrees, His kindness in His concealment, His forbearance in His giving respite, His generosity in making it easy for the slave to repent and return to Him, and His favor in His forgiveness. This drives the slave to be pleased with His Master, be humble and submissive before Him, and fear Him and have hope in Him.

Ibn Al-Qayyim (may Allah have mercy on him) said: "A person will know Allah's Birr when he recognizes that Allah concealed him at the time he was committing the sin although He had perfect sight of him. Had He willed, He could have easily exposed him in front of His creation. This is from His Perfect Birr. And from His Names is Al-Barr. This Birr is from Allah's perfect richness free of the slave, and the slave's complete poorness towards Allah."^{m299}

What Ibn Al-Qayyim (may Allah have mercy on him) mentioned is a matter which many of the repentant are heedless of. They are occupied with the greatness and

²⁹⁸ Sahih Al-Bukhari no. 2441

²⁹⁹ Madaarij Al Salikeen (1/206) مدارج السالكين

abundance of sins they commit, being heedless to remember Allah's vast kindness and great generosity.

From Allah's great Birr, despite His perfect richness, is being happy with the repentance of the repentant and the return of those who return to Him.

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، - وَهُوَ عَمُّهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاةٍ فَأَنْفَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَأَيَسَ مِنْهَا فَأَتَى شَجْرَةً فَأَضْطَجَعَ فِي ظِلِّهَا قَدْ أَيَسَ مِنْ رَاحِلَتِهِ فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ فَأَخَذَ بِخَطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ. أخطأ من شدة الفرح"

Anas ibn Maalik (may Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said: "Allah is more pleased with the repentance of a servant as he turns towards Him in repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get that) lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nose string and then out of boundless joy says: O Lord, You are my servant and I am Your Lord. He commits this mistake out of extreme happiness.³⁰⁰

What should be known here is that Allah, Al-Barr, loves the people of Birr (piety, righteousness and obedience); therefore, He brings their hearts closer to Him in accordance to how much they do of Birr (piety, righteousness and obedience). He loves these actions and rewards them with guidance, success, and elevation in this world and the next. Al-Birr (piety, righteousness and obedience) is essentially vastness in performing good deeds. In Surah Al-Baqarah, Allah says:

لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى

³⁰⁰ Sahih Muslim no. 2747

أَمَالَ عَلَىٰ حَيْهٖ ذَوِي الْقُرْبَىٰ وَأَيَّتَمَىٰ وَالْمَسْكِينِ وَابْنَ
 السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
 وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
 وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
 الْمُتَّقُونَ

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun.”³⁰¹

In Surah Aal-‘Imran, Allah says:

لَن نَّالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ
 بِهِ عَلِيمٌ

“By no means shall you attain Al-Birr [piety, righteousness, etc. (here, it means Allah’s Reward, i.e. Paradise)], unless you spend (in Allah’s Cause) of that which you love; and whatever of good you spend, Allah knows it well.”³⁰²

³⁰¹ Surah Al-Baqarah [2:177]

³⁰² Surah Aal-‘Imran [3:92]

Qatadah (may Allah have mercy on him) said: “You will not attain the Birr of your Lord until you spend from what you like and are inclined to from your wealth.”³⁰³

May Allah grant us from His Favor, Birr, and Generosity what we do not expect, verily He is All-Hearing, All-Responding.

³⁰³ Tafsir Ibn Jarir Taabari (3/666)

AR-RA'UF (الرؤوف): The Most Compassionate

THE NAME OF ALLAH, AR-RA'UF has been mentioned ten times in the Qur'an. Ibn Jarir (may Allah have mercy on him) mentioned: "Compassion (الرافة) is the pinnacle of mercy and is inclusive of all the creation in this life and a few in the next life".³⁰⁴ In the Hereafter, it is only for His special believing slaves and those who have Taqwa (piety/fear).

A beneficial principle which scholars have noted in the study of the Beautiful Names of Allah is that ending verses with the Beautiful Names of Allah indicates that the ruling mentioned in the verse has a connection with the Names the verse ends with. Reflecting upon that is from the greatest ways which help a slave understand the Names of Allah.

³⁰⁴ Tafsir Taabari (2/254)

What follows are the positions which mention this Name in the Qur'an, as well as a note on its meanings in accordance to the context of the verses:

NO. 01 In Surah Al-Baqarah, Allah says:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ
إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

“And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is Full of Kindness, the Most Merciful towards mankind.”³⁰⁵

MEANING:

{ It is not possible for Allah, nor befitting for Him to allow your faith to waste away, and this is from Allah's perfect compassion and mercy with them. This is a great glad-tiding to those whom Allah favored with Islam and faith; that He will protect their faith for them. He will protect it from loss and annulment. He will perfect it for them and guide them to what increases their faith and perfect their certainty by it. For just as He initiated their guidance to faith, He will protect it for them and perfect it for them, out of His compassion, mercy, and favor upon them.

NO. 02 In Surah Al-Baqarah, Allah says:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
رءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

“And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is Full of Kindness to (His) slaves.”³⁰⁶

³⁰⁵ Surah Al-Baqarah [2:143]

³⁰⁶ Surah Al-Baqarah [2:207]

These are the successful ones from His slaves who sold themselves and strove seeking His pleasure and hoping for His reward. From His compassion and mercy with them, He guided them to that and promised them a great reward and a good destination as a result. It cannot be described what an honor and great reward they will have attained because of what they presented to their Rabb Who is Ra'uf and Raheem.

NO. 03 In Surah Aal-'Imran, Allah says:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا وَمَّا عَمِلَتْ مِنْ
سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ
وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

“On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His Punishment) and Allah is Full of Kindness to the (His) slaves.”³⁰⁷

Although Allah’s punishment is severe and His warnings are great, He is compassionate towards His slaves. Out of His compassion, He frightens His slaves and deters them from deviation and corruption in order for them to be saved from its consequences. Out of His compassion and mercy, He has made the path of attaining goodness and high ranks easy for His slaves, and out of His compassion and mercy, He warned His slaves of the paths which lead them to evil.

NO. 04 In Surah At-Tawbah, Allah says:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ

³⁰⁷ Surah Aal-'Imran [3:30]

قُلُوبٌ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ
رَّحِيمٌ ﴿١١٧﴾

“Allah has forgiven the Prophet (peace and blessings of Allah be upon him), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him [Muhammad (peace and blessings of Allah be upon him)] in the time of distress (Tabuk expedition, etc.) after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them Full of Kindness, Most Merciful.”³⁰⁸

Out of Allah’s compassion with them, He favored them with repentance and guided them to it, then accepted it from them and kept them firm upon it. Had it not been for His compassion and mercy on them, they would not have attained any of that.

NO. 05 In Surah An-Nahl, Allah says:

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾

“He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.”³⁰⁹

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا
تَأْكُلُونَ ﴿٥﴾

“And the cattle, He has created them for you; in them there is warmth (warm clothing) and numerous benefits, and of them you eat.”³¹⁰

³⁰⁸ Surah At-Tawbah [9:117]

³⁰⁹ Surah An-Nahl [16:4]

³¹⁰ Surah An-Nahl [16:5]

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

“And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.”³¹¹

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا بِشِقِّ

الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾

“And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is Full of Kindness, Most Merciful.”³¹²

From Allah’s compassion with humans is that He subjected the cattle for their benefit. He made it a source of warmth. They make clothing from its fur and hair and derive other numerous benefits including eating them. He subjected them to carry their loads to distant countries and lands they could not reach on their own. All that is out of His compassion and mercy.

We should remember the compassion, mercy and favor of Allah on us in times when He subjects modern means of transportation for us which are fast and comfortable to ride and travel in and beautiful in appearance. in movement. They make the way easy and the path smooth and are fitted with all the means of comfort thereby transporting people from place to place and country to country without difficulty and tiredness. Therefore, to Allah belongs all praise.

NO. 06 In Surah An-Nahl, Allah says:

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ

الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

³¹¹ Surah An-Nahl [16:6]

³¹² Surah An-Nahl [16:7]

“Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not?”³¹³

أَوْ يَأْخُذْهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

“Or that He may catch them in the midst of their going to and from (in their jobs), so that there be no escape for them (from Allah's Punishment)?”³¹⁴

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

“Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed Full of Kindness, Most Merciful.”³¹⁵

{ From Allah's compassion is that He does not hasten the punishment for those who sin. On the contrary, He gives them time, grants them well-being, and provides for them, whilst they harm themselves and His special believing slaves. He opens the doors of repentance for them and invites them to give up their evil deeds and ways. }

In Surah Al-Hajj, Allah says:

الْمُتَرَّانَ اللَّهُ سَخَّرَ لَكُمْ مَافِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ
وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَحِيمٌ ﴿٦٥﴾

“See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allah is, for mankind, Full of Kindness, Most Merciful.”³¹⁶

³¹³ Surah An-Nahl [16:45]

³¹⁴ Surah An-Nahl [16:46]

³¹⁵ Surah An-Nahl [16:47]

It is from His compassion and mercy towards His slaves to subject the earth and all that's in it from animals, plants and objects. He subjects the ships to sail in the sea by His command. They carry people and their belongings from one place to another. He holds the sky from falling onto the earth and destroying what is on it.

NO. 07 In Surah An-Noor, Allah says:

﴿٢٠﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ اللَّهَ رءُوفٌ رَّحِيمٌ

“And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is Full of Kindness, Most Merciful.”³¹⁷

Allah mentioned this after making His great rulings and admonitions clear. This shows us that this beneficial clarification and legislation is out of Allah's compassion and mercy towards His slaves.

NO. 08 In Surah Al-Hadid, Allah says:

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ ءَايَاتٍ مِّنْ بَيْنِ يَدَيْهِ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

“It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave [Muhammad (peace and blessings of Allah be upon him)] that He may bring you out from darkness into light. And verily, Allah is to you Full of Kindness, Most Merciful.”³¹⁸

It is Allah's greatest blessing and favor to have sent down clear verses and proofs upon the Prophet (peace and blessings of Allah be upon him). It guides the people of intellect to the correctness of all that it is has come with, and that it is the truth and ultimate certainty. Allah takes whomsoever He wills from amongst His slaves from darkness into light through sending Messengers and what He revealed upon them of

³¹⁶ Surah Al-Hajj [22:65]

³¹⁷ Surah An-Noor [24:20]

³¹⁸ Surah Al-Hadid [57:9]

verses and wisdom. This is from Allah's compassion and mercy with His special believing slaves and chosen ones.

[NO. 09](#) In Surah Al-Hashr, Allah says:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

*“And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.”*³¹⁹

This is out of Allah's mercy and compassion with His believing slaves, that He bound them through faith, religion, and Taqwa (piety/fear) and made the latter of them love the former of them, thus invoking for them for every good.

³¹⁹ Surah Al-Hashr [59:10]

AL-HASEEB (الحسيب): The Reckoner
AL-KAAFI (الكافي): The Sufficient

ALLAH SAYS in Surah An-Nisaa':

وَكَفَىٰ بِاللَّهِ حَسِيبًا

“and Allah is All-Sufficient in taking account.”³²⁰

In Surah Az-Zumar, Allah says:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ

³²⁰ Surah An-Nisaa' [4:6]

۳۶ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

“Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide.”³²¹

Al-Haseeb is the One Who suffices His slaves from all that worries them in their worldly and religious affairs. He is the One Who makes easy all that they need and removes all that they hate.

Al-Haseeb is the One Who protects all the deeds of His slaves; He enumerates and knows them whilst they forget them. He distinguishes the righteous deed from the corrupt deed, the good deed from the evil deed, and He knows what they deserve of recompense and the exact amount of reward or punishment.

Al-Kaafi is the One in Whose Hands is the sufficiency for creation of all that concerns them. His sufficing them is divided into both general and special sufficiency:

GENERAL:

{ Allah has sufficed all of creation and has brought them into existence. He provides for them and prepares them for what they are created for. He prepares all the means which suffice, satisfy, and provide food and drink for His slaves.

SPECIAL:

{ Allah’s special sufficing is for those who put their trust in Him and rectify their affairs. In Surah At-Talaq, Allah says:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“And whosoever puts his trust in Allah, then He will suffice him.”³²²

³²¹ Surah Az-Zumar [39:36]

³²² Surah At-Talaq [65:3]

MEANING:

This means that Allah will suffice him in all his worldly and religious affairs. If the slave trusts His Lord by completely and strongly putting his heart's reliance on his Lord to attain all that is good for him and repel all that is harmful, and his trust and good expectations of His Lord become strong, he will attain complete sufficiency. Allah will perfect all his states and make his words and actions upright. He will suffice him from his worries and remove his distress. This is a great favor and bounty from Allah, and the Muslim should always remember to praise his Lord for sufficing him and show gratefulness for His favors and blessings.

When the Prophet (peace and blessings of Allah be upon him) would retire to his bed, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا وَكَمَّ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤَيِّ

Al-ḥamdulillaahi alladhi aṭʿamaana wa saqaanaa wa kafaanaa wa awaanaa, wakam mimman la kaafiya lahu wa la muʿwi

“All praise is due to Allah, Who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge.”³²³

The slave cannot be sufficient without his Lord even for a blink of an eye. He needs Allah to protect him, suffice him, keep him upright, and guide him. When he leaves his house, it is Sunnah for him to say:

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ." قَالَ "يُقَالُ حِينَئِذٍ هُدَيْتَ وَكُفَيْتَ وَوُقِيْتَ فَتَنَنْتَ حَىٰ لَهُ الشَّيَاطِينُ فَيَقُولُ لَهُ شَيْطَانٌ آخَرُ كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ."

³²³ Jami' At-Tirmidhi no. 3396

Anas ibn Malik (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: “When a man goes out of his house and says: ‘In the Name of Allah, I trust in Allah; there is no might and no power but in Allah,’ the following will be said to him at that time: ‘You are guided, defended and protected.’ The devils will go far from him and another devil will say: ‘How can you deal with a man who has been guided, defended and protected?’”³²⁴

MEANING:

{ This means that the person has been guided to the true and correct path, sufficed from every worry in this world and the Hereafter, and protected from the evil of his enemies.

The Qur'an indicates that fulfilling servitude to Allah and putting one's trust in Him is a requirement for His believing slaves to attain His special sufficiency. In Surah At-Talaq, Allah says:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“And whosoever puts his trust in Allah, then He will suffice him.”³²⁵

{ Ibn Al-Qayyim (may Allah have mercy on him) said: “Reliance on Allah is of the strongest means by which the slave repels what he cannot endure of harm, injustice and enmity from the creation. For verily, Allah is Al-Haseeb, meaning He is sufficient for him, and whoever Allah is sufficient for, there is no hope for his enemies against him and they will not harm him except with harm he has to undergo, like heat, cold, hunger, and thirst. As for them harming him by intent, that will never happen.” }

Some of the righteous predecessors said: “Allah made for every action, a recompense of its same nature, and He made the reward for putting one's trust in Him, that He will suffice him. He said:

³²⁴ Sunan Abi Dawoud no. 5095 and Al-Albani graded it Sahih

³²⁵ Surah At-Talaq [65:3]

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“And whosoever puts his trust in Allah, then He will suffice him.”

And He did not say: “We will give him such-and-such reward” as is mentioned for other deeds. Rather, Allah made Himself sufficient for His slaves who put their trust in Him. Thus, if the slave trusts Allah with true reliance, and the heavens and the earth and all that is in them were to plot against him, Allah would make a way out for him and suffice and support him.”³²⁶

The more a person thinks good of Allah, has great hope in what is with Him, and truthfully relies on Him, Allah will never let down his hopes in Him in the slightest. The slave should not lose hope in Allah’s sufficing him if he has taken the means, for indeed, Allah will accomplish his affair at the time He decreed for him. He said in Surah At-Talaq:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ
بَلِغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed, Allah has set a measure for all things.”³²⁷

Ibn Al-Qayyim (may Allah have mercy on him) said: “When He mentioned His sufficiency for the one who puts his trust in Him, the person may understand that to mean the hastening of His sufficiency to the time the slave puts his trust in Him, so He ended with His statement:

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“Indeed, Allah has set a measure for all things”

³²⁶ (767-766/2) (Badaa’ Al-Fawaid) بدائع الفوائد

³²⁷ Surah At-Talaq [65:3]

This refers to the time in which He does not transgress; therefore, He delivers the slave to the time He estimated for him. The one who puts his trust in Allah should not be hasty and say: 'I put my trust and supplicated, and I do not see anything, and I am not being sufficed', for Allah will accomplish his affair at the time He decreed for him."

In situations like this, there are many of those (i.e. who are not patient) who lower themselves by submitting themselves to the creation, show humility to them, and break down before them, in order to attain some of their needs or wants, without caring that is at the expense of their religion and the pleasure of Allah. Thus, they lose out on the sufficiency of Allah for His believing slaves.

Whoever is occupied with Allah over himself, Allah will suffice all his needs. Whoever is occupied with Allah over the people, Allah will suffice all his needs related to people. Whoever is occupied with himself over Allah, Allah will entrust him to Himself. Whoever is occupied with people over Allah, Allah will entrust him to the people.

كَتَبَ مُعَاوِيَةَ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنْ اكِتُبِي إِلَيَّ كِتَابًا تُوصِينِي فِيهِ وَلَا تُكْثِرِي عَلَيَّ . فَكَتَبَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَيَّ مُعَاوِيَةَ سَلَامٌ عَلَيْكَ أَمَا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "مَنْ التَّمَسَّ رِضَاءَ اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْتَةً النَّاسِ وَمَنْ التَّمَسَّ رِضَاءَ النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ. " وَالسَّلَامُ عَلَيْكَ.

Mu'awiyah (may Allah be pleased with him) wrote a letter to 'Aishah (may Allah be pleased with her) that (said): "Write a letter to advise me, and do not overburden me." So 'Aishah (may Allah be pleased with her) wrote to Mu'awiyah: "Peace be upon you. As for what follows: Indeed, I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: 'Whoever seeks Allah's pleasure by the people's wrath, Allah will suffice him from the people. And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people. And peace be upon you.'"³²⁸

³²⁸ Jami' At-Tirmidhi no. 2414

What grants a person safety in this regard is to not make this world the greatest objective of his knowledge or the biggest of his concerns.

قَالَ قَالَ عَبْدُ اللَّهِ سَمِعْتُ نَبِيِّكُمْ، - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ "مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِدًا هَمَّ الْمَعَادِ كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهِ هَلَكَ"

'Abdullah said: "I heard your Prophet (peace and blessings of Allah be upon him) say: 'Whoever focuses all his concerns on one thing, the Hereafter, Allah will relieve him of worldly concerns, but whoever has disparate concerns scattered among a number of worldly issues, Allah will not care in which of its valleys he died.'"³²⁹

Ibn 'Aun said: "When the people of goodness would meet, they would advise each other with three matters, and when they were absent, they would write to each other these three matters:

- NO. 01 Whoever works for his Hereafter, Allah will suffice him in his worldly life.
- NO. 02 Whoever rectifies what is between him and Allah, Allah will suffice him from the people.
- NO. 03 Whoever rectifies his inner state, Allah will rectify his outer state."³³⁰

³²⁹ Sunan Ibn Majah, no. 3330, and Al-Albani authenticated as Sahih

³³⁰ (38/26) (Tahdheeb Al-Kamaal) تهذيب الكمال

AL-KAFEEL (الكفيل): The Guarantor
AL-WAKEEL (الوكيل): The Trustee

IN SURAH AN-NAHL, Allah says:

وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا

“and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety.”³³¹

³³¹ Surah An-Nahl [16:91]

In Surah Aal-'Imran, Allah says:

فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

“But it (only) increased them in Faith, and they said: ‘Allah (Alone) is Sufficient for us, and He is the Best Manager of affairs (for us).’”³³²

Al-Kafeel is the One Who is in charge of the affairs of the creation. He is the One Who guarantees their nourishment and provision. Some said: “Meaning, a Witness,” others said: “Meaning, a Protector” and others said: “Meaning, a Guarantor.”

Whoever is truthful with Allah and is pleased with Allah as his Kafeel, Allah will help him in fulfilling his duties and make his affairs easy in ways he could never imagine.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَنَّه ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسَلِّفَهُ أَلْفَ دِينَارٍ، فَقَالَ إِنِّي بِالشُّهْدَاءِ أَشْهَدُهُمْ. فَقَالَ كَفَى بِاللَّهِ شَهِيدًا. قَالَ فَأَتَيْتَنِي بِالْكَفِيلِ. قَالَ كَفَى بِاللَّهِ كَفِيلًا. قَالَ صَدَقْتَ. فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى، فَخَرَجَ فِي الْبَحْرِ، فَفَضَى حَاجَتَهُ، ثُمَّ انْتَمَسَ مَرْكَبًا يَرْكُبُهَا، يَفْتَدِمُ عَلَيْهِ لِلاَّجَلِ الَّذِي أَجَّلَهُ، فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ حَشَبَةً، فَتَقَرَّهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ، ثُمَّ رَجَعَ مَوْضِعَهَا، ثُمَّ أَتَى بِهَا إِلَى الْبَحْرِ، فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ تَسَأَلْتُ فُلَانًا أَلْفَ دِينَارٍ، فَسَأَلَنِي كَفِيلًا، فَقُلْتُ كَفَى بِاللَّهِ كَفِيلًا، فَرَضِيَ بِكَ، وَسَأَلَنِي شَهِيدًا، فَقُلْتُ كَفَى بِاللَّهِ شَهِيدًا، فَرَضِيَ بِكَ، وَأَنِّي جَهَدْتُ أَنْ أَجِدَ مَرْكَبًا، أَبْعَثُ إِلَيْهِ الَّذِي لَهُ فَلَمْ أَفِدِرْ، وَأَنِّي أَسْتَوْدِعُكَهَا. فَرَمَى بِهَا فِي الْبَحْرِ حَتَّى وَلَجَتْ فِيهِ، ثُمَّ انصَرَفَ، وَهُوَ فِي ذَلِكَ يَلْتَمِسُ مَرْكَبًا، يَخْرُجُ إِلَى بَلَدِهِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ، يَنْظُرُ لَعَلَّ مَرْكَبًا

³³² Surah Aal-'Imran [3:173]

فَدَّ جَاءَ بِمَالِهِ، فَإِذَا بِالْحَشَبَةِ الَّتِي فِيهَا الْمَالُ، فَأَخَذَهَا لِأَهْلِهِ حَطْبًا، فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ وَالصَّحِيفَةَ، ثُمَّ قَدِمَ الَّذِي كَانَ أَسْلَفَهُ، فَأَتَى بِالْأَلْفِ دِينَارٍ، فَقَالَ وَاللَّهِ مَا زِلْتُ جَاهِدًا فِي طَلَبِ مَرْكَبٍ لِاتِّبِكَ بِمَالِكَ، فَمَا وَجَدْتُ مَرْكَبًا قَبْلَ الَّذِي أَتَيْتُ فِيهِ. قَالَ هَلْ كُنْتُ بَعَثْتُ إِلَيَّْ بِشَيْءٍ قَالَ أُخْبِرُكَ أَيُّ لَمْ أَجِدْ مَرْكَبًا قَبْلَ الَّذِي جِئْتُ فِيهِ. قَالَ فَإِنَّ اللَّهَ قَدْ آدَى عَنْكَ الَّذِي بَعَثْتُ فِي الْحَشَبَةِ فَأَنْصَرِفْ بِالْأَلْفِ الدِّينَارِ رَاشِدًا."

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "A man from Banu Israel asked another man from Banu Israel to lend him one thousand dinars. The second man required witnesses. The former replied: 'Allah is sufficient as a witness.' The second said: 'I want a surety.' The former replied: 'Allah is sufficient as a surety.' The second said: 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said: 'O Allah! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find one, so I hand this money over to You.' Saying that, he threw the piece of wood into the sea (water) till it went out far into it (the sea), and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and surprisingly, he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said: 'By Allah, I had been trying hard to get a boat so that I could bring you your money but failed to get one before the one I have come by.' The lender asked: 'Have you sent something to me?' The debtor replied: 'I have told you I could not get a boat other than the one I have come by.' The lender said: 'Allah has delivered on your behalf the money you sent in

the piece of wood. So, you may keep your one thousand dinars and depart guided on the right path.”³³³

Al-Wakeel is the One Who is sufficient for all and a guarantor for all, and it is divided into general and special trusteeship:

GENERAL:

{ This is indicated by Allah’s statement in Surah Al-An’am:

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

“and He is the Wakeel (Trustee, Manager of affairs, Guardian, etc.) over all things.”³³⁴

MEANING:

{ The One Who guarantees the provision of all creation and Who stands in charge of overseeing and managing their affairs.

SPECIAL:

{ This is indicated by Allah’s statement in Surah An-Nisaa’:

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

“and put your trust in Allah. And Allah is Ever All-Sufficient as a Manager of affairs.”³³⁵

In Surah Aal-‘Imran, Allah says:

وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

“and they said: ‘Allah (Alone) is Sufficient for us, and He is the Best Manager of affairs (for us).’”³³⁶

³³³ Sahih Al-Bukhari no. 2291

³³⁴ Surah Al-An’am [6:102]

³³⁵ Surah An-Nisaa’ [4:81]:

MEANING:

{ How excellent is His sufficing for those who resort to Him, and His protection for those who hold firmly onto Him; and this is particularly for His believing slaves who put their trust in Him.

Ash-Shinqitee said: “Al-Wakeel is the One in Whom trust is put, so all affairs are entrusted to Him to bring goodness and repel harm, and this does not fit anyone except Allah. Therefore, He warned against taking a Wakeel besides Him because there is no one who causes benefit and harm and no one who suffices except Allah Alone. In Him we trust; He is Sufficient for us and He is the best of Trustees.”³³⁷

Allah commanded His slaves to put their trust in Him Alone and He made it a sign of faith, as He says in Surah Al-Muzzammil:

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

“(He Alone is) the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakeel (Manager of your affairs).”³³⁸

In Surah Al-Maa’idah, Allah says:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

“and put your trust in Allah if you are believers indeed.”³³⁹

He promised a great reward and good abode for those who put their trust in Him and warned those who put their trust in those besides Him. In Surah Ash-Shura, Allah says:

³³⁶ Surah Aal-‘Imran [3:173]:

³³⁷ (404-403/3) (Adhwaa’ Al-Bayaan) أضواء البيان

³³⁸ Surah Al-Muzzammil [73:9]

³³⁹ Surah Al-Maa’idah [5:23]

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

“but that which is with Allah (Paradise) is better and more lasting for those who believe (in the Oneness of Allah - Islamic Monotheism) and put their trust in their Lord (concerning all of their affairs).”³⁴⁰

And in Surah Al-Isra', Allah says:

أَلَا تَتَّخِذُوا مِنِّي ذُكًىٰ وَكَيْلًا ﴿٢﴾

“Take not other than Me as (your) Wakeel (Protector, Lord, or Manager of your affairs, etc).”³⁴¹

Putting one's reliance on Allah Alone, entrusting one's affairs to Him, and relying on Him to bring blessings and repel harm is a great pillar of this religion and an important obligation which requires sincerity. It is of the most comprehensive types of worships and most important because of what it produces of good deeds and a great deal of obedience. If the heart depends on Allah in one's religious and worldly affairs with trust that He is Al-Kafeel, Al-Wakeel and there is no partner with Him, the sincerity of the person will be correct, his dealings with Allah will become stronger, his Islam will be good, his certainty will increase, and all his affairs will be rectified.

Tawakkul (reliance on Allah) is the basis of all the pillars of the religion, and its position is like the position of the body to the head. The head cannot stand except on the body; similarly, faith and its pillars and actions cannot stand except on the driving force of Tawakkul (reliance on Allah).

The reality of Tawakkul (reliance on Allah) is an action of the heart. It is a worship which consists of relying on Allah, trusting Him, resorting to Him, and being pleased with what He decrees. The slave is aware of Allah's sufficiency and what He chooses for His slave is the best if one entrusts his affairs to Him, whilst taking the means he is commanded.

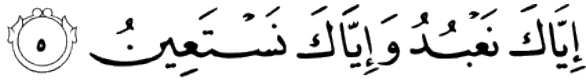
³⁴⁰ Surah Ash-Shura [42:36]

³⁴¹ Surah Al-Isra' [17:2]

TAWAKKUL (RELIANCE ON ALLAH) IS BASED ON TWO THINGS:

- NO. 01 Putting the heart's reliance on Allah Alone without partners
- NO. 02 Taking the means prescribed for him to take without transgressing by taking means which are not commanded, or treading a path which is not legislated

These two foundations have been coupled together in many texts in the Qur'an, such as in Surah Al-Fatihah:



“You (Alone) we worship, and you (Alone) we ask for help (for each and everything).”³⁴²

Tawakkul (reliance on Allah) is the companion of the truthful believer in all his religious and worldly matters. It accompanies him in his prayer, fasting, Hajj and good deeds; and it accompanies him in seeking provision and what is permissible for him.

TAWAKKUL (RELIANCE ON ALLAH) IS OF TWO TYPES:

- NO. 01 Reliance on Him in fulfilling the needs of the slave and his worldly portion or repelling harm and calamity
- NO. 02 Reliance on Him in performing what He loves and is pleased with of faith and all good deeds

We ask Allah to grant us true reliance on Him.

³⁴² Surah Al-Fatihah [1:5]

AL-GHAALIB (الغالب): The Defeater AN-NASEER (النصير): The Victor, The Supporter

THE NAME OF ALLAH, AL-GHAALIB is mentioned once in the Qur'an. In Surah Yusuf, Allah says:

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۗ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

“And Allah has full power and control over His Affairs, but most of men know not.”³⁴³

Allah's Name An-Naseer is mentioned in four places in the Qur'an, for example in Surah Al-Anfal, Allah says:

³⁴³ Surah Yusuf [12:21]

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ

النَّصِيرُ ﴿٤٠﴾

“And if they turn away, then know that Allah is your Mawla (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent Mawla, and (what) an Excellent Helper!”³⁴⁴

Allah, Al-Ghaalib is the One Who does whatever He wills; nothing can defeat Him, none can reject His judgement, and none can push away or prevent what He decrees.

{ Al-Qurtubi (may Allah have mercy on him) said: “It is incumbent upon every responsible adult to know that Allah is Al-Ghaalib without restriction. Therefore, whoever holds onto Him is victorious even if everything on the earth is against him”. Allah says in Surah Al-Mujadalah: }

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

“Allah has decreed: ‘Verily! It is I and My Messengers who shall be the victorious.’ Verily, Allah is All-Powerful, All-Mighty.”³⁴⁵

Whoever turns away from Allah and holds onto other than Him is defeated and within the stronghold of the Shaytan.”³⁴⁶

An-Naseer is the One Who is in charge of granting victory to His believing slaves by supporting and defending them. Victory cannot be attained except by Him and His favor. Thus, the victorious are those to whom Allah grants victory. Allah says in Surah Aal-Imran:

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٦٦﴾

“And there is no victory except from Allah, the All-Mighty, the All-Wise.”³⁴⁷

³⁴⁴ Surah Al-Anfal [8:40]

³⁴⁵ Surah Al-Mujadalah [58:21]

³⁴⁶ (219/1) (Al Asnaa’ fi Sharh Asmaa’ Allah Al-Husna) الأسنى في شرح أسماء الله الحسنى

In many places in the Qur'an, Allah mentions His favor upon His Messengers and believing slaves; of granting them victory and support. In Surah Ghafir, Allah says:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
 الْأَشْهَادُ ﴿٥١﴾

*“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah - Islamic Monotheism) in this world’s life and on the Day when the witnesses will stand forth (i.e. the Day of Resurrection).”*³⁴⁸

He mentioned that they do not seek victory except from Him and they do not resort to anyone to attain it except Him. For example, in the supplication of Nuh [Noah (peace be upon him)] in Surah Al-Mu'minoon, Allah mentions what Nuh entreated Him:

قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبُونَ ﴿٢٦﴾

*“[Nuh (peace be upon him)] said: ‘O my Lord! Help me because they deny me.’”*³⁴⁹

Allah mentions that the disbelievers have no supporters. In Surah Aal-Imran, Allah says:

فَأَمَّا الَّذِينَ كَفَرُوا فَاَعِدْ بِهِم عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
 لَهُمْ مِّن نَّاصِرِينَ ﴿٥٦﴾

*“As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.”*³⁵⁰

³⁴⁷ Surah Aal-Imran [3:126]

³⁴⁸ Surah Ghafir [40:51]

³⁴⁹ Surah Al-Mu'minoon [23:26]

The believers who establish faith inwardly and outwardly are granted victory and a good end in both this life and the Hereafter. For this reason, if the believers do not struggle against themselves to actualize faith and fulfill the prerequisites of victory over their enemies, they will not be supported; rather, their enemies will overpower them because of their sins and shortcomings.

Shaikhul-Islam Ibn Taymiyah (may Allah have mercy on him) said: “When the disbelievers are triumphant, it is due to the sins of the Muslims which have led to shortcomings in their faith. If they repent by completing their faith, Allah will grant them victory, as He says in Surah Aal-‘Imran:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”³⁵¹

أَوَلَمَّا أَصَبْتُمْ مُمْسِيَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أِنِّي هَذَا أَقْلٌ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: ‘From where does this come to us?’ Say (to them): ‘It is from yourselves (because of your evil deeds).’ And Allah has power over all things.”³⁵²

Therefore, to be victorious over their outer enemies, the slaves should strive against their inner enemies; their own selves who command them to evil and the Shaytan. There is no victory for those who cannot be victorious over this enemy.

Ibn Al-Qayyim (may Allah have mercy on him) said in explanation of the verse in Surah Al-‘Ankabut:

³⁵⁰ Surah Aal-‘Imran [3:56]

³⁵¹ Surah Aal-‘Imran [3:139]

³⁵² Surah Aal-‘Imran [3:165]

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsineen (good doers).”³⁵³

“Allah linked guidance with struggling. Therefore, the most complete in guidance are those who struggle their utmost. The struggle that is prescribed is to struggle against oneself, against ones’ desires, against the Shaytan, and against this world. Allah will guide whoever struggles against these four matters to the paths of His pleasure which lead to Paradise.”³⁵⁴

We ask Allah to rectify the state of the Muslims, to protect them from the evil of their enemies, to preserve the security and faith of the Muslims, to honor His religion and elevate His Word, and to help them against the disbelievers. Indeed, Allah is the Protector of those who turn to Him and He is Sufficient for those who hold onto Him; how great a Patron and how great a Helper!

³⁵³ Surah Al-'Ankabut [29:69]

³⁵⁴ (109) (Al-Fawaid) الفوائد

AL-'AZIZ (العزیز): The All-Mighty
AL-JABBAAR (الجبار):
The Compeller, The Mender

THESE TWO NAMES are mentioned together in Surah Al-Hashr:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾

“He is Allah, Whom (La ilaha illa Huwa) there is 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.”³⁵⁵

The Name of Allah, Al-Jabbaar is found in this verse only, whilst the Name Al-'Aziz has been mentioned approximately one hundred times in the Qur'an.

Al-'Aziz is the One to Whom belongs all the meanings of might and honor, as Allah says in Surah Yunus:

إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

“All power and honor belong to Allah”³⁵⁶

THESE MEANINGS CAN BE DIVIDED INTO THREE PARTS, ALL OF WHICH ARE AFFIRMED TO ALLAH UPON PERFECTION AND COMPLETION:

FIRST MEANING:

The Honour and Might of Power (عزة القوة)

This is a great Attribute of Allah, which the power of the creation cannot match, no matter how strong they may be. Allah says in Surah Fussilat:

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً

أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا

يَجْحَدُونَ

³⁵⁵ Surah Al-Hashr [59:23]

³⁵⁶ Surah Yunus [10:65]

“As for 'Ad, they were arrogant in the land without right, and they said: ‘Who is mightier than us in strength?’ See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayat (proofs, evidences, verses, lessons, revelations, etc.).”³⁵⁷

In Surah Al-Hajj, Allah says:

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

“They have not estimated Allah His Rightful Estimate. Verily, Allah is All-Strong, All-Mighty.”³⁵⁸

SECOND MEANING:

The Honor and Might of Resistance (عزة الإمتناع)

Allah is the Most Rich in His Essence; He is not in need of anyone. His slaves cannot harm Him or benefit Him. He is The Giver and The Withholder. He is far exalted from being defeated or overcome by anyone and He is sanctified from every imperfection and fault that does not suit His greatness and majesty. He is sanctified from everything that negates His perfection and from taking associates or partners. Allah says in Surah Saba’:

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ
الْحَكِيمُ ﴿٢٧﴾

“Say [O Muhammad (peace and blessings of Allah be upon him) to these polytheists and pagans]: ‘Show me those whom you have joined to Him as partners. Nay (there are not at all any partners with Him)! But He is Allah (Alone), the All-Mighty, the All-Wise.’”³⁵⁹

³⁵⁷ Surah Fussilat [41:15]

³⁵⁸ Surah Al-Hajj [22:74]

³⁵⁹ Surah Saba’ [34:27]

THIRD MEANING:

The Honor and Might of Subjugation and Domination (عزة القهر و الغلبة)

Allah dominates and overpowers all of creation. They are all under Allah's subjugation; humble before His greatness, submissive to His will. The forelocks of the creation are in His Hand; nothing can move except by His might, power, and permission. Whatever Allah wills happens and whatever He does not will does not happen, and there is no change of situation or power except with Him. In Surah Aal-'Imran, Allah says:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Say [O Muhammad (peace and blessings of Allah be upon him)]: ‘O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. Your Hand is the good. Verily, You are Able to do all things.’”³⁶⁰

تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

“You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer). You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will without limit (measure or account).”³⁶¹

From the impacts of belief in this Name is that the humility of the slave seeks Allah Alone. He does not resort except to Him, nor does he seek honor except from Him, and he does not seek protection except Allah's protection. Allah says in Surah Fatir:

³⁶⁰ Aal-'Imran [3:26]

³⁶¹ Aal-'Imran [3:27]

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

“Whosoever desires honor, power and glory, then to Allah belongs all honor, power and glory [and one can get honor, power and glory only by obeying and worshipping Allah (Alone)].”³⁶²

The more the slave actualizes this in his life, the more honor he will attain.

Honor and Might entailing the meaning of subjugation is one of the meanings of the Name of Allah, Al-Jabbaar. Al-Jabbaar is the One Who overpowers everything. Everything is subdued and humbled before Him. The upper and lower worlds and all that they comprise of great creations are submissive to Him in their movement and stillness. They do not have a say in any of the affairs, nor in the judgements and rulings. Rather, the matter belongs wholly to Allah, and to Him belongs all religious and decreed judgements and recompense. There is no judge except Him, and no Lord except Him, and no God besides Him.

However, this does not mean that a person is compelled to take his own actions. Rather, the matter is as Allah says in Surah Al-Kahf:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

“And say: ‘The truth is from your Lord.’ Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.”³⁶³

THE NAME OF ALLAH, AL-JABBAAR HAS THREE MEANINGS:

FIRST MEANING:

The meaning of Al-Jabbaar as has been previously mentioned

SECOND MEANING:

The meaning of kindness, mercy, and compassion

³⁶² Surah Fatir [35:10]

³⁶³ Surah Al-Kahf [18:29]

He is the One Who mends the broken, enriches the poor, and makes the difficult easy. He mends those who are sick and afflicted by granting them patience and wellbeing along with compensating them with a great reward in return for their affliction. He especially mends those whose hearts are humble before His greatness and majesty with a special mending. He mends the hearts that love Him and are humble before His perfection, and those who hope for His favors by flooding their hearts with divine love, insight, direction, and guidance.

When the supplicant says: “اللهم أجبرني” (O Allah! Mend me) he seeks this type of Jabr by which Allah reforms and fixes him and repels all types of disliked matters and harm from him. The Prophet (peace and blessings of Allah be upon him) used to say in the sitting between the two prostrations:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَارْزُقْنِي

Allahummaghfirli, warhamni, wajburni, wahdini, warzuqni

“O Allah! Pardon me, have mercy on me, help me, guide me, and grant me sustenance.”³⁶⁴

THIRD MEANING:

The meaning of Al-'Aliy (The Most High)

He is The Most High over all things and to Him belongs all the meanings of highness: He Himself is High, He is High in His status, and He is High in his dominance.

The Prophet (peace and blessings of Allah be upon him) used to magnify his Lord in his bowing and prostration by mentioning (ذو الجبروت) which is indicative of the Name of Allah, Al-Jabbaar:

سُبْحَانَ ذِي الْجَبْرُوتِ، وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ، وَالْعِظَمَةِ

Subhaana dhil-jabarooti wal-malakooti wal-kibriyaa'i wal-'adhamah

How far from imperfections He is, The Possessor of total power, sovereignty, magnificence and grandeur.³⁶⁵

³⁶⁴ Jami' At-Tirmidhi no. 284

³⁶⁵ Sunan Abi Dawoud no. 873, and authenticated by Al-Albani as Sahih

Dominance is for Allah Alone and whoever is a tyrant from among the creation has earned the wrath of Allah and deserves His punishment. Allah promises whoever is like that will be met with a severe torment. A seal will be put over his heart and he will enter Hell-Fire on the Day of Resurrection, as He says in Surah Ghafir:

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

“Thus does Allah seal up the heart of every arrogant tyrant. (So they cannot guide themselves to the Right Path).”³⁶⁶

In Surah Ibrahim, Allah says:

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

“But they (the Messengers) sought victory and help [from their Lord (Allah)], and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.”³⁶⁷

مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صٰكِدٍ ﴿١٦﴾

“In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.”³⁶⁸

يَتَجَرَّرُهُ وَلَا يَكَادُ يُسِغُهُ، وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

“He will sip it unwillingly, and he will find great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment.”³⁶⁹

³⁶⁶ Surah Ghafir [40:35]

³⁶⁷ Surah Ibrahim [14:15]

³⁶⁸ Surah Ibrahim [14:16]

³⁶⁹ Surah Ibrahim [14:17]

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَخْرُجُ عُنُقٌ مِنَ النَّارِ
يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ تُبْصِرَانِ وَأُذُنَانِ تَسْمَعَانِ وَلِسَانٌ يَنْطِقُ يَقُولُ إِنِّي وَكَلْتُ
بِثَلَاثَةٍ بِكُلِّ جَبَّارٍ عَنِيدٍ وَبِكُلِّ مَنْ دَعَا مَعَ اللَّهِ إِلَهًا آخَرَ وَبِالْمُصَوِّرِينَ"

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of Judgement. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: 'I have been left in charge of three: Every obstinate oppressor, everyone who called upon a deity besides Allah, and the image makers.'³⁷⁰

We seek refuge with Allah from the Hell-Fire and from the wrath of Al-Jabbaar, and we seek refuge with Him from bad manners, desires, and sicknesses. Verily, He (Blessed and Exalted is He) is the One Who responds to all supplications.

³⁷⁰ At-Tirmidhi no. 2574

AL-QAREEB (القريب): The Most Near
 AL-MUJEEB (المجيب): The Responder

ALLAH MENTIONED THESE TWO
 NAMES TOGETHER in Surah Hud:

❁ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
 غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ
 إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾

“And to Thamud (people, We sent) their brother Salih (Saleh). He said: ‘O my people!
 Worship Allah, you have no other Ilah (God) but Him. He brought you forth from the earth

and settled you therein. Then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.”³⁷¹

The Name of Allah, Al-Mujeeb is mentioned only in this verse, whereas the Name of Allah, Al-Qareeb is mentioned in two other places, one of which is in Surah Al-Baqarah:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

“And when My slaves ask you [O Muhammad (peace and blessings of Allah be upon him)] concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.”³⁷²

The nearness of Allah being referred to in these verses is a special nearness to His slaves who love and invoke Him. This nearness is not one which a person can perceive in reality; it is only known by the impacts of His kindness, guidance, and care for them, and through His responding to the supplicant and recompensing His worshippers, as He says in Surah Ghafir:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

“And your Lord said: ‘Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)], they will surely enter Hell in humiliation.”³⁷³

³⁷¹ Surah Hud [11:61]

³⁷² Surah Al-Baqarah [2:186]

³⁷³ Surah Ghafir [40:60]

²⁵⁴ Sahih Muslim no. 2675

There are many Hadiths which affirm Allah's nearness to His special believing and pious slaves by hearing their supplications, responding to their calls, and granting them what they request. In an excerpt of a longer Hadith Qudsi, Allah says:

مَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا
وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أَهْرُولُ

When he draws near (to) Me by the span of his hand. I draw near (to) him by the length of a cubit and when he draws near (to) Me by the length of a cubit. I draw near (to) him by the length of a fathom and when he draws near (to) Me walking I draw close to him hurriedly.³⁷⁴

The Name of Allah, Al-Mujeeb implies that He responds to the supplications of those who supplicate, answers the requests of those who ask, and does not disappoint a believer who calls on Him or a Muslim who confides in Him. Allah loves it when His slaves ask Him for all that benefits them in their religion and worldly life of food, drink, clothing, and shelter, just as they ask Him for guidance, forgiveness, success, righteousness, help to obey Him, and the like. In return, He promises to answer them no matter how great the request, how plenty the amount, or how diverse the wants. This is an indication of Allah's perfect ability and dominion, and that His treasures are never depleted or diminished by His giving, even if He gave the first and the last of Jinn and mankind and responded to everything they requested, as is mentioned in the Hadith Qudsi:

يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَجْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاجِدٍ فَسَأَلُونِي
فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا
أُدْجِلَ الْبَحْرَ

O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinn also all stand in one plain ground and you ask Me and I confer upon every person what he asks for, it would not in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping a needle in it.³⁷⁵

³⁷⁵ Sahih Muslim, Book 32, Hadith 6246

It is also mentioned:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلِ
اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ وَلَكِنْ لِيَعْزِمِ الْمَسْأَلَةَ وَلِيُعْظِمِ الرَّغْبَةَ فَإِنَّ اللَّهَ لَا يَتَعَاطَمُهُ
شَيْءٌ أَعْطَاهُ."

Abu Hurairah reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: When one of you makes a supplication (to his Lord) one should not say: O Allah, grant me pardon if You so like, but one should beg one's (Lord) with a will and full devotion, for there is nothing so great in the eye of Allah which He cannot grant.³⁷⁶

There are numerous Hadiths [sayings of the Prophet (peace and blessings of Allah be upon him)] mentioned that encourage supplicating. They mention that Allah responds to those who supplicate and gives those who ask, and that He is Haiyyi, Kareem (Shy and Generous); too generous to turn away the one who calls upon Him or disappoint those who confide in Him or prevents the one who asks Him.

عَنْ سَلْمَانَ الْفَارِسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ اللَّهَ حَيِّيٌّ كَرِيمٌ
يَسْتَجِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ"

Salman Al-Farsi (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "Indeed, Allah is The Most Modest, Generous, when a man raises his hands to Him, He feels shy to return them to him empty and rejected."³⁷⁷

These texts indicate that Allah does not turn away the believing slave who asks Him and He does not disappoint his hopes. However, there may be instances in which those who supplicated were not responded to. The reason for that could be because Allah's response comes in different forms. Sometimes the person immediately gets exactly what he wants, other times it is delayed for a wisdom, other times the response comes in a different form because Allah knows that there was no benefit in

³⁷⁶ Sahih Muslim, Book 35, Hadith 6478

³⁷⁷ Jami' At-Tirmidhi no. 3556, and it is authenticated by Al Albani as Sahih

what he requested and what occurred had greater benefit. Finally, it could be delayed until the Day of Judgement as a reward for the slave.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَا عَلَى الْأَرْضِ مُسْلِمٌ يَدْعُو اللَّهَ بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَأْتِمٍ أَوْ قَطِيعَةٍ رَجِمَ." فَقَالَ رَجُلٌ مِنَ الْقَوْمِ إِذَا نُكِّرَ. قَالَ "اللَّهُ أَكْثَرُ."

Jubair ibn Nufair narrated that 'Ubadah ibn As-Samit narrated to them that the Messenger of Allah (peace and blessings of Allah be upon him) said: "There is not a Muslim upon the earth who calls upon Allah with any supplication except that Allah grants it to him, or He turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship." So a man from the people said: "What if we should increase (in it)?" He (peace and blessings of Allah be upon him) said: "(With) Allah is more."³⁷⁸

{ From the impacts of belief in the Name of Allah, Al-Mujeeb is that it strengthens a slave's certainty in Allah, strengthens his hope in Him, increases his acceptance of Him and hope in what is with Him, and it removes the sickness of despairing of Allah's mercy. }

How can a Muslim not trust his Lord, The Most Generous, The Most Giving, whilst the dominion of everything is in His Hands? Whatever He wills will happen at the time He wills, in the way He wills, without any addition or omission, no precedence or delay. His judgement is carried out in the heavens and the earth and all that is in them, in the seas and air, and in all parts and particles of the world. He manages everything as He wills. To Him belongs the creation and command and to Him belongs all ownership and praise. To Him belongs this world and the next, and to Him belongs all blessings and favors, and to Him belongs all good praise. In Surah Ar-Rahman, Allah says:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۝ ٢٩

³⁷⁸ Jami' At-Tirmidhi no. 3573

“Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honor to some, disgrace to some, life to some, death to some, etc.)”³⁷⁹

Blessed is Allah, the Lord of the Worlds.

³⁷⁹ Surah Ar-Rahman [55:29]

AL-QAAHIR (القاهر): The Subduer
 AL-QAHHAAR (القَهَّار):
 The All-Compelling

THE NAME OF ALLAH, AL-QAHHAAR

has been mentioned six times in the Qur'an whilst the Name Al-Qahir has been mentioned twice.

In Surah Al-An'am, Allah says:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

“And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.”³⁸⁰

³⁸⁰ Surah Al-An'am [6:18]

In Surah Al-An'am, Allah says:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

“He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you”³⁸¹

Al-Qahhaar is a hyperbolic form of Al-Qaahir and they both mean the One Who subdues all of creation and to whom all creatures are submissive to. All the particles and elements of the upper and lower worlds are humble to His power and will. Nothing occurs and nothing remains inactive except by His will. Whatever He wills occurs and whatever He does not will does not occur and all of creation are poor to Him. They do not possess the ability to benefit or bring good to themselves nor repel harm or evil.

Allah being Al-Qahhaar necessitates perfect life, might, and power. Affirming this Attribute to Allah is one of the many evidences of His Oneness and of His being singled out for worship as well as falsifying Shirk (associating partners with Allah). This Name has been mentioned in six places in the Qur'an, joined with the Names “Allah” and “Al-Waahid” (The One) in all of them:

FIRSTLY:

In the context of Yusuf (peace be upon him) addressing his companions in the prison and nullifying associating any partners with Allah:

يَصْحَبِي السِّجْنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ
الْقَهَّارُ

“O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?”³⁸²

³⁸¹ Surah Al-An'am [6:61]

³⁸² Surah Yusuf [12:39]

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ
 وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا
 تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
 يَعْلَمُونَ ﴿٤٠﴾

“You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism). That is the (true) straight religion, but most men know not.”³⁸³

He clarified the falsehood of their Shirk (associating partners with Allah) by his statement: “Are many different gods better, or Allah?” These gods vary between trees, stones, angels, the dead, and those besides them who are incapable, weak, unable to cause harm or benefit, give or prevent; whereas, Allah is the One, to Whom everything and everyone is subdued.

SECONDLY:

In the context of falsifying what the polytheists act upon of taking idols and partners although they (i.e. the idols) do not possess the ability to benefit or harm themselves, turning away from the worship of Allah, Al-Waahid, Al-Qahhar and making the religion exclusively for Him: In Surah Ar-Ra'd, Allah says:

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا

³⁸³ Surah Yusuf [12:40]

يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ
الْمَخْلُوقُ عَلَيْهِمْ قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

“Say [O Muhammad (peace and blessings of Allah be upon him)]: ‘Who is the Lord of the heavens and the earth?’ Say: ‘(It is) Allah.’ Say: ‘Have you then taken (for worship) Auliya’ (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?’ Say: ‘Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah, partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them.’ Say: ‘Allah is the Creator of all things, He is the One, the Irresistible.’”³⁸⁴

Shaikh As-Sa’di (may Allah have mercy on him) said in his Tafseer of this verse, explaining how the Name Al-Qahhaar proves the falsehood of Shirk (associating partners with Allah): “You do not find oneness and dominance belonging, except to Allah Alone. Every creature has a creature dominating them and above each dominator is a dominator higher than him, until the domination ends with Al-Waahid, Al-Qahhaar. Therefore, domination and monotheism are strongly linked and exclusively for Allah Alone. It is clear by compelling, intellectual evidence that whatever is called upon besides Allah does not have any share in creating the creation, thus the worship of them is falsehood.”³⁸⁵

THIRDLY:

In the context of warning and threatening the disbelieving polytheists with destruction and punishment on the Day they come before Allah, Al-Waahid, Al-Qahhaar, while chained with shackles of fire, dressed in garments of fire, and with their faces covered in fire: In Surah Ibrahim, Allah says:

³⁸⁴ Surah Ar-Ra’d [13:16]

³⁸⁵ (415) (Tayseer Al-Kareem Ar-Rahmaan) تيسير الكريم الرحمن

يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ وَبَرَزُوا لِلَّهِ الْوَاحِدِ

الْقَهَّارِ ٤٨

“On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.”³⁸⁶

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ٤٩

“And you will see the Mujrimun (criminals, disbelievers in the Oneness of Allah Islamic Monotheism, polytheists, disobedient to Allah, etc.) that Day, bound together in fetters; [Muqarranun in fetters means, with their hands and feet tied to their necks with chains.]”³⁸⁷

سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ٥٠

“Their garments will be of pitch, and fire will cover their faces.”³⁸⁸

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ٥١

“That Allah may requite each person according to what he has earned. Truly, Allah is Swift at reckoning.”³⁸⁹

FOURTHLY:

In the context of affirming Allah being singled out with divinity: In Surah Saad, Allah says:

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِّنْ إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ٦٥

³⁸⁶ Surah Ibrahim [14:48]

³⁸⁷ Surah Ibrahim [14:49]

³⁸⁸ Surah Ibrahim [14:50]

³⁸⁹ Surah Ibrahim [14:51]

“Say [O Muhammad (peace and blessings of Allah be upon him)]: ‘I am only a warner and there is no Ilah (God) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible.’”³⁹⁰

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾

“The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving.”³⁹¹

Shaikh As-Sa'di (may Allah have mercy on him) said in his Tafseer: “This conclusive evidence (of Allah’s Oneness and Subdual (dominance) of everything) is a confirmation of the divinity of Allah because subdual can only be for One. There can never be two who are equal in their level of subdual. The One Who subdues all, is thus the One Who has no equal. He is the One Who deserves to be worshipped Alone just as He Alone subdues everything.”³⁹²

FIFTHLY:

In the context of sanctifying Allah from Shirk (associating partners with Allah): In Surah Az-Zumar, Allah says:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

“Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya’ (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allah.’ Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.”³⁹³

³⁹⁰ Surah Saad [38:65]

³⁹¹ Surah Saad [38:66]

³⁹² (716) (Tayseer Al-Kareem Ar-Rahmaan) تيسير الكريم الرحمن

³⁹³ Surah Az-Zumar [39:3]

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ^٤

سُبْحَانَهُ، هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

“Had Allah willed to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But glory be to Him! (He is above such things). He is Allah, the One, the Irresistible.”³⁹⁴

SIXTHLY:

In the context of warning and threatening the polytheists of the Day they will be displayed before Allah, Al-Waahid, Al-Qahhaar, where nothing will be hidden from Him; neither their deeds nor themselves: In Surah Ghafir, Allah says:

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ

الْقَهَّارِ ﴿١٦﴾

“The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His question): ‘It is Allah’s, the One, the Irresistible!’”³⁹⁵

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ

سَرِيعُ الْحِسَابِ ﴿١٧﴾

“This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allah is Swift in reckoning.”³⁹⁶

³⁹⁴ Surah Az-Zumar [39:4]

³⁹⁵ Surah Ghafir [40:16]

³⁹⁶ Surah Ghafir [40:17]

These six points are clear proof of the link between the Names Al-Waahid and Al-Qahhaar; for Al-Waahid cannot be except dominating, and Al-Qahhaar cannot be except One. This negates associating partners with Allah and falsifies taking rivals with Him.

Whoever affirms that Allah is singled out with Qahr should single Him out in worship and know the corruption of Shirk (associating partners with Allah). For how can one made of dust be equal to the Lord of the lords? How can a creature subdued by Allah be equal with Allah, Al-Waahid, Al-Qahhaar? Exalted is Allah from what they associate with Him and Sanctified is He from what they ascribe to Him.

AL-WAARITH (الوارث): The Inheritor

THE NAME OF ALLAH AL-WAARITH

is mentioned three times in the Qur'an, all in plural form:

[NO. 01](#) In Surah Al-Hijr, Allah says:

وَإِنَّا لَنَحْنُ نُحْيِي ۖ وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

“And certainly We! We it is Who give life, and cause death, and We are the Inheritors.”³⁹⁷

[NO. 02](#) In Surah Al-Anbiya', Allah says:

³⁹⁷ Surah Al-Hijr [15:23]

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ

الْوَارِثِينَ ﴿٨٩﴾

“And (remember) Zakariya (Zachariah), when he cried to his Lord: ‘O My Lord! Leave me not single (childless), though You are the Best of the inheritors.’”³⁹⁸

NO. 03 In Surah Al-Qasas, Allah says:

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبَلَغَتْ فِتْنَتَهَا مَسْكَنُهُمْ

لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

“And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed Allah and His Messengers by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.”³⁹⁹

Al-Waarith is the One Who remains after the creation perishes. Everything besides Him will vanish and everything except Him will die, and He is the Ever-Living Who never dies; the One Who remains and does not perish. To Him belongs the return and the end and to Him is the final destination.

All owners and what they own will perish, and Allah will inherit all of creation because He remains while they perish, and He is forever whilst they are temporary. Allah says in Surah Al-Hijr:

وَإِنَّا لَنَحْنُ نُحْيِيهِمْ وَنُمِيتُهُمْ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

“And certainly We! We it is Who give life, and cause death, and We are the Inheritors.”⁴⁰⁰

³⁹⁸ Surah Al-Anbiya' [21:89]

³⁹⁹ Surah Al-Qasas [28:58]

⁴⁰⁰ Surah Al-Hijr [15:23]

MEANING:

{ Allah will inherit the earth and what is on it by causing them all to die. None besides Allah will remain alive when that time comes. All will vanish and die, and Allah Alone will remain; the Ever-Living Who never dies.

Allah says in Surah Maryam:

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

“Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,”⁴⁰¹

This is a warning to those who are diverted by this world and occupied with it over what they have been created for and brought into existence to fulfill, because this world and all that is in it from its beginning to its end will leave. Allah will inherit the earth and all that is on it, and they will return to Him and He will recompense them for the deeds they performed on it.

{ On that Day, the covering will be removed from mankind and the delusion of those who attached their hearts to the world will be removed. They think that they and their properties will remain therein and they will not return to Allah. So on that Day, they will be certain that the true Owner is Allah, Al-Waahid, Al-Qahhaar and that He is the inheritor of their houses and wealth. It will not benefit them even if their hearts break into pieces and they are filled with regret. Therefore, fear Allah, O slaves of Allah, before the expiry of the covenant and before death befalls you. }

Allah exhorted His believing slaves to spend in His sake from the wealth which He favored them with and made them trustees over, reminding them that He is Al-Waarith. In Surah Al-Hadid, Allah says:

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ

⁴⁰¹ Surah Maryam [19:40]

“And what is the matter with you, that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth.”⁴⁰²

Allah is the Owner of the Heavens and Earth and the Owner of everything. The earth belongs to Him and He causes whomsoever He wills from among His slaves to inherit it. In Surah Al-A'raf, Allah mentions what Musa (*peace be upon him*) says:

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا ۗ إِنَّ الْأَرْضَ لِلَّهِ
يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

“Musa [Moses (*peace be upon him*)] said to his people: ‘Seek help in Allah and be patient. Verily, the earth is Allah’s. He gives it as a heritage to whom He wills of His slaves, and the (blessed) end is for the Muttaqun.’”⁴⁰³

Paradise is the abode of dignity which He causes whomever He wills from amongst His slaves to inherit. In Surah Az-Zukhruf, Allah says:

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

“This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).”⁴⁰⁴

The Book of Allah is a Book of guidance, honor and success. Allah causes it to be inherited by those whom He has chosen to be favored out of His generosity. In Surah Fatir, Allah says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ

⁴⁰² Surah Al-Hadid [57:10]

⁴⁰³ Surah Al-A'raf [7:128]

⁴⁰⁴ Surah Az-Zukhruf [43:72]

لِنَفْسِهِ، وَمِنْهُمْ مَّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ
 ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

“Then We gave the Book (the Qur'an) for inheritance to such of Our slaves whom We chose [the followers of Muhammad (peace and blessings of Allah be upon him)]. Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an) is indeed a great grace.”⁴⁰⁵

In Surah Maryam, Allah mentions what Zakariya [Zachariah (peace be upon him)] said when he called out to the Most Merciful Lord:

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ
 لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

“And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself, an heir,”⁴⁰⁶

يُرْتِي وَيَرِثُ مِنْ أَهْلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

“who shall inherit me and inherit (also) the posterity of Ya'qoob [Jacob (peace be upon him)] (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased.”⁴⁰⁷

The inheritance mentioned here is the inheritance of knowledge, Prophethood, and calling to Allah, not the inheritance of wealth. This blessed inheritance is similarly mentioned in Surah An-Naml:

⁴⁰⁵ Surah Fatir [35:32]

⁴⁰⁶ Surah Maryam [19:5]

⁴⁰⁷ Surah Maryam [19:6]

وَوَرِثَ سُلَيْمٰنٌ دَاوۡدَ

“And Sulayman [Solomon (peace be upon him)] inherited (the knowledge of) Dawoud [David (peace be upon him)].”⁴⁰⁸

MEANING:

{ Sulayman (peace be upon him) inherited prophethood from his father
Dawoud (peace be upon him).

The matter belongs wholly to Allah in the beginning and end, and He Alone is the Bestower of Favors. To Him is the return and final abode, and He is the Best of inheritors.

⁴⁰⁸ Surah An-Naml [27:16]

AL-MUTAKABBIR (المتكبر): The Supreme

THE NAME OF ALLAH, AL-MUTAKABBIR is mentioned once in the Qur'an. In Surah Al-Hashr, Allah says:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾

“He is Allah, Whom there is La 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.⁴⁰⁹

Al-Mutakabbir is a Name that denotes Allah's being attributed with greatness and supremacy. The letter 'Taa' in Al-Mutakabbir is a 'Taa' of singling Him out and particularizing Him Alone for supremacy. For this reason, there are severe threats of punishment mentioned for the arrogant.

He is the One Who is supreme over everyone besides Him, and He is supreme over evil, so nothing comes from Him except good.

Allah is Al-Mutakabbir from every evil, injustice, and shortcoming, and this entails the affirmation of His perfection in His Names, Attributes, and Actions.

Supremacy befits none except Him because He Alone is the Owner while everything besides Him is owned. He Alone is the Nurturer while everything besides Him is nurtured. He Alone is the Creator while everything besides Him is created. He Alone is singled out with Attributes of perfection, beauty, grandeur, and majesty, as the Prophet (peace and blessings of Allah be upon him) would say when he glorified his Lord in his bowing and prostrating:

سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ، وَالْعِظَمَةِ

Subhaana dhil-jabarooti wal-malakooti wal-kibriyaa'i wal-'adhamah

How far from imperfections He is, The Possessor of total power, sovereignty, magnificence and grandeur.⁴¹⁰

Regarding the created slave: his place is servitude, humility, brokenness, bowing, and prostration before the Most Great, Most High, Owner of Majesty. Perhaps, in this is a secret from the many secrets of remembering Allah with the Takbeer (proclaiming the Greatness of Allah) when bowing down and prostrating and remembering His supremacy and greatness.

⁴⁰⁹ Surah Al-Hashr [59:23]

⁴¹⁰ Sunan Abi Dawoud, no. 873, and Al-Albani authenticated it Sahih

If the slave is arrogant, especially regarding the purpose he was created to fulfill (which is the worship of Allah Alone), Allah will punish him with the greatest punishment and disgrace him in this life and the next. Allah mentions the various types of punishments for the arrogant in many places in the Qur'an:

In Surah Ghafir, Allah says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

“And your Lord said: ‘Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation.”⁴¹¹

In Surah Az-Zumar, Allah says:

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

“And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him, sons, partners, etc.); their faces will be black. Is there not in Hell, an abode for the arrogant ones?”⁴¹²

Allah gives examples of arrogant people and nations in His Book, and how He punished them in this world, and what He has prepared for them in the next. This is to make the path of the criminals clear and to serve as an admonition for those who take admonitions.

⁴¹¹ Surah Ghafir [40:60]

⁴¹² Surah Az-Zumar [39:60]

Allah mentions the leader of the arrogant: Iblees, the enemy of Allah, the enemy of His Religion, and the enemy of His believing slaves. In Surah Saad, Allah says:

إِلَّا إِبْلِيسَ أُسْتَكْبِرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

“Except Iblees (Satan); he was proud and was one of the disbelievers.”⁴¹³

He mentions *Fir'aun* (Pharoah) and his soldiers' arrogance towards the truth in Surah Al-Qasas:

وَأَسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ
إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

“And he and his hosts were arrogant in the land without right, and they thought that they would never return to Us.”⁴¹⁴

He also mentions the arrogance of the previous nations to the truth [Allah mentions what Nuh (peace be upon him) said to Him regarding his people] in Surah Nuh:

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

“But all my calling added nothing but to (their) flight (from the truth).”⁴¹⁵

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبَعَهُمْ فِي آذَانِهِمْ
وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

⁴¹³ Surah Saad [38:74]

⁴¹⁴ Surah Al-Qasas [28:39]

⁴¹⁵ Surah Nuh [71:6]

“And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, persisted (in their refusal), and magnified themselves in pride.”⁴¹⁶

It is indeed wondrous how these possessors of foolish minds and fantasies are pleased to have arrogance over the slaves of Al-Waahid, Al-Qahhaar and arrogantly turn away from Al-'Aziz, Al-Ghaffar. They direct their worship, humility, and submission to a stone or a tree or a creation which is not attributed with anything but humility and poverty. Allah says in Surah Az-Zumar:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

“And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah) and when those (whom they obey or worship) besides Him [like all false deities other than Allah, it may be a Messenger like 'Eesa (Jesus) - son of Maryam (Mary) or 'Uzair (Ezra), an angel, a pious man, a Jinn, or any other creature, even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice!”⁴¹⁷

How foolish are their minds! We seek refuge in Allah from misguidance and ask Him to provide us with humility before Him. We ask Him to grant us refuge from the path of the arrogant, for He Alone, the Most Blessed and Exalted is the Supporter and Helper.

⁴¹⁶ Surah Nuh [71:7]

⁴¹⁷ Surah Az-Zumar [39:45]

AN-NUR (النور): The Light

THIS NAME is mentioned in the Qur'an in Surah An-Nur:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
 الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
 مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
 تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ
 اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun rays only in the morning) nor of the west (i.e. nor does it get sun rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.”⁴¹⁸

From this and other mentioned texts, we learn that this Name has been mentioned in the following four contexts:

NO. 01 *As a Name of Allah*

NO. 02 *As a description attributed to Him*

Allah says in Surah Az-Zumar:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالنَّبِيِّينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

“And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.”⁴¹⁹

NO. 03 *The linkage of His Light to the Heavens and Earth*

In Surah An-Nur, Allah says:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾

“Allah is the Light of the heavens and the earth.”⁴²⁰

⁴¹⁸ Surah An-Nur [24:35]

⁴¹⁹ Surah Az-Zumar [39:69]

⁴²⁰ Surah An-Nur [24:35]

NO. 04 *The mentioning of His veil being Light*

In an excerpt of a longer Hadith [saying of the Prophet (peace and blessings of Allah be upon him)], he said:

حَجَابُهُ النُّورُ لَوْ كَشَفَهُ لِأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْفِهِ

“His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation as far as His gaze reaches.”⁴²¹

Shaikh As-Sa’di (may Allah have mercy on him) said in comprehensive wording that clarifies the meaning of this Name:

AN-NUR IS ONE OF HIS ATTRIBUTES AND IT IS OF TWO TYPES:

NO. 01 *Tangible Light:*

This is what He has been attributed with of great light. His veil is light, and if He were to remove it from His Face, the glory of His Face and the light of His Magnificence would burn everything of His creation as far as His gaze reaches. This light cannot even be further explained except through what this Hadith [saying of the Prophet (peace and blessings of Allah be upon him)] explains to us. All the lights in the upper heavens are from His light. The light of Paradise is from His light and the light of the Throne and the Footstool are from His light, in addition to the light of the sun, the moon, and the stars.

NO. 02 *Intangible Light:*

This is the light which enlightens the hearts of His Prophets, Chosen Ones, Special Believing Slaves, and Angels. It is the light of knowing Him and loving Him; for verily, the knowledge of Him in the hearts of His special believing slaves is a light in accordance to how much they know of His majestic and beautiful Attributes. Each one of His Attributes affects their hearts, for the knowledge of Allah is the greatest and noblest knowledge.

- The meanings of magnificence, grandeur and majesty fill the hearts with the *light of reverential fear, magnification, and greatness.*

⁴²¹ Sunan Ibn Majah, Book 1, no. 195

- The meanings of beauty, goodness, and generosity fill the hearts with the *light of love and longing*.
- The meanings of mercy, compassion, and gentleness fill the hearts with the *light of goodness, gratitude and praise*.
- The meanings of divinity fill the hearts with the *light of servitude and drawing near*. It fills the hearts with the freedom of being totally attached to Allah out of hope and fear.
- The meanings of knowledge, encompassment, and special witnessing and nearness fill the hearts with the *light of His observation*. It takes them to the level of Ihsan (excellence) to worship Allah as if you see Him, for if you cannot see Him, verily He sees you.

The light mentioned in Surah An-Nur (24:35) is the light of belief in Allah, His Attributes, and signs. The Prophet (peace and blessings of Allah be upon him) would invoke Allah to attain this light:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَعَنْ يَمِينِي نُورًا
وَعَنْ شِمَالِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَاجْعَلْ
لِي نُورًا

O Allah! place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, make light for me.⁴²²

When the heart is filled with this type of light, it overflows to the face and lights it up. Accordingly, the limbs surrender to His obedience and it prevents the slave from committing sins.

Since An-Nur is one of Allah's Names and Attributes, His Religion is light, His Messengers are light, His Speech is light, His Paradise is light, and light is kindled in the hearts of His believing slaves. It flows on their tongues and appears on their faces, and Allah will perfect this light for them on the Day of Judgement, as He says in Surah At-Tahrim:

⁴²² Sahih Muslim, Book of Supplications, no. 763j (English version)

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا

وَأَغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

“Their Light will run forward before them and with (their Records - Books of deeds) in their right hands they will say: ‘Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely] and grant us forgiveness.

Verily, You are Able to do all things.”⁴²³

⁴²³ Surah At-Tahrim [66:8]

AL-MUHSIN (المحسن): The Good-Doer

THIS NAME has been mentioned in the Qur'an as a verb rather than a Name, such as in Surah Al-Qasas:

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ^ص

“and do good as Allah has been good to you”⁴²⁴

This Name is affirmed in three Hadiths [sayings of the Prophet (peace and blessings of Allah be upon him)]. He said:

إِذَا حَكَمْتُمْ فَاعْدِلُوا، وَإِذَا قَاتَلْتُمْ فَأَحْسِنُوا، فَإِنَّ اللَّهَ مُحْسِنٌ يُحِبُّ الْمُحْسِنِينَ

⁴²⁴ Surah Al-Qasas [28:77]

“If you judge, then be just and if you kill, then do it with excellence, for verily Allah is Muhsin and loves the Muhsineen.”⁴²⁵

The Name of Allah, Al-Muhsin refers to favors, blessings, giving, generosity, and benevolence. Al-Ihsan (excellence) is an Attribute that is essential to Allah; nothing that exists is void of His Ihsan (excellence) even for a blink of an eye, by His bringing them into existence, bestowing favors upon them, and providing for them. In Surah At-Taghabun, Allah says:



“and He shaped you and made good your shapes, and to Him is the final Return.”⁴²⁶

The greatest Ihsan (excellence) is guidance to this religion, expansion of the chest to the obedience of Allah, and being kept firm on the truth and guidance until death, until that leads to entering Paradise on the Day of Judgement and seeing Allah.

Allah loves for His slaves to seek nearness to Him through what His Names entail of meaning; so He is Ar-Rahman and loves the merciful, and He is Al-Kareem and loves those who are generous, and He is Al-Muhsin and He loves the Muhsineen. He says in Surah Al-Baqarah:



“and do good. Truly, Allah loves Al-Muhsinun (the good-doers).”⁴²⁷

The Ihsan (excellence) of the slave is the highest level of the religion as is mentioned in the famous Jibreel Hadith [saying of the Prophet (peace and blessings of Allah be upon him)], where Ihsan is described as: “Worshipping Allah as if you see Him, for verily if you do not see Him, He sees you.” This is Ihsan (excellence) in the worship of Allah.

⁴²⁵ Sahih Al-Jami’ no. 494, and authenticated by Al-Albani as Hasan

⁴²⁶ Surah At-Taghabun [64:3]

⁴²⁷ Surah Al-Baqarah [2:195]

There is also another type of Ihsan (excellence) with regards to dealing with the slaves of Allah, such as dutifulness to parents, maintaining relations between kith and kin, fulfilling the rights of others, helping those in need, preventing harm from reaching people and striving hard to bring goodness to them. Allah promises a great reward in return.

From the great impacts of Ihsan (excellence) in this world is expansion of the chest and the heart being at rest. Ibn Al-Qayyim (may Allah have mercy on him) said when mentioning the means to expansion of the chest: “And of them (i.e. the means) is Ihsan (excellence) to the creation and benefitting them through what one has of wealth, position, and physical strength. For indeed the generous good-doer has the broadest chest, best soul, and most delighted heart, whilst the miserly person who does not do any Ihsan (excellence) has the most constricted chest, difficult life, and the greatest of concerns and worries.”⁴²⁸

Allah combined both immediate and delayed rewards (in this world and the next) for the Muhsineen (the good-doers). In Surah Aal-‘Imran, Allah says:

فَإِنَّهُمْ لَمِنَ الَّذِينَ أَعْطَى اللَّهُ ثَوَابَ الدُّنْيَا وَحَسُنَ ثَوَابُ الْآخِرَةِ وَاللَّهُ يُحِبُّ

الْمُحْسِنِينَ

“So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinun.”⁴²⁹

May Allah, out of His favor and generosity, make us among them.

⁴²⁸ (25-26/2) زاد المعاد Zaad al-Ma’ad

⁴²⁹ Surah Aal-‘Imran [3:148]

AD-DAYYAAN (الديّان): The Recompenser

THIS NAME has been affirmed to Allah in the Sunnah:

عن جابر بن عبد الله رضى الله عنهما قال: "بلغنى حديث عن رجل سمعه من رسول الله صلى الله عليه وسلم فاشتريت بعيراً، ثم شددت عليه رحلى، فسرت إليه شهراً، حتى قدمت عليه الشام: فإذا: عبد الله ابن أنيس رضى الله عنه فقال للبواب: قل له جابر على الباب، فقال: ابن عبد الله؟ قلت: نعم، فخرج يظاً ثوبه، فاعتنقنى واعتنقته، فقلت: حديثاً بلغنى عنك أنك سمعته من رسول الله صلى الله عليه وسلم فى القصاص، فخشيت أن تموت أو أموت قبل أن أسمع، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "يحشر الناس يوم القيامة، أو قال:

((العباد)) عرأة غرلاً بهماً،" قال: قلنا: وما بهما؟ قال: "ليس معهم شيء، ثم يناديهم بصوت يسمعه من بعد كما يسمعه من قرب، أنا الملك أنا الديان، ولا ينبغي لأحد من أهل النار أن يدخل النار وله عند أحد من أهل الجنة حق حتى أقصه منه، ولا ينبغي لأحد من أهل الجنة أن يدخل الجنة ولأحد من أهل النار عنده حق حتى أقصه منه، حتى اللطمة قال: قلنا: كيف وإنما نأتى الله عز وجل "— عرأة، غرلاً، بهماً؟" قال: "بالحسنات والسيئات"

Jabir ibn 'Abdullah (may Allah be pleased with him) said: "I purchased a camel and rode it hard for a month until I reached Syria. 'Abdullah ibn Unays (may Allah be pleased with him) was there, and I sent word to him, saying: 'Jabir is at the door.' The messenger returned and said: 'Jabir ibn 'Abdullah?' 'Yes,' I replied. So 'Abdullah came out and embraced me. I said: 'A Hadith reached me which I had not heard before and I feared that one of us might die.'" He went on, "I heard the Prophet, may Allah bless him and grant him peace, say: 'Allah will gather His slaves naked, uncircumcised, without anything.' We asked: 'What is meant by "without anything"?' The Prophet said: 'They will have nothing with them.' (The Prophet went on,) 'They will be called by a voice that is heard from afar (and I think that he said, 'as if it was from close at hand'), saying: "I am the King. I am The One Who Recompenses. None of the people of the Garden will enter the Garden while any of the people of the Fire are seeking him for some injustice he did to him. None of the people of the Fire will enter the Fire while any of the people of the Garden are seeking him for an injustice he did to him.'" I asked: 'How is this? We come to Allah naked and without any worldly goods?' He said: 'This applies to good actions and evil actions.'"⁴³⁰

Ad-Dayyaan is the One Who recompenses and accounts. Allah will gather the first and last of the people on the Day of Judgement. They will be naked, barefoot, and uncircumcised, having nothing with them from this world, and they will be accounted and recompensed for what they brought of deeds in their life in the Dunya (worldly life); if it is good, they will be rewarded with good, and if it is evil, they will be rewarded with evil. Allah says in Surah Al-Anbiya':

⁴³⁰ Al-Adab Al-Mufrad no. 970

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ
كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا

حَسِيبِينَ ﴿٤٧﴾

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.”⁴³¹

The Day of Judgement is called “Yawm ad-Deen” because it is the Day of Recompense and account. Allah says in Surah Al-Fatihah:

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)”⁴³²

MEANING:

{ The Owner of the Day of Recompensing deeds and accounting them.

{ When the intelligent person knows that His Lord is Ad-Dayyaan, and that the Day of Judgement is a day of recompense and accounting, and that He will definitely meet Allah on that Day and see all his deeds displayed before him, both the good and evil, then he should take himself into account for that Day and prepare for it. }

Imam Ahmad narrated in “Az-Zuhd”⁴³³ that Abu Ad-Dardaa’ (may Allah be pleased with him) said: “The good deed does not wear out, and the sin is not forgotten, and

⁴³¹ Surah Al-Anbiya’ [21:47]

⁴³² Surah Al-Fatihah [1:4]

⁴³³ No. 764

Ad-Dayyaan does not sleep, so do what you please, for what goes around comes around.”

The intelligent person is the one who accounts himself while he is in the abode of action and the incapable is the one who procrastinates and persists in his misguidance and follows his desires until he is suddenly overtaken with regret.

Umar ibn Al-Khattab (may Allah be pleased with him) said: “Account yourselves before you are accounted and weigh your deeds before you will be weighed. The accounts will be easier for you tomorrow if you take yourself into account today. Adorn yourself for the great display; on that Day you will be presented, and nothing will be hidden from you.”⁴³⁴

When the Companions asked the Prophet (peace and blessings of Allah be upon him) how the accounting will be when people will come to Allah on the Day of Judgement naked, barefoot, having nothing with them, he (peace and blessings of Allah be upon him) said:

بِالْحَسَنَاتِ وَالسَّيِّئَاتِ

“With good deeds and bad deeds.”⁴³⁵

MEANING:

{ Allah will take the good deeds of the oppressor for the oppressed, and if he does not have any good deeds, Allah will take from the bad deeds of oppressed and they will be entered into his (the oppressor’s) account and he will be admitted into the Hell-Fire. The Prophet (peace and blessings of Allah be upon him) said in a Hadith:

أتدرون من المفلس؟ قالوا: المفلس فينا من لا درهم له ولا متاع فقال: إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من

⁴³⁴ ابن الدنيا 'محاسبة النفس' (2) (Muhasebat An Nafs) by Abi Ad-Duniya

⁴³⁵ Sahih At-Targheeb no. 3608, and Al-Albani authenticated it Hasan

حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار

“Do you know who is the bankrupt?” They said: “The bankrupt among us is one who has neither money with him nor any property.” He (peace and blessings of Allah be upon him) said: “The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), but (he will find himself bankrupt on that Day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire.”⁴³⁶

And from the perfection of Allah’s recompensing on that Day is that He Himself will come to judge between the slaves, as He says in Surah Al-Fajr:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

“And your Lord comes with the angels in rows,”⁴³⁷

وَجِئَاءَ يَوْمَيْهِمْ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ وَآنِي لَهُ
الذِّكْرَىٰ ﴿٢٣﴾

“And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?”⁴³⁸

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

“He will say: ‘Alas! Would that I had sent forth (good deeds) for (this) my life!’”⁴³⁹

⁴³⁶ Sahih Muslim no. 2581

⁴³⁷ Surah Al-Fajr [89:22]

⁴³⁸ Surah Al-Fajr [89:23]

Therefore, O slave, reflect over that Day and remember that Allah is Ad-Dayyaan, and that all the rights will be returned to their people on that Day, and there will be nothing thereafter on that Day except good deeds and evil deeds.

O Allah! Protect us from disgrace on the Day of Regret and from being exposed on the Day of Standing; the Day when neither wealth nor children will benefit, except for the one who brings Allah a pure heart.

⁴³⁹ Surah Al-Fajr [89:24]

AL-MUQADDIM,
AL-MU'AKHKHIR

(المقدم المؤخر):

The Expediter, The Delayer

THESE TWO NAMES have been mentioned in many Hadiths [sayings of the Prophet (peace and blessings of Allah be upon him)]; of them is the following supplication:

اللهم اغفر لي خطيئتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني.
اللهم اغفر لي جدّي وهزلي، وخطئي وعمدي، وكل ذلك عندي. اللهم اغفر لي
ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أنت أعلم به مني، أنت
المقدم، وأنت المؤخر، وأنت على كل شيء قدير

O Allah forgive my sins, my mistakes, my excessiveness in my affairs, and that which You know better than myself. O Allah grant me forgiveness (for the faults which I committed) in earnest or in jest, and which I committed inadvertently or deliberately; and indeed, all of these (failings) are in me. O Allah forgive me for what has come to pass of my sins and what will come to pass, and those I have committed in secret as well as those I have committed in public, and those which You know better than myself, You are Al-Muqaddim (the Expediter) and Al-Mu'akkhir (the Delayer), and You are Able to do all things.⁴⁴⁰

{ These two Names are coupled Names which cannot be mentioned separately because their completion is in them being joined together. Bringing forward and delaying are two Attributes of Allah which indicate His perfect ability and implementation of His will, in addition to His perfect wisdom. }

This bringing forward and delaying can be universal, such as the bringing forward of some creations over others and delaying some creation over others and bringing forward the means before their consequences and the conditions before their results, and the like. It can also be religious, such as favoring the Prophets over the rest of creation and favoring some Prophets over others. Allah favored some slaves over others and brought them forward in knowledge, faith, deeds, and manners, and delayed those whom He delayed with some of that. All of this is in accordance to His wisdom; He brings forward those whom He wills of His creation to His mercy by His guidance and favor, and He keeps back those whom He wills from that by His justice.

These two Names mentioned in the Hadith [saying of the Prophet (peace and blessings be upon him)] are in the context of seeking forgiveness for all sins; the past and future, the secret and open, the unintentional and intentional. Sins delay a slave and Allah's forgiveness brings him forward and elevates him.

All matters belong to Allah and are in His Hands; He debases and elevates, He honors and humiliates, He gives and withholds. For whomever Allah writes honor, elevation and advancement, no one can prevent him from that. Similarly, for whomever Allah writes humiliation, disgrace, and delay, no one can rid him of that.

The slave is in dire need of striving towards what benefits him and taking righteous paths which will bring him forward and attain Allah's pleasure, as well as staying

⁴⁴⁰ Muslim no. 2719

away from the evil paths which will push him back and make him fall into Allah's anger. Allah says in Surah Al-Muddathir:

لَمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

“To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins),”⁴⁴¹

MEANING:

{ He will go forward by an action which brings him closer to his Lord, His pleasure and the Abode of Dignity, or be pushed back by committing a sin which will distance him from the pleasure of Allah and bring him closer to His Anger and the Hell-Fire. There is no sufficiency for the slave from Allah, Al-Muqaddim, Al-Mu'akhhir in performing what brings him forward and distancing himself from what delays him. He needs Him in all his affairs, is poor to Him in all his needs and He is not sufficient from (capable without) His Lord and Patron for a blink of an eye.

The belief of the slave that Allah Alone is Al-Muqaddim, Al-Mu'akhhir with no partners results in complete humility towards Him, a strong desire for what is with Him, as well as fear of Him, lack of despairing of His mercy, lack of feeling safe from His plot and being keen in competing to perform good deeds. Allah says in Surah Al-Hadid:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

“Race one with another in hastening towards Forgiveness from your Lord (Allah), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those

⁴⁴¹ Surah Al-Muddathir [74:37]

who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty."⁴⁴²

It is incumbent upon us to bring forward what Allah has brought forward and delay what Allah has delayed, and love what He loves and hate what He hates, for that is the stronghold of faith.

⁴⁴² Surah Al-Hadid [57:21]

AT-TAYYIB (الطيب): The Good and Pure

THIS NAME has been mentioned in the following Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ { يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ } وَقَالَ { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ }. " ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ. "

Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: "O people, Allah is Good and He

therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: ‘O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do’. And He said: ‘O those who believe, eat of the good things that We gave you’. He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): ‘O Lord, O Lord,’ whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful, and his nourishment is unlawful. How then can his supplication be accepted?’⁴⁴³

Allah, At-Tayyib is the One Who is Pure and Free from all shortcomings and faults. This is because the original meaning of the word is purification and soundness from filth. Allah does not cease to be perfect in His Essence, His Attributes, His Actions and His Speech. He says and does what His perfection and greatness necessitate, and He does not say or do what opposes that.

{ We affirm this meaning and what it indicates of the Name At-Tayyib in the first Tashahhud of prayer when we say “الطيبات,” (Tayyibaat) referring to Allah. }

Ibn Al-Qayyim (may Allah have mercy on him) said: “At-Tayyibaat (good and pure) in speech, actions, attributes, and names belong to Allah Alone, for He is Tayyib, and His Actions are Tayyib, and His Attributes are the best, and His Names are the best names, and His Name is At-Tayyib. Nothing comes from Him except good, and nothing is raised to Him except good, and nothing comes near to Him except good. His speech is good, and all good speech is raised to Him. His actions are good and only good actions ascend to Him. Goodness in its entirety belongs to Him, and it is connected to Him, sourced from Him, and ends with Him.

Only the good and pure can be in His vicinity in Paradise, as it is said to the people of Paradise in Surah Az-Zumar:

سَلَامٌ عَلَيْكُمْ طَبْتُمْ فَأَدْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

“Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein.”⁴⁴⁴

⁴⁴³ Sahih Muslim no. 1015

⁴⁴⁴ Surah Az-Zumar [39:73]

Nothing becomes good except by the goodness of Allah, for the goodness of everything besides Him is from the impact of His goodness, and this good salutation is not suitable for anyone except Him.

The Prophet (peace and blessings of Allah be upon him) said in the following Hadith:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

“Allah is Good and He therefore, accepts only that which is good.”⁴⁴⁵

This means that Allah does not accept any deeds or words except those that are good. Therefore, the believer does not do except good and he does not say except good and he does not earn except good and he does not spend except from what is good. Deeds, words, and convictions can thus be described as Tayyib and they are divided into Tayyib (good and pure) or Khabith (evil and impure). Allah says in Surah Al-Maa'idah:

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ^{٤٤٦}

“Say [O Muhammad (peace and blessings of Allah be upon him)]: ‘Not equal are Al-Khabith (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and At-Tayyib (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of Al-Khabith (evil) may please you.’”⁴⁴⁶

The monotheistic Religion is entirely good and pure in its beliefs, rulings, and manners. Its beliefs go back to belief in Allah, His Angels, His Books, His Messengers, the Last Day, and the Pre-Ordained Decree; both good and bad. It is the correct creed which gives rest to the hearts, purifies the souls, and takes the one who believes and holds fast to it to the noblest goal.

Allah divided speech into both good and evil. He says in Surah Ibrahim:

⁴⁴⁵ Sahih Muslim no. 1015

⁴⁴⁶ Surah Al-Maa'idah [5:100]

ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

“Allah sets forth a parable - A goodly word as a goodly tree”⁴⁴⁷

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ

“And the parable of an evil word is that of an evil tree”⁴⁴⁸

He says in Surah Fatir:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

“To Him ascend (all) the goodly words, and the righteous deeds exalt it.”⁴⁴⁹

He described the believers with goodness in Surah An-Nahl:

الَّذِينَ نُوَفِّهِمُ الْمَلَائِكَةَ طَيِّبِينَ

“Those whose lives the angels take while they are in a pious state.”⁴⁵⁰

The angels will say at the time of death:

أَخْرِجِي أَيْتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ

“Come out, O good soul that was in a good body”⁴⁵¹

⁴⁴⁷ Surah Ibrahim [14:24]

⁴⁴⁸ Surah Ibrahim [14:26]

⁴⁴⁹ Surah Fatir [35:10]

⁴⁵⁰ Surah An-Nahl [16:32]

⁴⁵¹ Sunan Ibn Majah, Vol 5, book 37, no. 4403 (English version)

They will greet them when they enter Paradise and say to them:

طِبْتُمْ فَأَدْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

“You have done well, so enter here to abide therein.”⁴⁵²

The Prophet (peace and blessings of Allah be upon him) mentioned that if a believer visits his brother for the sake of Allah, the angels say to him:

طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا

May you be good, may your walking be good, and may you occupy a dignified position in Paradise.⁴⁵³

The believer is all good in his heart, his tongue, and his body because of what resides in his heart of faith, which is made apparent on his tongue by remembrance of Allah and on his limbs by good deeds.

When the believer becomes good and pure in this abode in terms of his belief, actions, and words, Allah honors him in the next life by entering Him into the Abode of the Pure which no one enters except the pure. Allah says in Surah An-Nahl:

الَّذِينَ نُنَاقِلُهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا

الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

“Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allah Alone) saying (to them): Salamun 'Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world).”⁴⁵⁴

⁴⁵² Surah Az-Zumar [39:73]

⁴⁵³ Jami' At-Tirmidhi no. 2008, and Al-Albani authenticated it as Hasan

⁴⁵⁴ Surah An-Nahl [16:32]

MEANING:

{ Because of their goodness it is said to them: “Enter it!”

Therefore, whomsoever of the believers comes on the Day of Judgement carrying sins whose traces they did not remove in this abode by repentance or seeking forgiveness, if Allah does not pardon them, He will prevent them from entering Paradise until they are purified from them. If they are not purified by the horrors and difficulties of the standing on the Day of Judgement, then they must be admitted into the Hell-Fire to be purified from the filth. Only then will they leave and enter Paradise.

As for the disbelievers, there is nothing for them on the Day of Judgement except the Hell-Fire, where they will abide therein forever. It is the abode of evil and filthy speech, actions, food, and drink, and it is the abode of the filthy and evil. Allah says in Surah Al-Anfal:

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى
بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أَوْلِيَّكَ هُمُ
الْخٰسِرُونَ ﴿٣٧﴾

“In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! It is they who are the losers.”⁴⁵⁵

THE ABODES ON THE DAY OF JUDGEMENT ARE THREE:

NO. 01 The abode of the purely good, and it is the abode of those who come with good which is not tainted with evil; these are the complete believers.

NO. 02 The abode of the purely evil, and it is the abode of those who come with evil without any good; these are the disbelievers.

⁴⁵⁵ Surah Al-Anfal [8:37]

NO. 03

The abode of those who have both evil and good, and these are the disobedient amongst the monotheists. When they enter the Hell-Fire they will not remain forever therein; rather, they will be punished in accordance to their deeds, then they will leave and enter Paradise.

After that, there will not remain except two abodes: the abode of the purely good and the abode of the purely evil.

O Allah, make us of Your good and pure slaves to whom it will be said on the Day of Judgement:

﴿٤٩﴾ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

“Enter Paradise, no fear shall be on you, nor shall you grieve.”⁴⁵⁶

⁴⁵⁶ Surah Al-A'raf [7:49]

ASH-SHAFFEE (الشافي): The Curer

THIS NAME is affirmed in the Prophetic Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)]:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَوِّدُ بَعْضَ أَهْلِهِ، يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ
 "اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، اشْفِهِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا
 يُغَادِرُ سَقَمًا"

'Aishah (may Allah be pleased with her) narrated that the Prophet (peace and blessings of Allah be upon him) used to treat some of his wives by passing his right hand over the place of ailment and saying: "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."⁴⁵⁷

⁴⁵⁷ Sahih Al-Bukhari no. 5743

ASH-SHAFFEE IS THE ONE FROM WHOM IS THE CURE:

- *Cure of the breasts* from doubts, envy, hatred, and so forth of the sicknesses of the hearts, and
- *Cure of the bodies* from sicknesses and ailments

There is no cure except Allah's cure and no curer except Him, as Ibrahim [Abraham (peace be upon him)] said in Surah Ash- Shu'araa:

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

“And when I am ill, it is He Who cures me.”⁴⁵⁸

MEANING:

{ He Alone is singled out with curing and no one else. Therefore, it is incumbent upon every responsible person to believe with firm belief that there is no one who cures except Allah. The Prophet (peace and blessings of Allah be upon him) clarified this in his statement:

اللَّهُمَّ رَبَّ النَّاسِ، مُدْهِبَ الْبَاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

“O Allah, the Lord of Mankind, the Remover of distress, cure, for You are the Curer; there is no Cure but Yours, a cure that will leave behind no ailment.”⁴⁵⁹

The greatest means to Allah in seeking His cure from diseases and sickness is to implore Him by singling Him out in His Ruboobiyah (Lordship) and that cure is in His Hands Alone; there is no cure for anyone except by His permission. This is because the command is His command, the creation is His creation, and everything is by His management. What He wills happens and what He does not will does not happen, and there is no ability or might to move from situation to situation except with Him.

⁴⁵⁸ Surah Ash-Shu'araa [26:80]

⁴⁵⁹ Al-Bukhari no. 5743

The belief of the slave that cure is in Allah's Hands Alone should not prevent him from taking beneficial means such as medication and seeking treatment. The Prophet (peace and blessings of Allah be upon him) mentioned different types of beneficial remedies and they do not negate reliance on Allah or the belief that the cure is in His Hands:

قَالَتِ الْأَعْرَابُ يَا رَسُولَ اللَّهِ أَلَا تَتَدَاوَى قَالَ "نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوُوا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً أَوْ قَالَ دَوَاءً إِلَّا دَاءً وَاحِدًا قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُوَ قَالَ "الْهَرَمُ"

Usamah ibn Sharik said: "Some bedouins asked: 'O Messenger of Allah (peace and blessings of Allah be upon him) shall we treat (our ill)?' He said: 'Yes, O worshippers of Allah! use remedies. For indeed Allah did not make a disease but He made a cure for it - or - a remedy. Except for one disease.' They said: 'O Messenger of Allah (peace and blessings of Allah be upon him)! what is it?' He said: 'Old age.'⁴⁶⁰

This is because the reality of Tawakkul (reliance on Allah) is the reliance of the heart upon Allah in attaining what benefits it and repelling all that harms it in its religious and worldly affairs. However, along with this, one should take the available beneficial means. Repelling hunger and thirst with eating and drinking does not negate faith, as Allah says in Surah Ash- Shu'araa:

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

"And it is He Who feeds me and gives me to drink."⁴⁶¹

Similarly, repelling sicknesses with beneficial treatments and medication does not negate belief.

⁴⁶⁰ At-Tirmidhi, Vol. 4, book 2, no. 2038 (English version)

⁴⁶¹ Surah Ash- Shu'araa [26:79]

IT IS INCUMBENT FOR THE SLAVE TO KNOW THREE MATTERS REGARDING THE MEANS:

FIRST:

To only take means which are confirmed in the Islamic Law or are universally tested and known.

SECOND:

To not depend on the means but to depend on the One Who created the means.

THIRD:

To know that no matter how great and strong the means may be, they are tied to the decree of Allah. This is in order for the slave to not depend on them and to know the perfection of Allah's Ability.

We ask Allah, The Great, The Lord of mankind, The Remover of sickness, The Curer, to cure our sick and the sick among our Muslim brethren.

AL-JAMEEL (الجميل): The Most Beautiful

THIS NAME is affirmed in the following Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ." قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً. قَالَ "إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ"

It is narrated on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "He who has in his heart the weight of a mustard seed of pride shall not enter Paradise." A person (amongst his hearers) said: "Verily a person loves that his dress should be fine, and his shoes should be fine." He (the Prophet) remarked: "Verily,

Allah is Beautiful, and He loves beauty. Pride is disdainful of the truth (out of self-conceit) and contempt for the people.”⁴⁶²

This noble Name affirms the beauty of Allah in His Names, Attributes, Actions, and Noble Self. If a slave witnesses anything of the beauty of Allah’s Actions it serves as proof for the beauty of His Attributes, and the beauty of His Attributes are evidence of the beauty of His Noble Self.

The true God is the One Who is loved and praised for His Noble Self. Therefore, it is incumbent upon the slave to know that there is no one who deserves to be worshipped except Allah, then loves Him and praises Him for His Noble Self and perfection. In addition to that, He should know that there is no true good doer in all categories of blessings, both outer and inner, except Allah; therefore, he loves Him for His benevolence and favors.

Knowing Allah by His Beauty is of the mightiest and greatest types of knowledge. Those who are most complete in their knowledge are those who know Allah by His perfection. The Prophet’s (peace and blessing be upon him) statement:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

“Verily, Allah is Beautiful, and He loves Beauty”⁴⁶³

THIS COMPRISES TWO GREAT FOUNDATIONS:

[NO. 01](#) Knowledge

[NO. 02](#) Action

The slave firstly knows Allah by His Beauty of which nothing is comparable to, then he worships Him by the beauty that He loves of utterances, deeds, and manners. For indeed, Allah loves for His slaves to beautify their tongues with truthfulness, their hearts with sincerity, love, repentance, and trust, and their limbs with obedience. He also loves for them to make His blessings upon them apparent by wearing clean garments, cutting their nails, and so forth. Therefore, they know Him by His

⁴⁶² Sahih Muslim, Book 1, no. 171

⁴⁶³ Riyad as-Salihin, Vol. 5, book 41, no. 2819 (English version)

Attribute of beauty, and worship Him by beauty which He legislated. The Messenger of Allah (peace and blessing be upon him) said:

"إن الله يحب أن يرى أثر نعمته على عبده"

"Allah loves to see the sign of His Bounties on his slave."⁴⁶⁴

Allah loves to see the impact of His blessings upon His slaves. Making Allah's blessings apparent constitutes gratitude to Allah, and gratitude is an inner beauty. Allah loves to see the outer beauty of His slaves through His favors and the inner beauty which is showing gratitude for them. Due to of His love for beauty, Allah sent down garments and adornments for His slaves to beautify themselves outwardly and He commanded them to have Taqwa (piety/fear) to beautify themselves inwardly. He says in Surat Al-A'raf:

يَبْنِيءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤْرِي سَوْءَ تِكُمْ وَرِيشًا وَ لِبَاسٌ
الْتَّقْوَى ذَالِك خَيْرٌ

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better."⁴⁶⁵

He says regarding the people of Paradise in Surah Al-Insan:

فَوْقَهُمْ أَللَّهُ شَرَّ ذَالِك الْيَوْمِ وَلَقَّهْم نَضْرَةً وَسُرُورًا

"So Allah saved them from the evil of that Day, and gave them Nadratatan (a light of beauty) and joy."⁴⁶⁶

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

"And their recompense shall be Paradise and silken garments, because they were patient."⁴⁶⁷

⁴⁶⁴ At-Tirmidhi, Vol 5, book 41, no. 2819 (English version)

⁴⁶⁵ Surat Al-A'raf [7:26]

⁴⁶⁶ Surah Al-Insan [76:11]

Allah adorned their faces with a light of beauty and their inner selves with happiness and their bodies with silk. And the perfection of all favors upon the people of Paradise and the greatest delight for them is to see their God, their Lord, their Patron; The Most Beautiful, The Most Majestic. The Prophet (peace and blessings of Allah be upon him) said:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ
فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ
فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ."

When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: "Do you wish Me to give you anything more?" They would say: "Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from the Fire?" He (the narrator) said: He (God) would lift the veil, and of things given to them, nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.⁴⁶⁸

O Allah, we ask You for the delight of looking at Your Noble Face and the longing to meet You, without a calamity that will bring about harm, nor a trial that will cause deviation.

⁴⁶⁷ Surah Al-Insan [76:12]

⁴⁶⁸ Sahih Muslim no. 181a

AL-QAABIDH, AL-BAASIT

(القابض الباسط):

The Restrainer, The Expander

THESE NAMES are mentioned in a Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ غَلَا السِّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
فَقَالَ "إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ غَلَا السِّعْرُ فَسَعِّرْ لَنَا
الْبَاسِطُ الرَّازِقُ إِنِّي لَأَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ يَطْلُبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا
مَالٍ"

It was narrated that Anas ibn Maalik (may Allah be pleased with him) said: "Prices rose during the time of the Messenger of Allah (peace and blessings of Allah be upon him), and they said: 'O Messenger of Allah, prices have risen, so fix the prices for us.'

He said: ‘Indeed Allah is the Musa’ir (The One Who sets prices), the Qaabidh, (The Restrainer), the Baasit, (The Expander). And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.’⁴⁶⁹

Al-Baasit is the One Who stretches forth provision for whomsoever He wills from among His slaves and Al-Qaabidh is the One Who tightens or deprives whomsoever He wills from His provision, and this is because of what He knows of the benefit therein for them. Allah says in Surah Ash-Shura:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ

“And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills.”⁴⁷⁰

Withholding is constriction in provision and stretching forth is expansion and increase in provision, and all these matters are in the Hands of Allah. He is the One Who withholds and expands, the One Who brings down and elevates, the One Who gives and prevents, the One Who honors and humiliates, and He has no partner with Him.

Whomsoever Allah has extended wealth, knowledge, or position should spend what Allah has given him for His sake and be good to the slaves of Allah as Allah has been good to him. For whomever Allah has constrained, should turn to Allah Alone and ask Him for help and expansion in his provision.

Allah stretches forth wealth, well-being, life, and knowledge to whomever He wills, and He tightens it, as He is The All-Wise, The All-Aware. Allah’s constriction is a blessing for the believing slave because it prevents him from transgression, oppression, and wrongdoing.

⁴⁶⁹ Sunan Ibn Majah, Vol. 3, book 12, no. 2200 (English version)

⁴⁷⁰ Surah Ash-Shura [42:27]

The expansion of provision is in the Hands of Allah and one of the means of its expansion is by joining relations between kith and kin. The Prophet (peace and blessings of Allah be upon him) said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ"

"Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin."⁴⁷¹

May Allah stretch forth upon us His blessings, mercy, favors and provision.

⁴⁷¹ Sahih Al-Bukhari no. 5986

AL-MANAAN (المنان):

The Bestower of Favors

THIS NAME is confirmed in the following Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا يَغْنِي -
 وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا فَقَالَ فِي دُعَائِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
 بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ
 وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ
 "تَذَرُونَ بِمَا دَعَا." قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ "وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ دَعَا اللَّهُ
 بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ"

It was narrated that Anas ibn Maalik (may Allah be pleased with him) said: “I was sitting with the Messenger of Allah (peace and blessings of Allah be upon him) and a man was standing and praying. When he bowed, prostrated and recited the Tashahhud, he supplicated, and in his supplication, he said:

Allahumma inni as'aluka bi-anna lakal-hamd, la ilaha illa ant, Al-Mannaanu, Badi'us-Samawaati wal-ard, ya Dhul-Jalaali wal-Ikraam! Ya Hayyu, ya Qayyum! Inni as'aluka.

“O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O Eternal, I ask of You.”

The Prophet (peace and blessings of Allah be upon him) said: ‘Do you know what he has supplicated with?’ They said: ‘Allah and His Messenger (peace and blessings of Allah be upon him) know best.’ He said: ‘By the One in Whose Hand is my soul, he called upon Allah by His Greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives.’⁴⁷²

{ Al-Mannaan is the One Who is abundant in giving, great in gifting, vast in benevolence. His bestowals encircle His slaves and He successively grants them blessings out of His generosity. There is no absolute Mannaan except Him. He initiates blessings before being asked and He has favors upon His slaves while they have no favors upon Him, Exalted be He. }

From His great favors is His guidance of His chosen slaves to the path which leads to the Abode of Peace and His defending them with the best defense and protecting them from falling into sins. He made faith beloved to them and beautified it in their hearts and He made disbelief, rebellion, and disobedience hated to them. He made them of the rightly guided and called them Muslims before He created them. He remembers them before they remember Him and gives them before they ask Him, and He makes Himself known to them by His Names. He commanded them with what He commanded them with out of His mercy and benevolence and forbade them from what He forbade them from as a protection for them. He addressed them with the gentlest address and advised them with the best advice. He commanded them with the noblest of characteristics and forbade them from the most despicable utterances and actions. He made the way to knowing Him vast and He opened the doors of guidance for them. He made the means which bring them closer to His

⁴⁷² Sunan An-Nasaa'i no. 1300

pleasure and farther away from His anger known to them, in addition to His many other types of blessings and categories of favors. He says in Surah An-Nahl:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

*“And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful.”*⁴⁷³

Allah reminded His slaves of His favor of guiding them to this Religion and removing them from the darkness of Shirk (associating partners with Allah) and disbelief. In Surah Al-Hujurat, Allah says:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّشِدُونَ ﴿٧﴾

*“And know that, among you there is the Messenger of Allah (peace and blessings of Allah be upon him). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience [to Allah and His Messenger (peace and blessings of Allah be upon him)] hateful to you. These! They are the rightly guided ones,”*⁴⁷⁴

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

*“(This is) a Grace from Allah and His Favor. And Allah is All-Knowing, All-Wise.”*⁴⁷⁵

And He mentioned His favor of sending the Messenger (peace and blessings of Allah be upon him) and honoring this nation by sending the best of all Messengers. In Surah Aal-‘Imran, Allah says:

⁴⁷³ Surah An-Nahl [16:18]

⁴⁷⁴ Surah Al-Hujurat [49:7]

⁴⁷⁵ Surah Al-Hujurat [49:8]

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

“Indeed Allah conferred a great favor on the believers when He sent among them a Messenger [Muhammad (peace and blessings of Allah be upon him)] from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.”⁴⁷⁶

He mentioned His favor of establishing His Prophets and believing slaves on earth. In Surah Al-Qasas, Allah says:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

“And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,”⁴⁷⁷

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا
كَانُوا يَحْذَرُونَ ﴿٦﴾

“And to establish them in the land, and We let Fir'aun (Pharaoh) and Haman and their hosts receive from them that which they feared.”⁴⁷⁸

⁴⁷⁶ Surah Aal-'Imran [3:164]

⁴⁷⁷ Surah Al-Qasas [28:5]

⁴⁷⁸ Surah Al-Qasas [28:6]

He mentions His favor upon His believing slaves by entering them into Paradise and saving them from the Hell-Fire. In Surah At-Tur, Allah says:

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

“Saying: ‘Aforetime, we were afraid with our families (from the punishment of Allah).’⁴⁷⁹”

فَمَنْ لَّهِ عَلَيْنَا وَوَقْنَا عَذَابَ السَّمُورِ ﴿٢٧﴾

“But Allah has been gracious to us, and has saved us from the torment of the Fire.”⁴⁸⁰

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

“Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful.”⁴⁸¹

Whoever knows his Lord by this great Name and knows that He Alone is the One Who grants favors should then praise Him for His blessings. In Surah Al-Ahqaf, Allah says:

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

“He says: ‘My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents.’”⁴⁸²

Allah commanded His slaves with gratitude and forbade them from its opposite. He praised His grateful slaves and promised them the best reward. He made gratitude a means of increase of his bounties and a protection for existing blessings. He says in Surah Ibrahim:

⁴⁷⁹ Surah At-Tur [52:26]

⁴⁸⁰ Surah At-Tur [52:27]

⁴⁸¹ Surah At-Tur [52:28]

⁴⁸² Surah Al-Ahqaf [46:15]

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

“And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.”⁴⁸³

He also commanded them not to use His blessings in disobeying Him and not to attribute His blessings to anyone but Him. He says in Surah An-Nahl:

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

“They recognize the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers [deny the Prophethood of Muhammad (peace and blessings of Allah be upon him)].”⁴⁸⁴

Thus, all praise and thanks is due to Allah. All praise is due to Him for Islam, for faith, and for the Qur’an.

⁴⁸³ Surah Ibrahim [14:7]

⁴⁸⁴ Surah An-Nahl [16:83]

AL-HAYIYY (الحيي): The Modest One

THIS NAME is mentioned in two Hadiths [sayings of the Prophet (peace and blessings of Allah be upon him)]:

NO. 01

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَازِ بِلَا إِزَارٍ فَصَعِدَ الْمُنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِزْ."

Narrated Ya'la: The Messenger of Allah (peace and blessings of Allah be upon him) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: "Allah is Al-Hayiy and As-Sitteen (characterized by modesty and concealment). So when any of you washes, he should conceal himself."⁴⁸⁵

⁴⁸⁵ Sunan Abi Dawoud no. 4012 and Al-Albani authenticated it Sahih

عَنْ سَلْمَانَ الْفَارِسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ اللَّهَ حَيِّيٌّ كَرِيمٌ
يَسْتَحِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ"

Salman Al-Farsi (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "Indeed, Allah is Hayiyy, Generous. When a man raises his hands to Him, He feels shy to return them to him empty and rejected."⁴⁸⁶

This noble Name affirms shyness as an Attribute of Allah in a way that befits His majesty.

Shyness is also mentioned in the Qur'an and Hadith in the form of a verb. Allah says in Surah Al-Baqarah:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

*"Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it."*⁴⁸⁷

None from among Allah's creation resembles Him in any of His Attributes. Thus, speaking of this Attribute is like speaking about the rest of Allah's Attributes. Just as we affirm that Allah's knowledge is not like ours, His seeing is not like ours, His hearing is not like ours, His will is not like ours, similarly, His modesty and shyness is not like ours.

{ Ibn Al-Qayyim (may Allah have mercy on him) said: "As for the shyness of the Lord from His slaves, Exalted is He, that is something which our understanding cannot comprehend, and the mind cannot fathom. For indeed, His shyness is nobility, goodness, generosity, and magnificence."⁴⁸⁸ }

⁴⁸⁶ Jami' At-Tirmidhi no. 3556, and it is authenticated by Al-Albani as Sahih

⁴⁸⁷ Surah Al-Baqarah [2:26]

⁴⁸⁸ Ibn al Qayyim 2/261 مدارج السالكين (Madarij as-Salikeen)

Allah loves His Names and Attributes and He loves to see the effects of these on His creation. He is Al-Hayiy and He loves the modest, Al-Kareem and He loves the generous, Ash-Shakoor and He loves the grateful, Al-Muhsin and He loves the good-doers, Al-'Afuww and He loves those who pardon, Al-Haleem and He loves those who are forbearing. Due to His love for His Names and Attributes, He commanded His slaves with what they necessitate and entail. He thus commanded them with modesty, benevolence, mercy, generosity, and pardoning. He loves His slaves who strive to be attributed with the attributes He loves and hates those who are attributed with the attributes that He hates.

Modesty is one of the branches of faith and is comprised of all good. The Prophet (peace and blessing be upon him) said:

"الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ."

Faith has over seventy branches, and modesty is a branch of faith.⁴⁸⁹

The Prophet himself (peace and blessing be upon him) was the shyest of all people.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِذْرِهَا.

Abu Sa'id Al-Khudri (may Allah be pleased with him) narrated: "The Prophet (peace and blessing be upon him) was shier than a veiled virgin girl."⁴⁹⁰

Modesty and shyness in a slave are beautiful qualities to have. It results in the avoidance of all despicable matters and prevents a person from falling into shortcomings in giving each right its due right.

The greatest shyness required from us is shyness of Allah.

⁴⁸⁹ Sahih Muslim no. 35a

⁴⁹⁰ Sahih Al-Bukhari no. 3562

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ." قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّا لَنَسْتَحْيِي وَالْحَمْدُ لِلَّهِ. قَالَ "لَيْسَ ذَلِكَ وَلَكِنَّ الْإِسْتِحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى وَتَحْفَظَ الْبَطْنَ وَمَا حَوَى وَتَتَذَكَّرَ الْمَوْتَ وَالْبَلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ"

'Abdullah ibn Mas'ud (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessing be upon him) said: "Have Haya' for Allah as is His due." [He said:] We said: "O Prophet of Allah! We have Haya', and all praise is due to Allah." He said: "Not that, but having Haya' for Allah which He is due is to protect the head and what it contains and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So, whoever does that, then he has indeed fulfilled Haya', meaning the Haya' which Allah is due."⁴⁹¹

Guarding the head and what is in it entails guarding the hearing, sight, and tongue from the prohibitions. Guarding the stomach and what is in it entails guarding the heart from sins and the stomach from unlawful food and drinks entering it. Guarding the private parts entails guarding it from indecency and unlawful sexual relations.

May Allah grant us shyness of Him, and may He grant us success in actualizing fear of Him in public and private.

⁴⁹¹ Sahih Aj Jami'e 935, and it is authenticated by Al-Albani as Hasan

AS-SITEER (الستير): The Concealer

THIS NAME is mentioned in the following Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَازِ بِلَا إِزَارٍ فَصَعِدَ الْمُنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ"

Ya'la narrated that the Messenger of Allah (peace and blessings of Allah be upon him) saw a man washing in a public place without a lower garment. So he ascended the pulpit, praised and extolled Allah and said: "Allah is Al-Hayiy and As-Siteer (characterised by modesty and concealment). So, when any of you washes, he should conceal himself."⁴⁹²

⁴⁹² Sunan Abi Dawoud no. 4012, and Al-Albani authenticated it Sahih

Allah, As-Siteer, is the One Who conceals His slaves much and does not expose them. He loves that His slaves conceal themselves from what exposes and humiliates them. And this is from Allah's mercy, forbearance and generosity.

Along with Allah's complete richness from His creation, and from their worship and obedience, He honors and conceals His slave and brings forth the means of concealment of his sins. He guides him to feel remorse and repent, and He pardons and forgives him. This is out of Allah's gentleness and mercy with His creation. In Surah Ash-Shura, Allah says:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا
 تَفْعَلُونَ ﴿٢٥﴾

“And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.”⁴⁹³

{ Allah hates for His slave to announce to others if he falls into a sin. Rather, Allah invites him to repent to Him. Of the most hated slaves to Allah are the ones who sin at night whilst Allah conceals them, and they wake up in the morning and lift Allah's concealment upon them. }

If Allah conceals a slave in this world, He will not expose him in the Hereafter.

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى قَالَ "يَذْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ فَيَقُولُ عَمِلْتُ كَذَا وَكَذَا. فَيَقُولُ نَعَمْ. وَيَقُولُ عَمِلْتُ كَذَا وَكَذَا. فَيَقُولُ نَعَمْ. فَيَقَرُّرُهُ ثُمَّ يَقُولُ إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، فَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ."

Safwan ibn Muhriz narrated that a man asked Ibn ‘Umar (may Allah be pleased with them): “What did you hear Allah’s Messenger (peace and blessings of Allah be upon him) say regarding An-Najwa (secret talk between Allah and His believing

⁴⁹³ Surah Ash-Shura [42:25]

worshipper on the Day of Judgement)?" He said that [the Prophet (peace and blessings of Allah be upon him) said:] "One of you will come close to his Lord till He will shelter him with His screen and say: 'Did you commit such-and-such sin?' He will say: 'Yes.' Then Allah will say: 'Did you commit such and such sin?' He will say: 'Yes.' So Allah will make him confess (all his sins) and He will say: 'I screened them (your sins) for you in the world, and today I forgive them for you."⁴⁹⁴

For this reason, it is obligatory upon the slave to strive against himself to stay far away from sins. If he happens to commit a sin, he should conceal himself, hasten to repent to Allah, and increase in performing good deeds.

عَنْ عَقْمَةَ، وَالْأَسْوَدِ، قَالَ قَالَ عَبْدُ اللَّهِ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي عَالَجْتُ امْرَأَةً مِنْ أَقْصَى الْمَدِينَةِ فَأَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا فَأَنَا هَذَا فَأَقِمْ عَلَيَّ مَا شِئْتَ. فَقَالَ عُمَرُ قَدْ سَتَرَ اللَّهُ عَلَيْكَ لَوْ سَتَرْتَ عَلَيَّ نَفْسِكَ. فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَأَنْطَلَقَ الرَّجُلُ فَاتَّبَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَدَعَاهُ فَنَلَا عَلَيْهِ { وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ } إِلَى آخِرِ الْآيَةِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ أَلَهُ حَاصَةٌ أَمْ لِلنَّاسِ كَافَّةً فَقَالَ "بَلْ لِلنَّاسِ كَافَّةً."

'Abdullah ibn Mas'ud (may Allah be pleased with him) said: A man came to the Prophet (peace and blessings of Allah be upon him) and said: "I contacted directly a woman at the furthest part of the city (i.e. Madinah) and I did everything with her except sexual intercourse. So here I am; inflict any punishment you wish." Thereupon 'Umar said: "Allah has concealed your fault; it would have been better if you also had concealed it yourself." The Prophet (peace and blessings of Allah be upon him) sent a man after him. (When he came) he recited the verse: "And establish regular prayers at the two ends of the day and at the approaches of the night..." up to the end of the Ayat. A man from the people got up and asked: "Is it particular to him, Messenger of Allah, or for the people in general?" He replied: "It is all the people."⁴⁹⁵

⁴⁹⁴ Sahih Al-Bukhari no. 6070

⁴⁹⁵ Sunan Abi Dawoud no. 4468, and Al-Albani authenticated it Hasan Sahih

From this we also learn that a person should conceal the faults of others and not follow up on their wrongs.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ لَا تَعْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يُفْضَحْهُ فِي بَيْتِهِ."

Abu Barzah al-Aslami narrated that the Prophet (peace and blessings of Allah be upon him) said: "O community of people, who believed by their tongue, and belief did not enter their hearts, do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He exposes him in his house."⁴⁹⁶

And in an excerpt of a longer Hadith, the Prophet (peace and blessings of Allah be upon him) said:

وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

"and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection."⁴⁹⁷

We ask Allah to conceal us in the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي واحْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allahumma inni as'alukal-afwa wal-afiyah fid-dunya wal-akhirah. Allahumma inni as'alukal-afwa wal-afiyah fi dini wa dunyaya wa ahli wa mali. Allahum-mastur 'awrati,

⁴⁹⁶ Sunan Abi Dawoud no. 4880, and Al-Albani authenticated it Hasan Sahih

⁴⁹⁷ Sahih Muslim no. 2580

wa amin raw'ati wahfazni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimali, wa min fawqi, wa 'oudhu bika an ughtala min tahti

“O Allah, I ask You for pardoning and well-being in this world and in the Hereafter. O Allah, I ask You for pardoning and well-being in my religious and worldly affairs. O Allah, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me.”⁴⁹⁸

The statement: *اللَّهُمَّ اسْتُرْ عَوْرَاتِي* “O Allah, conceal my faults” is seeking concealment from Allah and the ‘Awraat are the faults of man, his shortcomings, and anything that he hates to be exposed to others. Also included in this concealment are the bodily ‘Awraat, which, for the man is from his navel to his knees and for the woman is her entire body. It is especially important for the Muslim woman to take heed of this supplication and conceal herself with the legislated Islamic covering.

O Allah, conceal our faults, forgive our sins and slips, and end our deeds and life with righteous good deeds.

⁴⁹⁸ Sunan Ibn Majah no. 3871

AS-SAYYID (السيد): The Master

THIS NAME is mentioned in the following Hadith:

عَنْ مُطَرِّفٍ، قَالَ قَالَ أَبِي انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا أَنْتَ سَيِّدُنَا. فَقَالَ "السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى. قُلْنَا وَأَفْضَلُنَا فَضْلاً وَأَعْظَمُنَا طَوْلاً. فَقَالَ "قُولُوا بِقَوْلِكُمْ أَوْ بَعْضِ قَوْلِكُمْ وَلَا يَسْتَجِرْ بِكُمْ الشَّيْطَانُ."

Narrated Muttarif that his father said: I went with a deputation of Banu Amir to the Messenger of Allah (peace and blessings of Allah be upon him), and we said: "You are our master (Sayyid)." To this he replied: "The Master is Allah, the Blessed and Exalted." Then we said: "...and the one of us most endowed with excellence and superiority." To this he replied: "Say what you have to say, or part of what you have to say, and do not let the devil make you his agents."⁴⁹⁹

⁴⁹⁹ Sunan Abi Dawud no. 4806 and Al Albani authenticated it as Sahih

Ibn ‘Abbas (may Allah be pleased with him) said regarding the following verse:

قُلْ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ

“Say: ‘Shall I seek a lord other than Allah, while He is the Lord of all things?’”⁵⁰⁰

“He is the Ilah (The One Who is deified out of love and magnification) and the Sayyid (The Master)”

And he said regarding the verse:

اللَّهُ الصَّمَدُ

“Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).”⁵⁰¹

“He is the Sayyid (Master) Who is complete and perfect in His Mastership” [End Quote]⁵⁰²

The true Master is Allah. He is the Owner, the Patron, the Rabb. All of the creation are slaves to Him; owned and subdued by Him. They need Him in all their affairs and are poor to Him for all their needs. There is no one who is sufficient from Him for a blink of an eye. All matters belong to Him alone. The entire creation is under His management of affairs.

He gives and withholds, humiliates and elevates, honours and disgraces, gives life and causes death, commands and prohibits, constricts and extends, guides and misguides, causes to laugh and causes to cry, enriches and impoverishes. The command is His command, the dominion is His dominion, and the slaves are His slaves. Just as He is the Master Who manages the affairs of the creation without partners, He is the Master Who should be worshipped alone without partners. How can a weak created being rival the Great Master, the Majestic Creator, The All-Able Lord? Exalted is He from all they associate with Him. Allah says:

⁵⁰⁰ Surah Al-An’am [6:164]

⁵⁰¹ Surah Al-Ikhlās [112:2]

⁵⁰² Tafsir At Tabarai (763/24)

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

“Do they attribute as partners to Allah those who created nothing but they themselves are created?”⁵⁰³

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

“No help can they give them, nor can they help themselves.”⁵⁰⁴

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سِوَاءَ عَلَيْكُمْ أَدْعَوْتُمُوهُمْ أَمْ أَنْتُمْ

صُمُّوتٌ ﴿١٩٣﴾

“And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.”⁵⁰⁵

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَأَدْعُوهُمْ

فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

“Verily, those whom you call upon besides Allah are slaves like you. So call upon them and let them answer you if you are truthful.”⁵⁰⁶

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبِطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ
يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ

كِيدُونِ فَلَا تُنظِرُونَ ﴿١٩٥﴾

⁵⁰³ Surah Al-A'raf [7:191]

⁵⁰⁴ Surah Al-A'raf [7:192]

⁵⁰⁵ Surah Al-A'raf [7:193]

⁵⁰⁶ Surah Al-A'raf [7:194]

“Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad): “Call your (so-called) partners (of Allah) and then plot against me, and give me no respite.”⁵⁰⁷

إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

“Verily, my Waliy (Protector, Supporter, and Helper, etc.) is Allah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous.”⁵⁰⁸

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ
يَنْصُرُونَ ﴿١٩٧﴾

“And those whom you call upon besides Him (Allah) cannot help you, nor can they help themselves.”⁵⁰⁹

People take masters besides Allah, whether they are living or dead, thinking they can bring them benefit or avert harm. They attach their needs and requests to them and direct their invocations to them. Yet how can they be made equal to the Lord of the lords? How can a slave be equal to the Owner of the slaves? How can someone who does not own himself or others, nor an atom's weight from the heavens and the earth be equal to the Great Master, Who owns the treasures of the heavens and the earth?

The Prophet (peace and blessings of Allah be upon him) is the master of the Children of Adam (peace be upon him), the best of the slaves of Allah, and the leader of the pious, yet he disliked for them to say that because it is a means which leads to exaggeration and excessiveness.

⁵⁰⁷ Surah Al-A'raf [7:195]

⁵⁰⁸ Surah Al-A'raf [7:196]

⁵⁰⁹ Surah Al-A'raf [7:197]

ابْنِ عَبَّاسٍ، سَمِعَ عُمَرَ - رَضِيَ اللهُ عَنْهُ - يَقُولُ عَلَى الْمُنْبِرِ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا عَبْدُ اللهِ وَرَسُولُهُ"

'Umar (may Allah be pleased with him) narrated: "I heard the Prophet (peace and blessings of Allah be upon him) saying: 'Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me the slave of Allah and His Messenger.'"⁵¹⁰

He forbade over-praising and exaggeration in speech:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ أَنْتَنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَبِئْسَ مَا قَطَعْتَ عُنُقَ صَاحِبِكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مِرَارًا

Abu Bakra (may Allah be pleased with him) narrated that a man praised another man in front of the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) said to him: "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times.⁵¹¹

Knowing this Name guards the Tawheed (attributing Oneness to Allah) of a person from being corrupted or weakened by any form of Shirk (associating partners with Allah) and the means which lead to it. It protects the heart from being diverted towards any type of attachment to the creation, from submission to them, or being broken before them, which should only be directed to Allah, Al-Waahid Al-Qahhaar.

⁵¹⁰ Sahih Al-Bukhari no. 3445

⁵¹¹ Sahih Al-Bukhari no 2662

AR-RAFEEQ (الرفيق): The Most Gentle

THIS IS FROM the Beautiful Names of Allah, which are found in the Hadiths [sayings of the Prophet [peace and blessings be upon him)].

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ الْيَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ السَّامُ عَلَيْكَ. فَفَطِنْتُ عَائِشَةَ إِلَى قَوْلِهِمْ فَقَالَتْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرَّفِيقَ فِي الْأَمْرِ كُلِّهِ." فَقَالَتْ يَا نَبِيَّ اللَّهِ أَوْلَمْ تَسْمَعْ مَا يَقُولُونَ قَالَ "أَوْلَمْ تَسْمَعِي أَنِّي أَرُدُّ ذَلِكَ عَلَيْهِمْ فَأَقُولُ وَعَلَيْكُمْ."

'Aishah (may Allah be pleased with her) narrated that the Jews used to greet the Prophet (peace and blessings of Allah be upon him) by saying: "As-Samu 'Alaika (i.e. death be upon you)," so I understood what they said, and I said to them: "As-Samu 'alaikum wal-la'na (i.e. Death and Allah's Curse be upon you)." The Prophet (peace

and blessings of Allah be upon him) said: “Be gentle, O 'Aishah, as Allah likes gentleness in all affairs.” I said: “O Allah's Prophet! Didn't you hear what they said?” He said: “Didn't you hear me answering them back by saying, 'Alaikum (i.e. the same be upon you)?”⁵¹²

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ"

'Abdullah ibn Mughaffal reported the Messenger of Allah (peace and blessings of Allah be upon him) as saying: “Allah is Gentle, likes gentleness, and gives for gentleness what he does not give for harshness.”⁵¹³

This Hadith [saying of the Prophet (peace and blessings of Allah be upon him)] is a clear confirmation of the Name of Allah, Ar-Rafeeq and His Attribute Ar-Rifq (Gentleness).

Rifq means gentleness, ease, and deliberation in all matters, and its opposite is harshness and severity. Allah is Rafeeq in His decrees, ordainments, and actions. He is Rafeeq in His commands, rulings, religion, and legislation.

Of the Rifq in His actions is that He created the creation in stages according to His wisdom and gentleness, although He is able to create everything at once in a single moment. This is an indication of Allah's forbearance, wisdom, knowledge and subtleness.

From Allah's Rifq to His slaves is His gentleness with them in His rulings, commands, and prohibitions. He does not burden His slaves beyond their capacity.

From Allah's Rifq is that He gives respite to the one who has sinned and does not hasten the punishment upon him in order that he returns to his Lord, repents from his sin, and returns to the rightly guided way. Allah says in Surah Al-Kahf:

⁵¹² Sahih Al-Bukhari no. 6395

⁵¹³ Sunan Abi Dawoud no. 4807, and Al-Albani authenticated it Sahih

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ

الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيِلًا ﴿٥٨﴾

"And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape."⁵¹⁴

Had Allah seized the people for what they earned of sins of disbelief and disobedience, He would have hastened the punishment for the despicableness of what they commit. However, He is Forbearing and Gentle; He respites them and does not neglect them.

From His Rifq is that His entire religion is gentleness, ease, and mercy. Gentleness is not in any matter except that it beautifies it and whoever is deprived of gentleness is deprived of much good. For this reason, it is important for every Muslim to be gentle in all his affairs, away from hastiness, recklessness, and acting on impulse, for hastiness is from the devil and only causes loss and disgrace.

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
"إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ."

'Aishah (may Allah be pleased with her), the wife of Allah's Messenger (peace and blessings of Allah be upon him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: "Gentleness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective."⁵¹⁵

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ يُحْرَمِ الرَّفْقَ يُحْرَمِ الْخَيْرَ"

⁵¹⁴ Surah Al-Kahf [18:58]

⁵¹⁵ Sahih Muslim no. 2594

Jarir reported from Allah's Messenger (peace and blessings of Allah be upon him): He who is deprived of gentleness is in fact deprived of good.⁵¹⁶

The Prophet (peace and blessings of Allah be upon him) was the gentlest of people. Examples of his gentleness are apparent in his Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)], and evidence of his forbearance and tolerance are clear in his biography, especially in his dealings with others, in his manner of inviting them to Islam, and his dealings with sinners.

أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعُوهُ وَهَرِّقُوا عَلَيَّ بَوْلَهُ سَجْلًا مِنْ مَاءٍ، أَوْ دَنْوَبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ."

Abu Hurairah (may Allah be pleased with him) narrated that a bedouin stood up and urinated in the mosque. The people caught him but the Prophet (peace and blessings of Allah be upon him) ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet (peace and blessings of Allah be upon him) then said: "You have been sent to make things easy and not to make them difficult."⁵¹⁷

Our Lord is Rafeeq and He loves gentleness. Our religion is all gentleness and ease, our Prophet (peace and blessings of Allah be upon him) is the leader and role model for the people of gentleness, and it is obligatory upon us to adorn ourselves with gentleness in our affairs.

⁵¹⁶ Sahih Muslim no. 2592

⁵¹⁷ Sahih Al-Bukhari no. 220

AL-WITR (الوتر): The Odd (The One)

THIS NAME is confirmed in the following Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

عَنْ أَبِي هُرَيْرَةَ، رَوَايَةً قَالَ "لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، لَا يَحْفَظُهَا أَحَدٌ إِلَّا دَخَلَ الْجَنَّةَ، وَهُوَ وَتْرٌ يُجِبُّ الْوَتْرَ."

Abu Hurairah (may Allah be pleased with Him) narrated: "Allah has ninety-nine Names, one hundred minus one, no one preserves (i.e. believes in their meanings and acts accordingly) them but will enter Paradise. And Allah is Witr (one) and loves the Witr (i.e. odd numbers)."⁵¹⁸

⁵¹⁸ Sahih Al-Bukhari no. 6410

Al-Witr is the One, with no partners or counterparts. This Name is indicative of the Oneness of Allah and His being singled out with perfect Attributes. Allah says in Surah Ash-Shura:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

*“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”*⁵¹⁹

In Surah Al-Ikhlās, Allah says:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

*“And there is none co-equal or comparable unto Him.”*⁵²⁰

Belief in Allah, Al-Witr entails the negation of associating partners with Him in any way; whether in His Noble Self, His Attributes, or His Actions. It affirms His being singled out with greatness, perfection, majesty, grandeur, and honor. It affirms His being singled out with creating all of creation, bringing them into existence, and managing their affairs as He wills; for there is no rival, no comparable, no counterpart, no equal to Him.

There are many verses in the Qur’an which affirm that Allah is singled out with providing, owning, managing affairs, causing life and death, guiding, and so forth. This affirmation necessitates that we single Him out with humility, submission, love, hope, trust, and all types of worship.

{ Al-Qurtubi (may Allah have mercy on him) said: “Al-Witr means Tawheed (attributing Oneness to Allah). Therefore, it means that Allah is One in His Noble Self, in His perfection, in His actions, and He loves monotheism.”⁵²¹ }

⁵¹⁹ Surah Ash-Shura [42:11]

⁵²⁰ Surah Al-Ikhlās [112:4]

⁵²¹ (18/7) (Al Mufhim) المفهم

Allah says in Surah Yusuf:

ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

“Are many different lords (gods) better or Allah, the One, the Irresistible?”⁵²²

Allah singled Himself out with managing the affairs of the creation and this is the clearest evidence of His being singled out with divinity and that He deserves to be worshipped Alone without any partners.

Ibn Al-Qayyim (may Allah have mercy on him) said: “Every Surah in the Qur’an is comprised of two types of Tawheed (attributing Oneness to Allah). Rather, even more comprehensively, every verse in the Qur’an comprises Tawheed (attributing Oneness to Allah), is an evidence for it, and calls to it.

This is because the Qur’an is primarily news about Allah and His Names, Attributes, and Actions; this is called التوحيد العلمي الخبري (Tawheed of Knowledge and News). Or it calls His slaves to worship Him Alone and rid themselves from everything that is worshipped besides Him, and this is called التوحيد الإرادي الطلبي (Tawheed of Want and Request).

Regarding commands and prohibitions: they are the rights of Tawheed (attributing Oneness to Allah) and what completes it. As for the news about the generosity of Allah with the people of Tawheed (attributing Oneness to Allah) and obedience, and what He does with them in this world, and what He honors them with in the Hereafter, this is the reward of Tawheed (attributing Oneness to Allah). As for the news about the people of Shirk (associating partners with Allah) and what He punishes them with in this world and what becomes incumbent of torment for them in the Hereafter, this is news about the one who exits Tawheed (attributing Oneness to Allah). The entire Qur’an is therefore all about Tawheed (attributing Oneness to Allah), its rights, and its reward.”⁵²³

The true believer and monotheist is the one who takes Allah Alone as his Rabb, worships Him, loves Him, hopes from Him, fears Him, draws closer to Him Alone,

⁵²² Surah Yusuf [12:39]

⁵²³ (450/3) (Madaraj as-Salikeen) مدارج السالكين

all while seeking His pleasure and staying away from His wrath. For him is the praiseworthy end and happiness and success in this world and the next.

{ Al-Witr also includes Allah's love for every odd-numbered deed and act of worship that He ordained in His legislation. For example, the five daily prayers, the Witr at night, shrouding the dead an odd number of times, and so forth. }

Our Prophet (peace and blessings of Allah be upon him) would incorporate odd numbers in his affairs as well. For example, he would eat seven dates in the morning, drink water with three breaths, seek forgiveness three times after every obligatory prayer, and many of the supplications are recited one, three, or seven times.

From Allah's love for odd numbers is that He singled out ninety-nine of His most Beautiful Names from the Qur'an and Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)]. Therefore, whomsoever memorizes them, understands them, and acts upon them will enter Paradise.

We ask Allah to grant us success in actualizing this and to make us, by His favor and generosity, of the dwellers of the eternal gardens.

AL-MU'TEE (المعطي): The Giver

AL-JAWAAD (الجواد): The Most Giving

THE NAME OF ALLAH, AL-MU'TEE is found in the following Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ، وَاللَّهُ الْمُعْطِي وَأَنَا الْقَاسِمُ، وَلَا تَزَالُ هَذِهِ الْأُمَّةُ ظَاهِرِينَ عَلَى مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ."

Mu'awiyah (may Allah be pleased with him) narrated that Allah's Messenger (peace and blessings of Allah be upon him) said: "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam). Allah is the Giver and I am Al-

Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents till Allah's Order comes and they will still be victorious.”⁵²⁴

The Name Al-Jawaad is mentioned in the following excerpt of a Hadith Qudsi:

ذَلِكَ بِأَنِّي جَوَادٌ مَا جَدُّ أَفْعَلُ مَا أُرِيدُ عَطَائِي كَلَامٌ وَعَذَابِي كَلَامٌ إِنَّمَا أَمْرِي لِشَيْءٍ
إِذَا أَرَدْتُهُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ

“That is because I am the Most Generous, the Most Majestic, doing as I will. I give by My speech and I punish by My speech. Whenever I will something I only say: ‘Be’ and it shall be.”⁵²⁵

Al-Mu'tee is the One singled out with true giving. None can prevent what He gives and none can give what He prevents. His giving is by a word and His prevention is by a word and His command if He wills a matter is to say “Be” and it is. Everything that the slaves have of blessings is from His favor and bestowal, and His giving extends to all His slaves in this world; the believer and the disbeliever, the good-doer and the evil-doer. However, on the Day of Judgement, it is exclusively for His special believing slaves. Allah says in Surah Al-Isra':

كَلَّا نُمَدُّ هَتُوْلَاءِ وَهَتُوْلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ
مَحْظُورًا

“To each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.”⁵²⁶

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ
وَأَكْبَرُ تَفْضِيلًا

⁵²⁴ Sahih Al-Bukhari no. 3116

⁵²⁵ At-Tirmidhi, Vol. 4, book 11, no. 2495 (English version)

⁵²⁶ Surah Al-Isra' [17:20]

“See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.”⁵²⁷

Al-Jawaad is the One Who gives in abundance. His giving extends to all creatures and He fills them with His favor, generosity, and various types of blessings. The creation is not void of His benevolence even for a blink of an eye.

Ibn Al-Qayyim (may Allah have mercy on him) said: “He is the Most Giving of the giving, the Most Generous of the generous, the Most Merciful of the merciful. His mercy precedes His anger, His forbearance precedes His punishment, and His pardoning precedes His taking to account. He has flooded His creation with blessings and prescribed mercy upon Himself. He loves benevolence, generosity, giving, and goodness. All favors are in His Hands, all goodness is from Him, and all generosity belongs to Him. He loves to give His slaves and expand His favors upon them. He immerses them in benevolence and giving, completes His blessings upon them, and multiplies His favors for them. He makes Himself known to them by His Names and Attributes and makes Himself beloved to them by His favors and blessings.”⁵²⁸

He is Al-Jawaad in His Being, thus there is no absolute giver except Him, and the giving of every giver is a result of His giving. His love for giving, benevolence, goodness, and bestowing blessings and favors is beyond what crosses the mind of the creation and encircles their imagination. Pardoning is more beloved to Him than revenge, showing mercy is more beloved to Him than punishment, dealing with His favor is more beloved to Him than dealing with justice, and giving is more beloved to Him than prevention.

Ibn Al-Qayyim (may Allah have mercy on him) continued to say: "And He, far from imperfection is He, loves from His slaves to have hope in Him and ask Him of His favors, for He is The True King, The Most Giving. He is The Most Giving of those asked and the Most Vast of those who give, and the most beloved matter to Al-Jawaad is to have hope in Him and ask Him. The Hadith [saying of the Prophet (peace and blessings of Allah be upon him)] states:

⁵²⁷ Surah Al-Isra' [17:21]

⁵²⁸ (212_211/1) Madaraj as-Salikeen مدارج السالكين

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ لَمْ
يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ"

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Indeed, he who does not ask Allah, He gets angry with him."⁵²⁹ ⁵³⁰

Ibn Al-Qayyim (may Allah have mercy on him) further said: "If it was not for His love for His slaves and His goodness towards them, He would not have created for them all that is in the heavens and the earth, and all that is in this world and the Hereafter. He honored them and sent Messengers to them, revealed books for them, and legislated His laws for them. He allowed them to call on Him anytime they wanted, and He wrote for one good deed they perform, the reward of ten of its like to seven hundred to abundant multiplication, and He wrote for one sin they commit, one bad deed. If they repent from their sin, He erases it and replaces it with a good deed. If a person's sins were so many that it reached the sky, then he sought Allah's forgiveness, Allah would forgive him. And if he met Allah with an earthful of sins yet he did not associate partners with Allah, Allah would meet him with an earthful of forgiveness. He legislated repentance for them which destroys sins and He guides them to repent and then accepts their repentance from them. He legislated Hajj upon them which destroys all past sins; He grants them success to perform it and expiates their sins by it. Similarly, every act of worship He legislated for them. He is the One Who commanded them with it, He is the One Who created it for them, He is the One Who gave it to them, and He is the One Who made its reward subsequent to it. Thus, from Him is the reason and from Him is the reward and from Him is the guidance and from Him is the bestowal from the beginning until the end. He gives His slaves wealth and says: Draw closer to me with this and I will accept it from you. So the slave is His, the wealth is His and the reward is from Him; thus He is The Giver from the beginning to the end. How can someone not love whose matter is this and how can he not feel ashamed for diverting the smallest bit of his love to someone else? Who is more deserving of praise and love than Allah? And who is more superior in generosity, giving, and goodness than Him? Far from imperfection is He, all praises belong to Him. There is no one worthy of worship except Him, The All-Mighty, The All-Wise."⁵³¹

⁵²⁹ Jami' At-Tirmidhi no. 3373

⁵³⁰ (50/2) Madaraj as-Salikeen مدارج السالكين

⁵³¹ (468) Tareeq Al Hijratain (طريق الهجرتين)

We hope from Allah, Al-Jawaad, Al-Kareem, far from imperfection is He, to bestow all the ability upon us to take the means that lead to His giving and generosity, and to protect us from any means which lead us to His wrath and punishment. The giving is His giving, the favors are His favors, and the matter belongs solely to Him before and after.

CHAPTER

65


DHUL-JALAALI WAL-IKRAAM

(ذو الجلال و الإكرام):

Owner of Majesty and Honor

THIS NAME is mentioned twice in the Qur'an in Surah Ar-Rahman:

NO. 01

 وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“And the Face of your Lord full of Majesty and Honor will abide forever.”⁵³²

⁵³² Surah Ar-Rahman [55:27]

نَبْرَكَ أَسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

“Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honor.”⁵³³

The virtue of supplicating by this Name is also mentioned in the Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ "الْطُّوًّا بَيْنَا ذَا الْجَلَالِ وَالْإِكْرَامِ"

Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: “Be constant with: ‘O Possessor of Majesty and Honor (Yaa Dhul-Jalaali wal-Ikraam).’”⁵³⁴

MEANING:

{ Adhere to, be firm, and increase in saying “Dhul-Jalaali wal-Ikraam” in your supplications.

In another Hadith [saying of the Prophet (peace and blessings of Allah be upon him)]:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَالِسًا يَغْنِي -
وَرَجُلٌ قَائِمٌ يُصَلِّيَ فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا فَقَالَ فِي دُعَائِهِ
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا
الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ.

⁵³³ Surah Ar-Rahman [55:78]

⁵³⁴ Jami' At-Tirmidhi no. 3525

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ "تَذَرُونَ بِمَا دَعَا." قَالُوا اللَّهُ وَرَسُولُهُ
 أَعْلَمُ. قَالَ "وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ دَعَا اللَّهُ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ
 وَإِذَا سُئِلَ بِهِ أُعْطِيَ."

It was narrated that Anas ibn Maalik (may Allah be pleased with him) said: "I was sitting with the Messenger of Allah (peace and blessings of Allah be upon him) and a man was standing and praying. When he bowed, prostrated and recited the Tashahhud, he supplicated, and in his supplication, he said:

Allahumma inni as'aluka bi-anna lakal-hamd, la ilaha illa ant, al-Mannaanu, Badi'us-Samawati wal-ard, ya Dhul-Jalaali wal-Ikraam! Ya Hayyu, ya Qayyum! Inni as'aluka.

'O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O Eternal, I ask of You.'

The Prophet (peace and blessings of Allah be upon him) said: 'Do you know what he has supplicated with?' They said: 'Allah and His Messenger (peace and blessings of Allah be upon him) know best.' He said: 'By the One in Whose Hand is my soul, he called upon Allah by His greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives.'⁵³⁵

After the obligatory prayers, the Prophet (peace and blessings of Allah be upon him) would seek forgiveness three times, then he would say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allahumma anta as-Salaam wa minka as-Salaam tabaarakta ya Dhul-Jalaali wal-Ikraam.

"O Allah, You are the source of peace (or the One free from all faults) and from You comes peace. Blessed are You, O Possessor of Majesty and Honor."⁵³⁶

This Name is one of the Possessive or Added to Names of Allah (الأسماء المضافة), as mentioned by some scholars of the Names of Allah.

⁵³⁵ Sunan An-Nasaa'i no. 1300

⁵³⁶ Sunan An-Nasaa'i no. 1338

Ibn Taymiyah (may Allah have mercy on him) said: "...Similarly His Possessive Names, such as: The Most Merciful of the merciful (أرحم الراحمين), The Best of those who forgive (خير الغافرين), Lord of the Universe (رب العالمين), Owner of the Day of Judgement (مالك يوم الدين), Best of the creators (أحسن الخالقين), Gatherer of the people on a Day of which there is no doubt (جماع الناس ليوم لا ريب فيه), Turner of the hearts (مقلب القلوب), and so forth of Names which are affirmed in the Book and Sunnah [practice of the Prophet (peace and blessings of Allah be upon him)]."⁵³⁷

It is also one of the Names which are indicative of many descriptions; not having just one meaning, as mentioned by Ibn Al-Qayyim (may Allah have mercy on him) in his book 'Badaa'i Al-Fawaaid'.

The possession in Surah Ar-Rahman is an addition of one of the Attributes of Allah to Him, such as in His statement in Surah Al-An'am:

ذُو الرِّحْمَةِ

*"Full of Mercy"*⁵³⁸

Majesty, Honor, and Mercy are all Attributes of Allah, which are exclusive to Him and indicate His greatness and perfection.

This is contrary to the possession mentioned in Surah Al-Burooj, which is adding a creature to the Creator for the purpose of honoring the creature:

ذُو العَرْشِ المَجِيدِ

*"Owner of the throne, the Glorious"*⁵³⁹

⁵³⁷ (475/22) (Majmoo' Al Fatawa) مجموع الفتوى

⁵³⁸ Surah Al-An'am [6:133]

⁵³⁹ Surah Al-Burooj [85:15]

Ibn Al-Qayyim (may Allah have mercy on him) said: “Allah is the Owner of Majesty and Honor, and this is the meaning of the slave’s statement: لا اله الا الله (There is no one who deserves to be worshipped except Allah) and الله أكبر (Allah is the Greatest). لا اله الا الله is indicative of His being singled out with divinity which necessitates complete love for Him, and الله أكبر is indicative of His majesty and greatness which necessitate magnification and exaltation of Him.”⁵⁴⁰

Al-Khattabi (may Allah have mercy on him) said: “The meaning is that Allah Alone is worthy of being magnified and honored, therefore one should not deny or disbelieve in Him. Another possible meaning is that He honors His believing slaves and elevates their ranks by guiding them to His obedience in this world and honoring them by accepting their actions and elevating their ranks in Paradise.”⁵⁴¹

Ibn Taymiyah (may Allah have mercy on him) commented that the first meaning is more indicative of what is intended.

Majesty comes from magnification and honor comes from love and praise. The slaves cannot enumerate the praises of Allah; He is as He praises Himself. Similarly, He deserves to be magnified and honored and the slaves cannot enumerate His majesty and honor. He is as He magnified and honored Himself.

⁵⁴⁰ (217-216) (Jalaa’ Al ‘Afhaam) جلاء الأفهام

⁵⁴¹ (92_91) (Sh’an Ad Dua’) شأن الدعاء

FINAL NOTE

Our Lord, to You belongs all praise, an abundant beautiful blessed praise.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

“My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.”⁵⁴²

{ How far from imperfections You are, O Allah, and we praise You. We bear witness that none has the right to be worshipped except You. We seek Your forgiveness and turn to You in repentance.

Peace and blessings of Allah upon our Prophet Muhammad, his family and companions. }

⁵⁴² Surah Al-Ahqaf [46:15]



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