

*Paradise*

*in my heart*

The Most Beautiful Names of Allah





طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

Request Issuance of Permit Publication/Printing

نتيجة تدقيق مادة علمية  
Result of Auditing the Material

Applicant	إيمان العبيد	جهة الطلب						
Reference number	IPP-000501	الرقم المرجعي / تاريخ الطلب						
Date of application	11/05/2023	تاريخ الطلب						
The addressee	الجهة المرسل إليها							
عدد الصفحات	القياس	سنة الطبع	اللغة	شكل المادة	الناشر/ دار الطبع	المحقق	المؤلف	عنوان المادة
848	A4	2022	انجليزية	كتاب	مركز السلام الإسلامي	نورة الظاهر وفائزة قاضي ونذيرة	إيمان العبيد ونورة الظاهر	Paradise in My Heart - The Most Beautiful Names of Allah
Audit Result	نتيجة التدقيق							لا مانع من منحه إذن التداول، وذلك لتحقيق المادة العلمية شروط طباعة وتداول المصاحف والمنشورات الدينية في إمارة دبي

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لا حول ولا قوة الا بالله

Compiled by:

Al Salam Islamic Center

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# Preface



In the name of Allah,  
the Most Merciful, the Especially Merciful.  
There is no change or power except by Him.

Throughout the history of mankind, we have witnessed the deterioration of its ideals and its great moral principles. And when Islam arrived it tore through those barriers of ignorance in the most extraordinary manner. The pure monotheistic beliefs of the true servants of Allah led the way for great changes in society.

But somewhere along the way, we have forgotten our true origin and have fallen short of the beliefs and ideals that made it possible to attain those heights, which was and is through the Qur'an and the Sunnah. The deeper study of them gives us the means of acceptance of *Tawheed* (Oneness) which is *La ilaaha illallah* - there is no god but Allah.



With the haphazard direction the world is moving along today, with its burdens which are only increasing by the day, we as human beings are in need of much more than just guidance. We are in need of a blueprint which unlocks the code of existence itself, which is only possible with a deep understanding of the Creator through His beautiful names.

This book is a humble attempt to unravel the beauty of the Most Beautiful Names of Allah.

In order to understand this Magnificent Creator of the universe and everything that exists, we need to ponder and dissect His names and attributes, although we would not be even scratching the surface of that knowledge, we can only 'try' and grasp Who He is, and that too is only by His permission. And when we learn and teach about Him in the right manner, society will be transformed to the greatest good.

Sources:

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# Introduction



Every name of Allah helps us discover ourselves and the treasures of this world. Every name gives us freedom, even if we are at home, the names of Allah give us vastness. The names of Allah dominate all types of feelings, and they turn and change all of our perspectives to the best and purest form.

We are in need of all of Allah's Names because each name adds a special feeling inside our heart, feeling more connected to Allah when we truly believe in His names.

People have forgotten what is true love, happiness, relationships, families and true companions. The names of Allah can bring back to life dead hearts.

Allah has revived humanity to show Who Allah is through His names, which is indeed the greatest opening. And in order to rescue us from the mire that we have gotten ourselves into, we have the need to study the names of Allah and its importance and benefits.



## Importance of Knowledge of the Names of Allah (منزلة العلم بأسماء الله تعالى وصفاته)



Deep understanding of the names of Allah is an honorable branch of knowledge and it is the greatest understanding. As the Prophet (peace and blessings of Allah be upon him) said, “whomever Allah wants good for him, he will make him comprehend the religion.” [Sahih al-Bukhari 71]

For every building there is a foundation and the foundation of the religion is:

1. Belief in Allah
2. Belief in His Names
3. Belief in His Attributes

When the foundation is firm and strong then the building will be safe from collapsing.

Ibn Al Qayyim said: “Whoever wants to construct his building then he should ensure the soundness of his foundation. The deeds are levels and the foundation is faith”.



The one who has knowledge will make his concern correcting his foundation which is faith, and this is through the Names of Allah. The ignorant person is the one who constructs his building without a foundation.

There are two elements to this foundation:

1. Correct and sound knowledge of Allah, His Commands, Names and Attributes.
2. Purification of submitting only to Allah and His Messenger (peace and blessings of Allah be upon him).

Knowledge of His names, attributes and actions is the foundation of the religion. It is the foundation of the “*haneefiah*” (heading to tawheed and away from shirk) and the way of Ibrahim (peace be upon him). It is the religion which all messengers are upon and the central point of their message.

Thus to be occupied with knowing the Names and Attributes of Allah is to be truly occupied with the purpose of our creation. While leaving it and losing it shows lack of concern for what a person is created for. It is not for a slave to be ignorant of his Lord while He has granted him blessings. A person has not lived if he did not know Allah.



## Benefits of Knowledge of the Names of Allah (فضل العلم بأسماء الله تعالى وصفاته)



Knowledge of the Names and Attributes of Allah is a blessed knowledge with immense benefits, fruits and impacts. The knowledge of the Names and Attributes of Allah is the most virtuous, highest ranking and most honorable knowledge because the One being learned about is The Most Honorable.

Knowing Allah calls to loving Him, magnifying Him, fearing Him, being humble to Him, hoping from Him and being sincere in deeds to Him. The stronger the knowledge about Allah, the greater one's submission and surrendering to His commands and legislations. When we know Allah then our hearts will move and submit to Him.

Allah loves that His names and attributes and the impacts of His names become apparent to His creation. Allah is The Most Forgiving and loves those who forgive. He is the Most Beautiful and loves beauty. He is All-Knowing and loves the knowledgeable ones, and He is the Most Generous and loves those who are generous. He is the Most Strong and loves the strong believer more than the weak one, He is the Most Modest and loves those who are modest, He is The Acceptor of Repentance and loves those who repent, He is merciful to those who show mercy. He is Just and loves those who are just. He rewards His slaves according to how much the slave is affected by His names and attributes.

Allah created everything while they were nothing, and He subjected what is in the heavens and the earth to know Him and worship Him. Allah nurtures us to know He is *Ar Rabb* (*The Nurturer*). Allah provides us to know He is *Ar Razzaaq* (*The Provider*). Allah says: “It is Allah Who has created seven heavens and the earth and the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.”<sup>1</sup>

One of the six pillars of faith is “Belief in Allah” and it is not faith to only verbalise it without actually knowing Him. The reality of faith is to know Allah Who is the One we need to believe in. A person continues to know Allah until he reaches the level of certainty, continuing to worship Him until one dies.

And according to how much a person knows about Allah is how much his faith will increase and the opposite is true. The less he knows about Allah, the weaker his faith will be. The one who does not know Allah, does not know himself. Whoever forgets Allah, Allah causes him to forget the benefit of his own self.

Knowledge of the Names of Allah is the origin of all things. A person will understand the reality of everything when he understands His attributes, actions and what He legislates from commands and prohibitions. Allah does not do anything except that it is linked to His names and attributes. And this makes us always think good of Allah because all of His Names and Actions are the pinnacle of goodness.

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<sup>1</sup> Surah At Talaq 12

Knowledge of the Names of Allah is a winning trade. And from its benefits are tranquility of the self, soundness of the heart, expansion of the heart, residence in *Firdaus Al Ala* (highest level in paradise) on the Day of Judgement, seeing the Noble Face of Allah, attaining His pleasure and being saved from His wrath and hellfire.

The heart is at rest when he knows that Allah is One, and He is his *Rabb (Nurturer)*, his *Ilah*, (the One Worshipped), and the One Whom we will return to, because it will cause the person to do his best, and seek His love and pleasure.

Knowledge of the Names of Allah is protection from deviation, a door of hope, a support for being patient, and keeping one away from laziness. It also makes one keen to perform worship and draw closer to Allah, to stay away from sins, and to think of Him as a refuge in times of calamities and pain. It is also gives protection from the shaitan and is a way to attain the love of Allah.





(1)

# ALLAH

(الله جل جلاله)



## INTRODUCTION

This is the greatest name of Allah which has been mentioned over 2200 times, which is the maximum in the Qur'an. The name "ALLAH" is the origin of all the Most Beautiful names of Allah and all other names. All of Allah's other names revolve around this name and are included in its meaning. Allah has restricted anyone from calling himself "Allah".



## WHO IS ALLAH?



The origin of the name “Allah” is (الله) which means:

- The One Who is worshipped
- The One Whom your heart yearns for
- The One Who is loved and magnified
- The One Whom the minds cannot grasp due to His perfection

Ibn ‘Abbas (may Allah be pleased with him) said with regards to the meaning of this name: “Allah is the Owner of Divinity and Worship over all His creation.”

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He is the One whom the hearts make divine out of love, magnification, hope and obedience.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي  
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

*And (all) the Most Beautiful Names belong to Allah , so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.<sup>2</sup>*

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<sup>2</sup> Surah Al ‘Araf 180



All of the most beautiful names and attributes belong to Allah and He will make this apparent. But when people are drowning in their own lives, desires, and ignorance, then they will be taken back to their real purpose because all perfection belongs to Allah.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ  
الرَّحِيمُ ﴿٢٢﴾

*He is Allah, beside Whom La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.*

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

*He is Allah beside Whom 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.*

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى 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.*<sup>3</sup>

We will enjoy this name and taste the sweetness of being attached to Him when we understand that there is no *ilah* (the One Worshipped) other than Him. We need to detach from anything we believe has power, knowledge or mercy. When we know Him then we will glorify Him and push away anything that will cause us to associate with Him.

Allah is the One Whom we are drawn to because we suffer from weakness, fear and panic and are in continuous need of help. But only Allah is the One Who can grant us security and accommodate us. Only He can subject the earth to us, and therefore we must only seek from Him and He is the One we must run to.

فَفِرُّوْا إِلَى اللَّهِ

*So flee to Allah (from His Torment to His Mercy - Islamic Monotheism).*<sup>4</sup>

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<sup>3</sup> Surah Al Hashr 22 to 24

<sup>4</sup> Surah Adh Dhariyat 50

The believer flees to Allah with honour because he knows His door will never be closed or shut-down. This is the one connection which can never be affected or severed. We are always connected to Him.

When we are in worry and in need, only He can accommodate us and give us shelter, and subject this earth to us. He is (الملتجأ والمفزع إليه), the One Whom we turn to and He is the One Who deserves all love and magnification.

We love Him because He is the most beautiful and has all the attributes of beauty and perfection. He is free from anyone being co-equal to Him. There is nothing like the love of Allah in the heart of the believer because there is nothing in likeness to Him.

He is the One nurturing us by His decrees and favours so that we love Him and magnify Him the most. Our relationship with Allah is not only when we are in need, but it is filled with respect and love.

Allah wants that we love Him the most and that we fill our hearts with His love. He placed His love in the heart of the believers, and the deeds and the actions He loves, and He makes us love whomever He wills.

No one can make us love anyone except Allah. It is in our nature to love perfection, to love and be loved and this is from the impacts of the name Allah. Those who worship besides Allah, love their idols as they should have loved Allah, but the believers love Him the most and love anyone who loves Him.



وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ  
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ  
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

*And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.<sup>5</sup>*

The love in this life is from the impacts of Allah. Allah is (المعبود), the One worthy of worship. We are created to worship and love the One Who is worthy of it. To worship means to unite and gather ourselves before we stand in the prayer or utter any supplication because we need a gathered heart and mind, and not a scattered one.

When Allah places us in certain situations, it is for us to correct ourselves so we may see what is right and wrong. Only He can gather us and remove anything that can distract us so that we can worship Him. Allah did not create the jinn and mankind except to worship Him alone. When we worship Him, we will be aware of ourselves and what is around us.

Allah is (المألوه), the One Whom we are drawn to in His perfection. We cannot encompass Him therefore we are drawn to Him because He has all the perfect attributes and greatness. We glorify Him, exalt Him and praise Him because

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<sup>5</sup> Surah Baqarah 165

no one nurtures us and takes care of us except Him, no one owns us but Him, and He is the Most Rich. All of us are in need of Him in order to be provided. He is the only One Whom we must flee to and we must detach from anyone whom we think can rescue us.

Allah is the One Who baffles the minds (الذي تحتار العقول فيه) – no one can encompass Him, measure Him or estimate Him. The hearts will be overwhelmed with Allah’s beauty and greatness and will not see anyone but Him because He stops the heart from feeling anything but Him. When we think of His greatness and how He deals with us, we become helpless. We must enjoy being on the earth and connecting to the One above the seven heavens. The minds cannot fathom how truly great He is, so we must not tire ourselves but instead enjoy being His slaves.

When we say “Allah”, we are calling on Allah by All His names. If we are poor, He will enrich us, if we are needy, He will suffice us, if we are weak, He will strengthen us, if we are disabled, He will enable us, if we are lost, He will guide us. If we are homeless then Allah will accommodate us. This name attracts everything, gathers everything, and all problems in this life will be solved by this name. By this name, the heavens and the earth stand, and by this name Allah sent the books and messengers. And by this name, He will gather all humanity on the Day of Judgement, and He will place the Scales and He will recompense and place people in paradise and in hellfire.



# IMPACTS OF BELIEVING IN ALLAH



When we believe in Allah and are attached to Him, it will have a profound impact in our lives. This name is a big blessing for us to know and feel, as it acts as an immediate connection with Him and all the names and attributes of Allah are gathered in this singular name. Among the many impacts of believing in this name are;

- We love Him the most and we love others for His sake. This love is pure and without pain because Allah is perfect.
- We flee only to Him because only He can accommodate us regardless of what trial or situation we face. He can give us faith, guidance, health, wealth, strength and feelings of love and joy.
- This name of Allah makes us feel at peace and at rest. It keeps us human, motivated and guarded.
- Freedom: We are not chained to anything imperfect, but are attached to Who is free from any shortcomings, faults or defects and Who is perfect in every way; no one being similar to Him nor having any partners associated with Him.
- By this name, there is no distress and any feeling of constriction is expanded. If we call Him by this name in times of fear, that fear is taken away.





- We do not fear anyone nor hope from anyone other than Him.
- We appreciate that we are even able to say the word ‘Allah’ by our tongues and to speak of Him.



(2)

# AR RABB

(الرب)

*The Nurturer*



## INTRODUCTION



The name of Allah *Ar Rabb* (The Lord, The Nurturer) is the greatest name after the Name “Allah” and has been mentioned over 500 times in the Qur'an. The name of Allah *Ar Rabb* (The Nurturer) is for our reformation in order for us to reach paradise.

In life, we find people hoping, fearing and planning, but in reality no one will follow any plan but the plan of *Ar Rabb* (The Nurturer). We can clearly see the actions of Allah when He disables the plans and actions of the people.

Everyone is going through the nurturing of Allah and whatever He wants will take place. Yet He has shown guidance to the people and whoever wills according to His perfect knowledge and wisdom, He lets them believe and whoever wills He lets him disbelieve and each one is responsible for themselves.



Knowing Him will make us to submit to Him when we face changes in life. We need Allah *Ar Rabb* (The Nurturer) to live a good life, to be better and to be purified.



## WHO IS AR RABB?

Ar Rabb is the Owner of Lordship, He is the All-Able, The Creator, The Maker, The Fashioner of Forms, The Ever-Living, The Sustainer of All, The All-Knowing, The All-Hearing, The All-Seeing, The Good-Doer, The Bestower, The Ever-Generous, The Giver and The Withholder, The Repeller of Harm and The Grantor of Benefit, The Expediter and The Delayer. He guides and leads astray whomever He wills, He honours and humiliates whomever He wills. Note that “He wills” is not random but according to His perfect knowledge and wisdom.

Allah Ar Rabb is the One Who nurtures us step by step, from one situation to another to become better. He is the One taking care of us and knows what we need to get nurtured, what provisions we need to be given, what provisions should be withheld from us, and what situations and decrees will reform us. He is taking care of us without us knowing it.

When we believe Allah is *Ar Rabb* (The Lord, The Nurturer) then we will be secure. Unfortunately we go through difficulty when we do not apply the Names of Allah in our life so we end up being misled to believing in the power of the universe, sun, moon, virus and so forth.

Any changes in this life are from the actions of Allah *Ar Rabb* (The Lord, The Nurturer). The nurturing of Allah is constant and the more a person accepts His nurturing without resistance, the higher one will be elevated and the faster he will be nurtured because he is accepting Allah's Nurturing, and the opposite is true.

The meaning of *Ar Rabb* is:

- Master
- Owner
- Disposer of Affairs
- Bestower
- The One Who makes us upright
- Fixer

Anything Allah wills for us is to reform us, fix us and make us upright, and not to break us. Allah nurtures everyone at the same time and this can clearly be seen with the situation going on in today's times because He is *Rabb Al Alameen* (Lord of the Worlds).

When Allah reforms us, He does so gently, without breaking anything. Sometimes when we try to fix something we end up damaging something else.





## TYPES OF NURTURING

### GENERAL NURTURING

General nurturing includes all the creation from the Throne, angels, humans, jinn, heavens, earth, mountains, birds and so forth, and this nurturing is to enable them to perform their tasks.

Only Allah is aware of the nature of tasks for each creation. Allah created every creation for a purpose, therefore Allah *Ar Rabb* nurtures everyone to do their task by providing them, disposing their affairs, giving and withholding, and guiding them to what is their purpose in order to survive. This is to keep life going.

The goal of general nurturing is to survive in this life. No one is left without being taken care of. Despite the many creations, Allah nurtures each one differently.

We may go through a similar situation, but the reaction of each is different. Some people get nurtured through experience, some through knowledge, some through dreams. And through different decrees one ends up being led to his purpose. For example, not everyone is a doctor, but someone ends up choosing to be a doctor because of a decree that happens that leads him to it. Allah is operating the entire universe in a way that our minds cannot grasp or encompass.

Without general nurturing, we would not survive and many roles would be left empty. He takes care of the creation from protecting, giving and withholding.

General nurturing is not done by our choice because Allah reforms all the creation so that they may not only survive but thrive. There is no nurturing that takes place which may end up pausing the nurturing of someone or something else. He nurtures everyone and everything all at the same time without any obstacle or complication.

## SPECIAL NURTURING

Special nurturing is for the believers who know of Allah's nurturing and want a greater share of His nurturing. Allah *Ar Rabb* is for everyone but only the believers realise this. The believers know it is not them or their plan that is in action but it is Allah's; therefore, they accept the situations and they do not slow down. This nurturing is for the prophets, messengers and believing slaves. Allah surely nurtures them differently. He reforms them for this life and the next, and He purifies them from their faults and sins.

Only Allah knows what faults and sins we possess and He reforms us accordingly in order to be purified. He not only purifies us from our faults but opens good deeds for us in order to be elevated and to progress in our journey. Allah is the Reformer of the believers in a way they cannot imagine. He reforms to bring out the best from them.

Nurturing is not only through knowledge but also through decrees as in what we see, hear, feel, while we are awake or even while we are asleep. Something can happen to us or we could witness something happening to someone else so we end up understanding that nurturing without having to go through it ourselves.

The higher one's level of faith, the greater the nurturing. The prophets and messengers are in great need of Allah's nurturing because of the greater task and impact they have on others. Therefore the higher one's position and impact on others, the greater his nurturing. For example, a ruler must go through more nurturing than those being ruled.

Allah is the All-Knower of what we need in order to be purified and upgraded. Reforming is not to go backwards, but to be elevated with firmness. He knows what we need for reformation, whether it is a book, a sentence, a word, something said to us or something we did not imagine.

The situations we go through are similar for all, but for some it is general nurturing and for some it is special nurturing. The believers want more *ayat* (signs) in order to increase in faith. *Ar Rabb* (The Nurturer) guides them to different means in order to perfect their faith.

He nurtures the believers to increase their knowledge about Him and to worship Him whether it is apparent or inward. Thus He nurtures them with knowledge and good deeds.



### This type of nurturing:

- Reforms their heart to make them more connected to Him
- Reforms their souls to feel more familiar in fulfilling their purpose
- Reforms their bodies
- Reforms their characters and manners

He reforms the believers to take them out from darkness to light, to make the path easy for them, and to avert any harm or distractions thus experiencing a great and amazing nurturing.

And what is most beautiful is to see Allah's actions as He nurtures us by taking us from one level to another. We can observe ourselves and see how Allah has changed us. The more a person believes, the more he will accept the nurturing and the faster their progression will be. The human being has a purpose and that is to worship Allah alone, and Allah nurtures everyone to understand this reality.

But the disbelievers reject His nurturing and go to the means instead of the Creator. The believer accepts his fate and that is why he is pleased with Allah as his Rabb, and his Reformer.

We will find the supplications of the messengers calling on their Rabb because they want more of Allah's special nurturing.





Ibrahim (peace be upon him) said:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

*"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."*<sup>6</sup>

Adam (peace be upon him) said:

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

*They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."*<sup>7</sup>

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<sup>6</sup> Surah Ibrahim 41

<sup>7</sup> Surah Al 'Araf 23



Musa (peace be upon him) said:

فَسَقَى لَهُمَاءُ ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ  
فَقِيرٌ ﴿٢٤﴾

*So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!"<sup>8</sup>*

Ibad Ar Rahman – Slaves of the Most Merciful say:

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 the comfort of our eyes, and make us leaders of the Muttaqun."<sup>9</sup>*

There is so much mercy and compassion in Allah's nurturing that when He reforms, He conceals and does not expose anyone's weakness.

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<sup>8</sup> Surah Qasas 24

<sup>9</sup> Surah Furqan 74

# IMPACTS OF BELIEVING IN ALLAH AR RABB

- This name brings acceptance from the people to live a stress-free life with enjoyment in relationships. It makes a person more flexible and to taste the sweetness of faith. Therefore do not place anything above Allah because nurturing will take place to bring it down.
- He nurtures us from a state of shortcomings to a state of completion through His blessings and decrees so that we may be suitable for paradise.
- Invoke Allah by His Name “Ar-Rabb” as this was the way of the prophets to receive His special nurturing.

## Sweetness Of 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."*<sup>10</sup>

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<sup>10</sup> Sahih Muslim 34



No matter how much we talk about Allah, “We did not worship You as You deserve to be worshipped” (ما عبدناك حق عبادتك).



(3) – (4)

# AR RAHMAN AR RAHEEM

(الرحمن الرحيم)

*The Most Merciful The Especially Merciful*



## INTRODUCTION

The name of Allah *Ar Rahman* (The Most Merciful) is mentioned 57 times and *Ar Raheem* (The Especially Merciful) is mentioned 115 times in the Qur'an. These names give us much consolation and happiness. Our relationship with Allah is filled with mercy therefore it is a relationship full of emotions. The names of Allah show us that our worship and devotion is for Him alone because He is most perfect.

## WHO IS AR RAHMAN AR RAHEEM?



These two names of Allah are derived from excessive mercy and compassion. The Qur'an begins with these names (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). No *shaitan* (devil) can create any impediment after this name and Jibreel (peace be upon him) would descend to the Prophet (peace and blessings of Allah be upon him) with (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) (In the name of Allah the Most Merciful, The Especially Merciful).

Mercy is to attain all good and to push away all harm. By His mercy, He sent messengers and books to us, protected us from ignorance and guided us after being misguided. By His mercy, He taught us His names, attributes and actions. He taught us what we did not know, and guided us to all that is good for our religion and our worldly life.

By His mercy, the slaves encounter hardships of the worldly life so that they may not incline to it nor find satisfaction in it. Thus they hope for the eternal delights in paradise. They are constantly afflicted and tested. Allah withholds in order to give them, and He afflicts them with difficulties in order to grant them well-being, and causes them to die in order to bring them back to life.

Our relationship with Allah causes us to think good, be positive, and a relief for those who suffer from panic and fear. *Ar Rahman* (The Most Merciful) is vast in mercy and we cannot attribute or call anyone “*Rahman*”, though we can call people “*Raheem*”. We will never despair or feel depressed because every decree, command and legislation is filled with mercy.



In the religion, the names of Allah Ar Rahman Ar Raheem include both general and special mercy.



## TYPES OF MERCY

### GENERAL MERCY

Everyone enjoys the general mercy of Allah and this includes all that is in the heavens and the earth. All that we see, hear and feel from goodness are from the impacts of the mercy of Allah. And all that we see averted from danger and harm are from the impacts of the mercy of Allah.

His mercy is towards the believers and disbelievers, but the disbeliever will not attribute the mercy to Allah *Ar Rahman* (The Most Merciful) as he will not feel he is being dealt by The Most Merciful. Many a times we enjoy the feelings but tend to forget that it is Ar Rahman (The Most Merciful) Who is dealing with us. The believers will enjoy more of the mercy of Allah because they know it is from Him. There is no goodness and no harm averted except by the mercy of Allah.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

*My Mercy embraces all things<sup>11</sup>*

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<sup>11</sup> Surah Al 'Araf 156

The mercy of Allah encompasses everything. All that His knowledge encompasses will receive mercy. No one shows more mercy to us than Allah, not even our mothers or our own selves.

### Allah Is More Merciful Than A Mother To Her Child

عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْيٌ، فَإِذَا امْرَأَةٌ  
مِنَ السَّبْيِ قَدْ تَحَلَّبُ تَدْبِيهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا  
وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَتَرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ ". قُلْنَا لَا  
وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ. فَقَالَ " اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا

*Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet (peace and blessings of Allah be upon him) and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet (peace and blessings of Allah be upon him) then said, "Allah is more merciful to His slaves than this lady to her son."<sup>12</sup>*

People have limitations when it comes to showing mercy to others, and do not have the capacity to show mercy to the entire world. Sometimes we are able to show feelings and there are times we cannot. But Allah is merciful to everyone and everything and He causes people to enjoy mercy with each other.

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<sup>12</sup> Sahih Al Bukhari 5999



The more we know of Allah's name, the more we perceive a perfect life. It is entirely by His mercy that we are learning His names. Had it not been for the mercy of Allah, we would never have existed. He reforms us, provides for us, causes us to move and remain still by His mercy. It is also from His mercy that causes people to enjoy, laugh and be happy.

## SPECIAL MERCY

General mercy is automatically applicable to everyone. However special mercy is for the believers who have believed in the mercy of Allah and they will be shown mercy in this life and the next. They attribute everything to His mercy thus they seek it from Him all the time. This makes them merciful to the people around them. Special mercy is happiness in this life and the next.

Knowing Allah is a paradise in itself and it is the truth which no one can influence. Allah has special mercy for the believers at all times. Out of His mercy, He guides them to beneficial knowledge. It is from Allah's special mercy that He beautifies the faith in their hearts, grants them victory and knowledge, and averts evil and problems away from them.

❁ وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُنَا  
إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ  
شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ  
بِعَائِنَا يُؤْمِنُونَ ﴿١٥٦﴾

*And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (pious), and give Zakât; and those who believe in Our Ayât<sup>13</sup>*

Those who have *taqwa* (not following their desires) will be showered with more mercy and will not be deprived. And those who believe in Allah's *ayat* (signs) will be shown mercy. In the hereafter, there is the most perfect scene of entering gardens of delights, and enjoying looking at the Face of Allah.

We will see the mercy of Allah when He gathers us on the Last Day, when He covers us under His shade, when the accounts are taken, and in the intercession for the believers to enter paradise with no account or torment.

Some will have more of the special mercy and some less according to how much they believed. Allah rose over the Throne by His Name Ar Rahman and His mercy is a connected attribute while His anger is restricted.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

*The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty).<sup>14</sup>*

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<sup>13</sup> Surah Al 'Araf 156

<sup>14</sup> Surah Ta Ha 5

The mercy of Allah is connected to other attributes in the Qur'an. We find *Al Ghafoor* (The Most Forgiving) *Ar Raheem* (The Especially Merciful), He forgives us to show us mercy.

The name *Ar Rahman* (The Most Merciful) is connected to *Al Malik* (The King) Who rose over the Throne, which gives us a lot of hope that the One Who judges us is The Most Merciful.

His mercy is connected to His Might with *Al Aziz* (The All Mighty) *Ar Raheem* (The Especially Merciful) where He will establish His might to show us mercy.

His mercy is connected to richness, so His mercy will never decrease or diminish.



# IMPACTS OF BELIEVING IN ALLAH AR RAHMAN AR RAHEEM



- Be pleased with all that happens in life because any decree is filled with His mercy.
- We hope for the mercy of Allah and never despair from it.
- Show mercy to those on the earth and the One in the heavens will show mercy to you.
- Turn to the Qur'an, supplicate to Allah, ask for forgiveness and do good all of which are from the impacts of the mercy of Allah.
- Listening, reciting, pondering and acting upon the Qur'an are all means to attain the mercy of Allah.

(5) – (6) – (7)

# AL ‘ALIY, AL ‘ALA, AL MUTA’AL

(العلي الأعلى المتعال)

*The High, The Most High, The Ever-High*



## INTRODUCTION

The names of Allah purify us, beautify us and take us higher. Everyone wants to feel better, but we must aim for what is greater and for the best. We aim for high hopes, dreams and a future. When most people are feeling down and depressed, Allah *Al ‘Aliy Al ‘Ala Al Muta’al* (The High, The Most High, The Ever High) lifts up their spirits and motivates them to walk, run and fly.

With the names of Allah we can achieve the impossible.

## WHO IS AL ‘ALIY AL ‘ALA AL MUTA’AL?



We all generally love what is lofty and great, and attaching to it. But we must not assume ourselves to be great or excellent or even attribute it to others because that puts us and others in danger. We must be grounded and humble and Allah will grant us a high position. The word (علو) means high, whether to be in a high place, high position or high authority.

AL ‘ALIY is high in place and position.

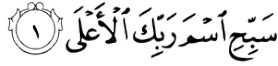
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ  
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا  
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ  
الْعَلِيُّ الْعَظِيمُ

*Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.<sup>15</sup>*

<sup>15</sup> Surah Baqarah 255



AL 'ALA is to be the highest in all attributes and descriptions.



*Glorify the Name of your Lord, the Most High,<sup>16</sup>*

AL MUTA'AL is perfect, complete and absolute highness.

## MEANING IN THE RELIGION

There is no one like Allah and He is The Most High in position. He rose over The Throne in a manner that suits His majesty. Allah is not everywhere but He is with us by His hearing, sight, knowledge and care. When Allah descends to the lowest heaven, there is nothing that can be above Him.

### Allah Is Above The Heavens

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ أَفَلَا أُعْتِقُهَا قَالَ : " ائْتِنِي بِهَا " . قَالَ : فَجِئْتُ بِهَا قَالَ :  
" أَيَّنَ اللَّهُ " . قَالَتْ : فِي السَّمَاءِ . قَالَ : " مَنْ أَنَا " . قَالَتْ : أَنْتَ رَسُولُ اللَّهِ . قَالَ : " أُعْتِقُهَا  
فَإِنَّهَا مُؤْمِنَةٌ " .

*A slave girl was brought to the Messenger of Allah (peace and blessings of Allah be upon him). I said to him: Should I not emancipate her? He said: Bring her to me. He said: Then I brought her. He asked: Where is Allah? She replied: In the heaven. He said: Who am I? She replied: You are the Messenger of Allah. He said: Emancipate her, she is a believer.<sup>17</sup>*

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<sup>16</sup> Surah Al 'Ala 1

<sup>17</sup> Sunan Abi Dawud 3282, Authenticated by Al Albani as Sahih



Allah is The Most High in His status and position and all of His names and attributes are the most high. For example, someone may be situated in a high position but lacks lofty qualities.

The mercy of Allah, His gentleness and pleasure are the most high. No one from His creation can reach His Highness or description, and for this reason we say, “And to Allah is the highest example” (ولله المثل الأعلى).

Allah is above any faults or imperfections. Someone might possess high qualities or immense tolerance, but those qualities can sometimes be provoked or brought down.

Allah is The Most High in status, and no one can subdue Him in His qualities or descriptions. Nothing can affect the status of Allah even if people disbelieve, deny or mock Him because He is the Most High.

Allah is The Most High and cannot be associated with anyone and has no partners. No one helps Him, supports Him or gives Him victory and no one can resist Him, defeat Him or overcome His plans or decrees.

Humanity needs to surrender to the Most High and all that is in the heavens and the earth are under His Majesty. The forelocks of all the creation are in His Hands, and nothing can move or be still except by His permission. Anything He wills will happen and anything He does not will, will not happen.



وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

*And He is the Irresistible (Supreme), above His slaves<sup>18</sup>*

He is The Most High from being described or praised or encompassed by anyone. No matter what we do, we cannot encompass His Highness.

The Loftiness of Allah is connected to His Wisdom. He is the Most High and puts everything in its right position. Nothing is hidden from Him, and He sees and hears everything. Despite being The Most High, anyone can connect with Him when they call on Him. Allah is The Most High and He is The One Who exalts, elevates and upgrades whomever He wills.

The Qur'an is exalted above all other books and is of the highest in stature. Nothing can defeat the Qur'an in its eloquence, commands and views. Anyone who follows the Qur'an will be raised up in position. Thus with *Kalaam Allah* (Words of Allah) one may reach high positions.

### Elevation With The Qur'an

وعن عمر بن الخطاب رضي الله عنه: أن النبي صلى الله عليه وسلم قال: " إن الله يرفع بهذا الكتاب أقوامًا ويضع به آخرين"

*The Prophet (peace and blessings of Allah be upon him) said, "Verily, Allah elevates some people with this Qur'an and abases others."<sup>19</sup>*

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<sup>18</sup> Surah Al An'am 18

<sup>19</sup> Riyadh As Saliheen, Muslim, Book 9, Hadith 996

His religion is the most high and even if people try to bring it down, He elevates it even more. He brings up His believing slaves and truthful ones by saving them, nurturing them and granting them victory.

When we are connected to The Most High then nothing can affect our happiness, success or plans. Allah elevates and exalts whomever He wills. Only He can increase our happiness, even if we are going through situations that pull us down and only *Allah Al 'Aliy Al 'Ala Al Muta'al* (The High, The Most High, The Ever High) can elevate us.



# IMPACTS OF BELIEVING IN ALLAH AL 'ALIY AL 'ALA AL MUT'AL



- Every name of Allah has an impact in our devotions, worships and behavior. Our heart will start loving His Highness and we will fear Him the most. We will think good of Him, rely on Him and trust Him. Insecurity comes when the heart is connected to something low.
- When we prostrate to the Most High and humble ourselves to Him, then He brings us up and elevates us, and the opposite is true.
- Have high hopes and think the best and highest of Allah. If you are feeling low, ask Allah The Most High to bring you up.
- We need to feel needy to the Most High and then He will take us up to the highest level in paradise that is *Al Firdaous Al Ala* from where all the rivers gush and whose ceiling is the Throne of Allah.

(8)

# AL HAYY

(الحي)

*The Ever-Living*



## INTRODUCTION



Allah is A -Hayy, the Ever-Living Who never dies. He has the perfect life which is neither preceded with non-existence nor followed by extinction.

### Supplication For Complete Guidance

أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ " اللَّهُمَّ لَكَ أَسَلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ  
وَإِلَيْكَ أُنَبِّتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضَلِّبَنِي أَنْتَ الْحَيُّ الَّذِي لَا  
يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ "

*" O Allah, it is unto You that I surrender myself. I affirm my faith in You and repose my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah, I seek refuge in You with Your Power; there is no god but You, lest You lead me astray. You are ever-living that does not die, while the Jinn and mankind die. "*



In this supplication by seeking refuge, we are asking for protection from any misguidance, so that we will always have perfect guidance. Only the Ever-Living can grant us complete guidance to not be led astray.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ  
بِذُنُوبِ عِبَادِهِ خَيْرًا

*And put your trust (O Muhammad (peace and blessings of Allah be upon him)) in the Ever Living One Who dies not<sup>20</sup>*

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

*He is the Ever Living, Lá iláha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Alláh's sake only, and not to show off, and not to setting up rivals with Him in worship<sup>21</sup>*

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<sup>20</sup> Surah Al Furqaan 58

<sup>21</sup> Surah Ghafir 65

## WHO IS AL HAYY?



### MEANING OF AL HAYY IN THE LANGUAGE

It comes from (حياة) which means life. Rain is also called “life” because it brings life to the dead lands. We all wish for everything to be lively again and by His might, Allah can resurrect life. He can give life to a dead land and to dead hearts. He can cause anything to exist. Allah is complete and perfect in every aspect of His life.

All that exists in this life is because Allah gives life to it. People’s lives are limited from birth to death. There are different types of living beings from the lives of humans, jinn, angels, animals, birds, plants and even objects which Allah gives life to.

There is:

- Life of the body
- Life of the soul
- Life of the heart

And each of them requires different kinds of nourishment.

Some beings have shorter life spans such as microbes that live for a few hours and some that live longer.



## MEANING OF AL HAYY IN THE RELIGION

Allah is the Ever-Living Who never dies.

There are two aspects to this name:

1. Allah is Al Hayy (The Ever Living) Himself
2. Allah gives life to others



## WHAT IS THE DESCRIPTION OF ALLAH'S LIFE?

He has the most perfect and complete life in its existence, which means Allah always exists. The existence of anyone besides Allah is imperfect and is not a complete one. We are not always “alive”, though we may be awake, but our senses may not be aware. There is no one before Him and there is no one after Him. His life is not limited unlike ours which has a beginning and an end. There is no boundary to His life.

The life of Allah is not preceded by nothingness nor is it followed by perishing. And this is what a perfect life encompasses.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

*Whatsoever is on it (the earth) will perish.*

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

*And the Face of your Lord full of Majesty and Honour will remain forever. <sup>22</sup>*

Allah's life is complete unlike ours because we suffer from exhaustion, sickness, forgetfulness, fatigue, boredom and the like. Allah's life is perfect, because He is not overtaken by sleep, slumber or death. No praise or dispraise will affect His life. No weakness, heedlessness, forgetfulness, disability or any negative attribute can touch Him. He possesses perfect sight, hearing, and knowledge.

## ALLAH GIVES LIFE TO OTHERS

We depend on Allah to give us life; therefore, we rely only on Him. The more we rely on Him, the more He will grant us a perfect life. If we see life around us, it is because Allah is the One who gave it life.

Allah is the One Who places the souls inside the bodies. And when we wake-up, we praise Allah for giving us life after death and acknowledge that we will return to Him. The life of each creation is perfectly suited for it. No one can keep anything alive except if Allah wills.

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<sup>22</sup> Surah Rahman 26 to 27



## Supplication To Enjoy Our Seeing, Hearing And Ability

”اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا

*O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us.<sup>23</sup>*

Allah gives life to the hearts and souls with divine knowledge, guidance and faith. There is no point in having a body that is alive but contains a dead heart and soul. Allah is the One Who gives life to the dead hearts. The souls are recruited soldiers and they attract familiar souls and detach from those who are uncomfortable to them. If the souls are attracted then the bodies in which the souls live will also be attracted and the opposite is true.

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<sup>23</sup> Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834



## Souls Attract And Oppose

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ،  
وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ "

*I heard the Prophet (peace and blessings of Allah be upon him), "Souls are like recruited troops: Those who have like qualities are inclined to each other, but those who have dissimilar qualities, differ."<sup>24</sup>*

When we are disturbed it is because our souls are disturbed. And when the soul is alive it is happy and in turn the body is happy. When we sleep, our bodies are asleep but our souls are not; they are wandering. The believer who takes care of his soul with divine knowledge will have a good life, but if a person is only focusing on the body then he will feel trapped because the pleasures of the body are limited.

The soul is from Allah. When He created the body of Adam, He blew the soul into Adam. And for us after 120 days, the angel blows the soul into the womb of a pregnant woman.

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<sup>24</sup> Sahih al-Bukhari 3336

# IMPACTS OF BELIEVING IN ALLAH AL HAYY

- When we know Allah is Al Hayy (The Ever Living), it causes us to live a real and mindful life. We want to always be connected to The Ever Living and want to depend and rely only on Him. This causes us to have full faith and certainty in Him and this gives us a stress-free life. We must not depend on something that will die because that would make us insecure.
- This name keeps us connected without any anxiety and our life becomes more valuable when we take care of our souls. We will have a good life when we believe and do righteous good deeds.
- Invoke Allah by His name “Al-Hayy” to be granted a good life.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ  
حَيٰوَةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا  
يَعْمَلُونَ ﴿٩٧﴾

*Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life<sup>25</sup>*

<sup>25</sup> Surah An Nahl 97

(9)

# AL QAYOOM

(القيوم)

*The Self-Sustaining And*

*The Sustainer Of All*



## INTRODUCTION



Allah Al Qayoom is The Self-Sustaining and The Sustainer of All. No one is independent or self-sufficient on their own except Him.

The name of Allah *Al Qayoom* (The Self-Sustaining and The Sustainer of All) is mentioned in the greatest ayah of the Qur'an – Ayat Al Kursi.



## Supplication To Not Rely On Ourselves

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

*O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.<sup>26</sup>*

## WHO IS AL QAYOOM?

Allah *Al Qayoom* (The Self-Sustaining and The Sustainer of All) makes everything upright and He does not need anyone to support Him. The word (قيام) means something standing and walking on its feet, it is to be established, upright and to take care.

Allah *Al Qayoom* (The Self-Sustaining and The Sustainer of All) takes care of all affairs actively by protecting it and looking after it. Only He can give what is required in order to maintain the standard for any work, feeling or relationship. We need *Al Qayoom* in our lives and for all of our needs. Sometimes we cannot maintain a quality or a relationship because of our faults but only Allah *Al Qayoom* is capable of that.

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<sup>26</sup> Sahih AjJami'e 5820, Authenticated by Al Albani as Hasan

Allah is *Al Qayoom* (The Self-Sustaining and The Sustainer of All) is in need of no one. We cannot encompass Allah because He is The Most Perfect. If we notice the bees, they do not change their tasks and *Allah Al Qayoom* (The Self-Sustaining and The Sustainer of All) is the One Who keeps them active.

Allah is The One Who keeps up the standard for everything. For example, we all want our health to be at its best, but only Allah *Al Qayoom* can keep it in perfect condition. Everything that is established and functioning is because of Allah *Al Qayoom* and not because of the person involved.

Allah takes care of the creation by providing for them, protecting them, guiding them, reforming them and keeping everyone up to the standard according to what each one needs.

Allah *Al Qayoom* keeps everything in its best form, but complication arises when the human being assumes he can make things upright and maintain the standards. If we neglect Allah and depend on ourselves, then we will be left to our own ways. It is not our experience, hard-work or planning, but it is Allah *Al Qayoom* (The Self-Sustaining and The Sustainer of All) Who does everything in order for something to be upright.

The heavens and the earth will be established and firm by His command and He will keep them until the Day of Judgement. The skies will not fall on the earth until the Day of Judgement when everything will change. We are in need of *Al Qayoom* (The Self-Sustaining and The Sustainer of All) to look after things so that we do not lose what we have, nor does it decrease.



## ALLAH IS SELF-SUSTAINING HIMSELF

Allah makes Himself upright and keeps all His names and attributes at the highest level. No one provides for Him nor takes care of Him. Every name and attribute of Allah is perfect and most exalted. No one can affect Allah nor does He depend on anyone. He is sufficient in all His names and attributes. He does not need anyone to enrich Him, support or protect Him. He is always independent without needing anyone. We cannot depend on ourselves to keep up our faith, our character, our relationships or to fulfil tasks because that would be *shirk* (associating partners with Allah). No one can be self-sufficient. We are all in need of people, food and drink, education, knowledge and the like. The praise or dispraise of people does not affect Him, nor does He ever get tired or fatigued. He is *Al Qayoom* (The Self-Sustaining and The Sustainer of All) by Himself.



## ALLAH TAKES CARE OF ALL

Allah *Al Qayoom* (The Self-Sustaining and The Sustainer of All) will not abandon those who claim self-sufficiency. There are times when people make plans, but it is Allah's Plan that moves forward with justice and truth. There is no one whom Allah neglects. Sometimes in the guise of maintaining standards we end up negatively affecting other things. Allah *Al Qayoom* (The Self-Sustaining and The Sustainer of All) takes care of everyone and He takes into consideration all parts and aspects of the people.

Any decree that takes place in this world is for the purpose of rectification. As long we are alive, we can still be reformed in the best possible manner. We want every matter in our life, faith and relationships to be upright. Only He can keep our level of faith, worship, and good character in the best state possible. When we learn about Him, we must depend on Him.

أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُوبًا  
 سَمُّوهُمْ ۖ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ ۖ أَمْ بَيِّنُوا مِنَ الْقَوْلِ ۚ بَلْ  
 زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ  
 مِنْ هَادٍ ۚ

*Is then He (Allah) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned?<sup>27</sup>*

Allah observes all of us. He does not leave anyone, accounts everything and recompenses all. We need to surrender and believe that Allah *Al Qayoom* is the maintainer of everything.

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<sup>27</sup> Surah Ar Ra'ad 33



## Supplication To Not Rely On Ourselves

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

*O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.<sup>28</sup>*

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<sup>28</sup> Sahih AjJami'e 5820, Authenticated by Al Albani as Hasan



# IMPACTS OF BELIEVING IN ALLAH AL QAYYOOM



- We are content and at peace when we know Allah takes care of everyone. We constantly make mistakes, exceed our boundaries, ignore and neglect, but we must have belief that Allah can take care of everything.
- Knowing Allah *Al Qayyoom* makes us rely on Him, trust Him in everything and magnify Him. He will not cause a decree to happen except to make it upright. When there is anything withheld from us, we need to know it is not to break us, but to straighten us.
- Learn to not rely or trust ourselves, but to rely on Allah *Al Hayy Al Qayyoom*. This name is specifically used for distress and calamities.
- This name makes a person free and confident when he does not believe in himself, but in Allah *Al Qayyoom*.
- *Al Qayyoom* takes care of all parts of our life.

## Supplication For Distress

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَرِهَهُ أَمْرٌ قَالَ " يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ "

*Whenever a matter would distress him, the Prophet (peace and blessings of Allah be upon him) would say: 'O Living, O Self-Sustaining Sustainer! In Your Mercy do I seek relief'<sup>29</sup>*

Sins can make us crooked, cause us pain, humiliate us and bring us down. This name is needed for expiation of sins and anyone who says the following supplication will be forgiven.

## Supplication For Asking Forgiveness

قال رسول الله صلى الله عليه وسلم : " من قال: أستغفر الله الذي لا إله إلا هو الحي القيوم وأتوب إليه ، غفرت ذنوبه ، وإن كان قد فر من الزحف "

*The Messenger of Allah (peace and blessings of Allah be upon him) said, "He who says: 'Astaghfir ullah-alladhi la ilaha illa Huwal-Haiyyul-Qayyumu, wa atubu ilaihi (I seek the forgiveness of Allah, there is no true god except Allah, the Ever-Living, the Self- Subsisting, and I turn to Him in repentance),' his sins will be forgiven even if he should have run away from the battlefield (while he was engaged in fighting for the Cause of Allah)."*<sup>30</sup>

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<sup>29</sup> Jami` at-Tirmidhi 3524

<sup>30</sup> Riyadh As Saliheen, Abu Dawud, Book 20, Hadith 1874



(10)

# AL KAREEM

(الكريم)

*The Generous*



## INTRODUCTION



The name of Allah Al Kareem (The Generous) is mentioned in three places in the Qur'an.



## WHO IS AL KAREEM?

When Allah nurtures us, He nurtures us with generosity. He gives us the best to reform us in the highest manner. But we must not be deceived by Allah's generosity thinking that we are being given only because He loves us. It may be that He is giving in order to reform us so that we may change for the better. People wrongly think that reformation can only be achieved by restrictions, but Allah reforms us with His generosity.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

*O man! What has made you careless about your Lord, the Most Generous.<sup>31</sup>*

## MEANING IN THE LANGUAGE

The meaning of (كريم) is the most beautiful, great goodness, abundance, doing everything with ease and wanting ease. It also means high in benefits, vast in generosity, and one who gives much but with ease. Someone who gives much without asking and without having to follow up.

It was mentioned in the Qur'an that Balqees was impressed with Suleiman's letter and it was called (كتاب كريم) an honorable letter. Yusuf (peace be upon him) and Yaqoub (peace be upon him) were both described as "kareem" as they had excellent qualities and virtues.

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<sup>31</sup> Surah Al Infitaar 6

## Honorable Prophets

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْكَرِيمُ ابْنُ الْكَرِيمِ  
ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمُ السَّلَامُ "

*Narrated Ibn `Umar: The Prophet (peace and blessings of Allah be upon him) said, "The honorable, the son of the honorable, the son of the honorable, (was) Joseph, the son of Jacob! the son of Isaac, the son of Abraham."*<sup>32</sup>

A person who is *kareem* (generous) overlooks faults and is forgiving; he does not point out mistakes. It also means one who cannot be overcome and one who is preferred as a result of leadership and greatness.

## MEANING IN THE RELIGION

Allah is *Al Kareem* (The Generous) and there is no one more generous than Him. We must believe that no one can be co-equal to Him. Nothing can resemble Him in His generosity. The beauty of Allah cannot be encompassed and He will lift the veil from His Face on the Day of Judgement. This is an honour and generosity to the believers when Allah unveils His Face on the Day of Judgement.

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<sup>32</sup> Al Bukhari 3390

## Supplication To See The Face Of Allah

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا  
بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

*I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.<sup>33</sup>*

Out of the generosity of Allah, we see His beauty and majesty through His Names and Attributes. Allah *Al Kareem* (The Generous) is the One Who overlooks, pardons and forgives major and minor sins. When Allah pardons and forgives, He forgives the sins and exchanges them into good deeds.

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ  
سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

*Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.<sup>34</sup>*

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<sup>33</sup> Sunan an-Nasa'i 1305

<sup>34</sup> Surah Furqaan 70

Allah *Al Kareem* (The Most Generous) gives us blessings before we even deserve it. And He always fulfills our needs even before our invocations. He shows generosity to us without seeking any recompense from us. And He always gives more than what we wish for. And it does not matter to Him how much or to whom He gives, He is always dealing with us with His generosity.

Allah is The Most Generous and He gives because of His perfect names and attributes unlike human beings who are partial. A person may show generosity on one side, but weakness and faults on the other. Or a person may show generosity to certain people and not to others.

Allah is The All-Mighty and The Most Great, no one can overcome Him or defeat Him and no one can encompass Him. Out of the generosity of Allah, He is magnanimous to those who disobey Him and deals with them as if they are not rebellious. In the incident of slander, when Abu Bakr (may Allah be pleased with him) discovered that one of his relatives whom he was spending on talked about Aishah (may Allah be pleased with her), he stopped his donations to him as a result. Then Allah revealed the below ayah to not stop and continue his charity towards him.

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ  
 وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا  
 تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ





*And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.*<sup>35</sup>

Allah is The Most Generous and when others see us in a good way, it is because Allah conceals our faults and sins, and highlights our goodness in the eyes of the people. The more we know this about Allah, the more we yearn for His generosity and concealment. Thus when we see anyone with good qualities, it is not because of them, but it is because Allah has highlighted their good qualities in order to conceal their faults.

Allah has honoured the human being with different types of gifts, inner and outer blessings which no one can encompass. He especially favoured mankind with goodness compared to other creations.

Allah honoured human beings, but the most preferred in regards to that is the one with the most *taqwa* (piety). The *muttaqeen* (pious slaves who act according to what is pleasing to Allah) are the more preferred ones with Allah.

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<sup>35</sup> Surah Noor 22

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
 لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَلِمُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. he is one of the Muttaqun (the pious)]. Verily, Allah is All-Knowing, All-Aware.<sup>36</sup>*

Out of the generosity of Allah, He descends to the lowest heaven in a manner that befits His Majesty until the end of the night. He calls on the sinner to repent, the sick to be cured, the poor to ask for His richness, and anyone with needs to have their needs fulfilled.

### Allah Descends In The Last Third Of The Night

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْتَزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟"

*Allah's Messenger (peace and blessings of Allah be upon him) said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?'"<sup>37</sup>*

<sup>36</sup> Surah Hujurat13

<sup>37</sup> Sahih al-Bukhari 6321

Invoke Allah because He is the Most Generous and He will never return us empty-handed.

We Will Not Be Empty-Handed When We Invoke Allah

عَنْ سَلْمَانَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنَّ رَبَّكُمْ حَيٌُّ كَرِيمٌ يَسْتَحْيِي مَنْ  
عَبَدَهُ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ فَيَرُدَّهُمَا صَفْرًا - أَوْ قَالَ خَائِبَتَيْنِ "

*The Prophet (peace and blessings of Allah be upon him) said: "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, send them back empty handed,"<sup>38</sup>*

The Face of Allah is *Kareem* (Honorable). It is the most beautiful, and includes all goodness and favours. The Face of Allah is covered with a veil of light.

Allah is The Most Rich and Most Generous, not every rich person is generous and not every generous person is rich, but Allah has the perfect qualities.

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<sup>38</sup> Sunan Ibn Majah 3865

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ ؕ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ  
 فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ؕ أَشْكُرَ أَمْ  
 أَكْفُرُ ؕ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ؕ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

*And whoever is grateful, truly, his gratitude is for (the good of) his own-  
 self; and whoever is ungrateful, (he is ungrateful only for the loss of his  
 own-self ). Certainly my Lord is Rich (Free of all needs), Bountiful.*"<sup>39</sup>

Out of the generosity of Allah no invocation or request of anyone will go unheard or unresponded. He loves for people to ask Him.

Out of His generosity, He gives faith to the believers, guides them to worship Him and perform good deeds. He is the One Who places the feeling in their heart to do good deeds and helps them achieve it, then praises them for it and causes them to enter Paradise. All of this is from His Generosity.

Even the children who have not yet reached puberty but still perform worship, are rewarded along with their parents.

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<sup>39</sup> Surah An Naml 40

## Reward For Worship Of Children And Their Parents

عَنِ ابْنِ عَبَّاسٍ، قَالَ رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ اِلَيْهِدَا حَجًّا قَالَ " نَعَمْ وَلكِ أَجْرٌ

*Ibn Abbas (Allah be pleased with them) reported:*

*A woman lifted up her child and said: Messenger of Allah (peace and blessings of Allah be upon him), would the child be credited with having performed the Hajj? Thereupon he said: Yes, and there would be a reward for you.<sup>40</sup>*

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<sup>40</sup> Sahih Muslim 1336

# IMPACTS OF BELIEVING IN ALLAH AL KAREEM



- It inspires us to be more generous when we know Allah is *Al Kareem* (The Generous) and we must not wait to be recompensed or praised, or wait for someone to ask us to do something.
- It inspires us to overlook and pardon others. We must overlook the sinner, and must do more for the one doing good to us. When we receive from others then we should appreciate it, and when we give to others then we should see it as something small. This is the quality of a generous person.
- In order to have preference and be special in the eyes of Allah we are to have more taqwa, and Allah will honour us.
- We should honour His names, attributes, His Book and Words, blessings and good people.
- We must not feel ashamed to ask Allah because He is the Most Generous.
- If we love someone for the sake of Allah without conditions, then it shows that we honour Allah.

## Honoring Allah By Loving For His Sake

مَا أَحَبَّ عَبْدٌ عَبْدًا لِلَّهِ ، إِلَّا أَكْرَمَ رَبَّهُ

*The Prophet (peace and blessings of Allah be upon him) said: There is no person who loves another for the sake of Allah, except he has honored His Lord.*<sup>41</sup>

Those who love each other for the sake of Allah will be under the Shade of Allah and on pulpits of light on the Day of Judgement because they honoured Allah, so Allah honours them. People will be terrified on that Day, while they will be safe and secure, there will be no sadness nor fear on them.

## Honour For Those Who Love Each Other For His Sake

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ عِبَادِ اللَّهِ لِأَنْسَاءَ مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْطِطُهُمُ  
الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ مِمَّا كَانَهُمْ مِنَ اللَّهِ تَعَالَى " . قَالُوا يَا رَسُولَ اللَّهِ تُخْبِرُنَا مَنْ هُمْ .  
قَالَ " هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا قَوْلَ اللَّهِ إِنَّ  
وُجُوهَهُمْ لَتُنُورُ وَإِنَّهُمْ عَلَى نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ " . وَقَرَأَ  
هَذِهِ آيَةَ { أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } .

*Narrated Umar ibn al-Khattab (may Allah be pleased with him): He reported the Prophet (peace and blessings of Allah be upon him) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked: Tell us, Messenger of Allah (peace and blessings of Allah be upon him) who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the*

<sup>41</sup> As Sahih Aj Jami'e 5516, Authenticated by Al Albani as Hasan

*Day) when the people will have fear, and they will not grieve when the people will grieve.*

*He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."<sup>42</sup>*

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<sup>42</sup> Sunan Abi Dawud 3527



(11)

# AL WADOOD

(الودود)

*The Most Loving*



## INTRODUCTION

The Name of Allah Al Wadood is mentioned twice in the Qur'an.

## WHO IS AL WADOOD?



### MEANING IN THE LANGUAGE

Excessive in pure and gentle love which penetrates every feeling in our heart.

It also means one who shows loves and is worthy of all love.

### MEANING IN THE RELIGION

Allah is *Al Wadood* (The Most Loving), and it comes under the name of Allah *Ar Rahman* (The Most Merciful).

*Al Wadood* is The Most Compassionate and Most Loving. Allah is worthy of all love and we need to believe there is no one like Him. Allah has all the perfect names and attributes which we are all in need of, especially in times of trials.

We need love, but perfect love from Allah *Al Wadood*. Allah *Al Wadood* (The Most Loving) is the One Who expresses His love to the creation.

The Prophet (peace and blessings of Allah be upon him) said if you love someone then we must let them know.



## If You Love Someone, Tell Them

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ "

*The Prophet (peace and blessings of Allah be upon him) said: When a man loves his brother, he should tell him that he loves him.*<sup>43</sup>

We must never assume our relationship with Allah only involves worshipping Him. Doing so would make for a very dull relationship and will affect our relationship with others. Our relationship with Allah should be filled with feelings, just as people around us expect feelings from us. Allah is (المتودد) The One Who expresses His love to the creation in different ways. And He is (المودود) The One worthy of all love and The Most Beloved. The believers love Allah more than anything or anyone else.

Allah *Al Wadood* (The Most Loving) nurtures us with His mercy, generosity, compassion and love so that we attach to Him.

وَأَسْتَغْفِرُوا 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"*<sup>44</sup>

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<sup>43</sup> Sunan Abi Dawud 5124, Authenticated by Al Albani as Sahih

<sup>44</sup> Surah Hud 90

## ALLAH (المُتَوَدِّد) - THE ONE WHO EXPRESSES HIS LOVE



It is a balanced relationship where there is mercy and love. Allah shows love to all the creation by providing them with hidden and apparent blessings and favours.

He is *Al Wadood* (The Most Loving) to all of the creation by making them exist in the best possible way with love, in order to reform them and perfect their affairs. He provides them different types of trees, plants, and limbs. There is beauty in all of this and Allah shows His love through the creation because everything is made with love.

He does not provide only to fulfill a purpose, but to show that all His decrees and commands are filled with love. For example, someone may simply provide what a person asks for, but it is different when the same is presented with feelings and love. Everything around us shows the love of Allah.



## ALLAH EXPRESSES HIS LOVE TO TWO KINDS OF SLAVES

### 1. THE BELIEVERS

Allah loves His obedient, righteous and pious slaves. Besides the general love of providing beautiful things in their life, He show His love to them by showering a special kind of love which makes them go through different decrees in order to fill their heart with the Love of Allah.

He will show them His perfection through situations, decrees, the ayat of the Qur'an and universal signs so they drown in His love. He will also give them good feelings so they share it with others. This is a love which Allah places in their hearts because He loves them.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ  
وَدًّا ۙ

*Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad peace and blessings of Allah be upon him)] and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them (in the hearts of the believers).<sup>45</sup>*

<sup>45</sup> Surah Maryam 96

## Honour For Those Who Love Each Other For The Sake Of Allah

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ عِبَادِ اللَّهِ لِأَنْسَاءَ مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْطِطُهُمُ  
الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ مِمَّا كَانَهُمْ مِنَ اللَّهِ تَعَالَى " . قَالُوا يَا رَسُولَ اللَّهِ تُخْبِرُنَا مَنْ هُمْ .  
قَالَ " هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا قَوْلَ اللَّهِ إِنَّ  
وُجُوهَهُمْ لَتُنُورُ وَإِنَّهُمْ عَلَى نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ " . وَقَرَأَ  
هَذِهِ الْآيَةَ { أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } .

*Narrated Umar ibn al-Khattab (may Allah be pleased with him): He reported the Prophet (peace and blessings of Allah be upon him) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked: Tell us, Messenger of Allah (peace and blessings of Allah be upon him) who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.*

*He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."<sup>46</sup>*

The close and true friend is the one who has *taqwa* (piety) because this is what makes love increase with time. All other friends will turn to enemies on the Day of Judgement if it was based on desire. In good times love is easy, but in difficult times it shows the true reality of that friendship.

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<sup>46</sup> Sunan Abi Dawud 3527

الْأَخْلَاءِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

*Friends on that Day will be foes one to another except Al-Muttaqun (the pious)*<sup>47</sup>

If two people love each other for the sake of Allah, the one who loves the other the most is loved by Allah the most.

## 2. THE SINNERS

Allah even shows love to the sinners. Only He will love them despite the sins they have committed and this is so that they return back to Him in order to be saved.

وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾

*And He is Oft-Forgiving, full of love*<sup>48</sup>

He introduces His love to them by placing the seeds of repentance in their hearts so they have feelings of guilt. Or He brings a friend to them to advise them so they may repent.

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<sup>47</sup> Surah Zukhruf 67

<sup>48</sup> Surah Al Burooj 14

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ 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."*<sup>49</sup>

Allah showers the sinners with love so they do not feel left out. People do not want to be associated with anyone who is bad because it becomes difficult to show love to someone of that nature, but only Allah can show true love to the sinners. When they repent, Allah will be happy when they return to Him, and nothing can be like the happiness of Allah.

### Allah Is Happy When His Slave Repents

قال رسول الله صلى الله عليه وسلم: " لله أفرح بتوبة عبده من أحدكم سقط على بعيره وقد أضله في أرض فلاة "

*Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)".*<sup>50</sup>

When they repent, He will show them more love.

<sup>49</sup> Surah Az Zumar 53

<sup>50</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 15



## ALLAH (المودود) – THE ONE WHO IS LOVED

Those who believe love Allah the most.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ  
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

*And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).<sup>51</sup>*

The love of Allah, the love for His sake and the love of deeds He loves are nourishment for the soul, body and heart. To love Allah is our main goal and any love will remain alive if it is love for His Sake.

Love for anything else can be affected and can change. Those who appreciate the love of Allah will be shown more love. And Allah will reward them with more love because they appreciated His love. With Allah *Al Wadood* (The Most Loving) the “graph” of love is always going up until it reaches The Throne of Allah.

The more we love, the more we long for Allah and it becomes a constant journey until we see His Noble Face.

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<sup>51</sup> Surah Baqarah 165

## Supplication To See The Face Of Allah

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا  
بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

*I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.<sup>52</sup>*

## HOW IS THIS NAME SPECIAL?

When the slave loves Allah and loves for Allah then it is a favour from Him, and not from his or her own might or power. When we feel we want to love for Allah, His messengers, and to love for His sake then this a feeling is from Allah. The sweetness of faith will be tasted by the one who loves Allah and His Messenger (ﷺ) more than anyone else.

### Tasted The Sweetness Of Faith

أَنَّسُ بْنُ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ  
الْإِيمَانِ - وَقَالَ بُنْدَارٌ حَلَاوَةَ الْإِيمَانِ - مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ . وَمَنْ كَانَ اللَّهُ  
وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا . وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ فِي الْكُفْرِ  
بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ "

*It was narrated from Anas bin Malik that the Messenger of Allah (peace and blessings of Allah be upon him) said:*

<sup>52</sup> Sunan an-Nasa'i 1305

*“There are three things, whoever has them has found the taste of faith (One of the narrators) Bundar said: ‘The sweetness of faith; When he loves a man and only loves him for the sake of Allah. When Allah and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allah has saved him from it.’”<sup>53</sup>*

People try so hard to make others love them, but it is not something that is outward, it is from the heart. Love towards someone is not from us, but it is a provision from Allah.

When Allah loves a slave, He puts His love in the hearts of others. Allah places the seeds of His love in the slave’s heart, then they love Him, and as a recompense for their love for Him, He will love them more. Our love is between the two loves of Allah and all praises are due to Him. This is a beautiful journey of love.

When Allah loves anyone, He will call on Jibreel to love so and so, so Jibreel will love him. And then Jibreel will call on the angels to love him, so the angels will love him, then the believing people will love him.

### When Allah Loves A Slave

وعنه عن النبي، صلى الله عليه وسلم، قال: "إذا أحب الله العبد نادى جبريل: إن الله تعالى يحب فلاناً، فأحبه، فيحبه جبريل، فينادي في أهل السماء: إن الله يحب فلاناً، فأحبه، فيحبه أهل السماء، ثم يوضع له القبول في الأرض"

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<sup>53</sup> Sunan Ibn Majah 4033



*The Prophet (peace and blessings of Allah be upon him) said, "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so- and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him".<sup>54</sup>*

No one can join two people together who do not know each other except Allah and this is a sign of His divinity.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا  
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ  
يَتَفَكَّرُونَ ﴿٢١﴾

*And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.<sup>55</sup>*

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<sup>54</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 387

<sup>55</sup> Surah Ar Room 21

# IMPACTS OF BELIEVING IN ALLAH AL WADOOD

- We will taste the sweetness of faith and long to meet Allah when we love Him. And this itself is paradise in our heart which no one can take away.
- We will not enter paradise until we believe and we will not believe until we love each other.
- Love is in the Hands of Allah, and we cannot make others love us. When we fix our relationship with Allah, then all other relationships will be fixed because the hearts are in His Hands.
- We will drown in Allah's love and that will make us long to meet Him.

## Supplication For Allah's Love

اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني حبك

*O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love.<sup>56</sup>*

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<sup>56</sup> At Tirmidhi Book 17, Hadith 1490





- We will not love people if we do not love Allah. It is important to express love to our family, friends and beloved ones. This is what will lift up the people and humanity. No one likes to feel disgraced, unwanted and in despair.

### Cannot Enter Paradise Without Belief And Love

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أَدُلُّكُمْ عَلَىٰ أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ "

*Abu Hurairah reported the Messenger of Allah (peace and blessings of Allah be upon him) as saying:*

*By him in whose hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you.<sup>57</sup>*

- To perform deeds and say utterances which Allah loves such as “subhan Allah wa bi hamdih”(Glory be to Allah and His is the praise).

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<sup>57</sup> Sunan Abi Dawud 5193



## Beloved Words To Allah

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 in the Scales and are dear to the Merciful: 'Subhan-Allahi wa bihamdihi, Subhan-Allahil-Adhim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection]'. "<sup>58</sup>*

- To obey the Prophet (peace and blessings of Allah be upon him) and be sincere to the believing slaves.

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<sup>58</sup> Sahih Al Bukhari 6406



(12) – (13) – (14)

# AL GHAFOOR AL GHAFFAAR AL GHAFIR

(الغفور الغفار الغافر)

*The Most Forgiving,  
The All-Forgiving,  
The Forgiving*



## INTRODUCTION



The Names of Allah Al Ghafoor, Al Ghaffaar, Al Ghafir (The Most Forgiving, The All Forgiving, The Forgiving) have been mentioned almost a hundred times in the Qur'an.

We need to constantly purify ourselves and this concept of being clean can be seen more today as we tidy ourselves in order to prevent disease. Similarly we need to purify ourselves from sins.





All of the Names of Allah are “*husna*” (peak in goodness and beauty) and they all have an impact on our lives. The names of Allah keep us focused on our journey, and the more names we are exposed to, the more reformation and progression takes place.

### The Names Of Allah Are A Way To Enter Paradise

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

*Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (peace and blessings of Allah be upon him) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise."*<sup>59</sup>

We always need the forgiveness of Allah, even if it is not for sins. People come to Allah either willingly or unwillingly, with honour or totally broken. We want to come to Allah *Al Ghaffoor Al Ghaffaar* (The Most Forgiving, The All Forgiving), while we are in the best form, with honour.

There are different ways to ask for forgiveness, it is not just to say, “astaghfar Allah”, but to also say “subhan Allah wa bihamdih” 100 times, prayer and wudhu(ablution) are all means of expiation of sins.

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<sup>59</sup> Sahih al-Bukhari 2736

## WHO IS AL GHAFOOR AL GHAFAR?



### MEANING IN THE LANGUAGE

Both names are derived from (غفر) which is to conceal, prevent and protect.

The word (مغفر) means helmet, which protects our head.

(الغفور الغفار) show excessiveness, so Allah's forgiveness is abundant, and He forgives many.

Forgiveness is not only for sinners, but we all need a life of forgiveness so that we can live a life of protection and prevention so that we have less pain in our life.

Sins cause sadness, sorrow and bad feelings. Sins also decrease good opportunities and blessings. We all need to come to Allah with forgiveness. A sincere slave always asks Allah to forgive him.

### MEANING IN THE RELIGION

*Al Ghafoor* (The Most Forgiving) is the One Who forgives grave and heavy sins, no matter how great they may be, such as *shirk* (associating partners with Allah), disbelief and hypocrisy.

*Al Ghaffaar* (The All Forgiving) is the One Who forgives many sins.



Allah is the One Who conceals all sins and protects us from the bad consequences of it. Every sin has a negative effect on us and had it not been for Allah *Al Ghafoor Al Ghaffaar* (The Most Forgiving, The All Forgiving), we would not be able to rest in this life and would always be in pain. We do not want anyone to see our sins nor to be affected by our sins.

Allah forgives the sins of the people without them realizing it. He covers them so that it is not exposed to anyone, unless the person himself exposes it and talks about it to others.

We commit a myriad of sins and most of the time, Allah overlooks them and only exposes our sins to us at the right time. But we must always seek forgiveness so that we do not go through any pain. If people were aware of our sins then they could expose us or they may have ill-will in their heart against us. Allah always forgives sins at all times, in all situations and all conditions.

### Allah Forgives All Sins, No Matter How Many Or Great They May Be

وعن أنس ، رضي الله عنه قال: " سمعت رسول الله ، صلى الله عليه وسلم يقول: " قال الله تعالى: يا ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا ابن آدم، لو بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك ، يا ابن آدم، إنك لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك به شيئاً، لأتيتك بقرابها مغفرة"

*Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah, the Exalted, has said: 'O son of Adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of 'Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of 'Adam, if you come to Me with an earth load of sins, and meet Me*



*associating nothing to Me, I would match it with an earth load of forgiveness."*<sup>60</sup>

The one who comes to Allah with tawheed (Oneness in Allah) will be forgiven. Out of the Mercy of Allah, He exchanges those sins into good deeds. He exchanges a person's bad actions, utterances and lifestyle to good actions, utterances and lifestyle. In the hereafter, all the sins will be exchanged to good deeds in the Book of Records. Allah *Al Ghafoor Al Ghafaar* (The Most Forgiving, The All Forgiving), is not hasty in punishing a sinner instead He gives chances and respite for him or her. Allah loves forgiveness and loves to conceal. If Allah were to account us for our sins on the spot, then nothing would remain on this earth.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى  
ظَهْرِهِمَا مِنْ دَابَّةٍ وَلَا كُنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّىٰ فَإِذَا  
جَاءَ أَجْلُهُمْ 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.*<sup>61</sup>

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<sup>60</sup> Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 442

<sup>61</sup> Surah Fatir 45

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ  
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً ﴿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.<sup>62</sup>*

Allah will not record the sin until it occurs. Thus if a person has an intention to commit a sin, it will not be recorded in his Book of Records until a person actually commits the sin.

## DESCRIPTION OF THE FORGIVENESS OF ALLAH

When Allah forgives, it is not out of need or humiliation because He is The All-Mighty. The sins of the people do not harm or affect Him. Allah forgives with much mercy and compassion.

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<sup>62</sup> Surah Al Kahf 58

# IMPACTS OF BELIEVING IN ALLAH AL GHAFOOR AL GHAFAR AL GHAFIR

- We must protect ourselves from falling into sins
- We must have much hope and not despair because the Forgiveness of Allah is vast and great. We must not disappoint others when they sin.
- We must forgive others, not expose them, not point out the sins of people or punish them right away.
- We must constantly ask for forgiveness from Allah.
- We must seek constant forgiveness which is a means for a good life in the duniya (worldly life).

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

*"I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;*

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

*'He will send rain to you in abundance,*

وَيُمَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٣﴾

*'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'"*

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

*What is the matter with you, that [you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness).<sup>63</sup>*

The believers always seek forgiveness, and they supplicate before *fajr* (dawn prayer). They ask for forgiveness in every gathering and perform worships which are a means for forgiveness. They forgive others in order to be forgiven by Allah.

### Master Supplication For Forgiveness

عن النبي صلى الله عليه وسلم قال: "سيد الإستغفار أن يقول العبد : اللهم أنت ربي، لا إله إلا أنت ، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت، من قالها من النهار موقنا بها، فمات من يومه قبل أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات قبل أن يصبح، فهو من أهل الجنة"

*The Prophet (peace and blessings of Allah be upon him) said, "The best supplication for seeking forgiveness (Syed-ul- Istighfar) is to say: 'Allahumma Anta Rabbi, la ilaha illa Anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidhanbi faghfir li, fa*

<sup>63</sup> Surah Nuh 10 to 13

*innahu la yaghfirudh-dhumuba illa Anta. (O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah."*<sup>64</sup>

### Supplication For Forgiveness

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من قال: أستغفر الله الذي لا إله إلا هو الحي القيوم وأتوب إليه، غفرت ذنوبه، وإن كان قد فر من الزحف"

*The Messenger of Allah (peace and blessings of Allah be upon him) said, "He who says: 'Astaghfir ullah-alladhi la ilaha illa Huwal-Haiyul-Qayyumu, wa atubu ilaihi (I seek the forgiveness of Allah, there is no true god except Allah, the Ever-Living, the Self- Subsisting, and I turn to Him in repentance),' his sins will be forgiven even if he should have run away from the battlefield."*<sup>65</sup>

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<sup>64</sup> Sahih Al Bukhari 6306

<sup>65</sup> Riyadh As Saliheen, At Tirmidhi, Book 20, Hadith 1874



(15)

# AL AZIZ

(العزیز)

*The All-Mighty*



## INTRODUCTION

The Name of Allah Al Aziz (The All-Mighty) has been mentioned almost a hundred times in the Qur'an.

With the Names and Attributes of Allah, we cannot resist talking about Him and how His Names dominate our lives. The Might of Allah penetrates our hearts and minds, thus it is important to submit and believe in Him and not resist. The more we resist, the harder it will get.

## WHO IS AL AZIZ?



### MEANING IN THE LANGUAGE

The meaning of (عزة) revolves around three meanings:

- Power: there are no faults or imperfections. A person cannot have might if he is not strong.
- The one who defeats and overcomes: no one can oppose or reject him.
- Rare: there is nothing like it and no resemblance to it at all.

### MEANING IN THE RELIGION

Allah is Al Aziz (The All-Mighty) and there is no one more mighty or irresistible than Him. No one is like Allah in His might of power, His might of resistance and in His status.



## 1. AL AZIZ HIMSELF

Allah is *Al Aziz* (The All Mighty) Himself and no one gave Him this honour except Himself, and no one can affect this attribute of His. Unlike the people whose capabilities may get affected with the praise and dispraise of the people. But Allah does not get affected or influenced by anyone. Allah *Al Aziz* (The All-Mighty) has full and absolute strength, and He is the One Who grants power to others. Unlike ourselves who are limited in power, hearing and sight. Only Allah gives us the strength to survive and to face all internal and external trials.

No one can defeat Allah and whatever He plans or decrees cannot be overcome. The dispraise or complaining of anyone does not affect Him. He is Irresistible, no one can defeat or overcome Him, but He can defeat anyone's plans. The status or position of anyone can be affected because people are not strong and can be defeated. The way He cares for us and guides us cannot be resisted.

The Might of Allah is free of any faults or evil. And by His might, He stops the minds from encompassing Him or imagining Him. He prevents the eyes from reaching His greatness and beauty.



## 2. AL AZIZ HONOURS WHOMEVER HE WILLS

Allah honours whomsoever He wills and humiliates whomsoever He wills.

Anyone who is *aziz* (mighty) in this life is not because of themselves, but because they have been nurtured. Everyone wants to be *aziz*, but might comes from Allah and we must seek it only from Him. If we see anyone dear to us whom has position, it is Allah who has nurtured them.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ  
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿٢٦﴾

*Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.*

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ  
الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

*You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.*"<sup>66</sup>

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<sup>66</sup> Surah Aal Imran 26 to 27

We will have honour when we accept the Nurturing of Allah, submit to Him and follow His commands. It is not a title we possess, but honour can come in unimaginable ways.

Yusuf (peace be upon him) was honoured after escaping from the sin, and after the incident of *Taif*, Allah honoured the Prophet (peace and blessings of Allah be upon him) by taking him to the heavens. If we seek honour from anyone other than Allah then there will be humiliation.



## THE MIGHT OF ALLAH



The Might of Allah is connected to His wisdom. People may possess might, but may do things without wisdom. Allah places everything in the right position.

His Might is connected to His knowledge, and His Might is connected to His Forgiveness because He forgives sins only by His Might. The Might of Allah is connected to His Praise because everything He does is Praiseworthy. The Might is connected to His Mercy. Allah will create situations in order to show His special mercy.



# IMPACTS OF BELIEVING IN ALLAH AL AZIZ

- We must rely on Allah Al Aziz because no one can overcome Him.
- We must seek honour from the Owner of Honour. Honour is not sought by wealth, position, beauty or intelligence, but by how much we magnify and submit to Allah.
- By the Might of Allah, we must seek cure and protection from misguidance.

## Supplication For Cure By The Might Of Allah

عَنْ عُمَانَ بْنِ أَبِي الْعَاصِ، أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمَانُ وَيَّيَّ وَجَعٌ قَدْ كَادَ يُهْلِكُنِي قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اْمْسَحْهُ بِيَمِينِكَ سَبْعَ مَرَّاتٍ وَقُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ "

*Uthman b. Abl al-As said that he came to the Messenger of Allah (peace and blessings of Allah be upon him). ‘Uthman (may Allah be pleased with him) said: I had a pain which was about to destroy me. So the Prophet (peace and blessings of Allah be upon him) said: Wipe it with your right hand seven times and say : “I seek refuge in the dominance of Allah, and His might from the evil of what I find.” Then I did it. Allah removed (the pain) that I had, and I kept on suggesting it to my family and to others.)<sup>67</sup>*

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<sup>67</sup> Sunan Abi Dawud 3891, Authenticated by Al Albani as Sahih





## Supplication To Be Protected From Misguidance

أن رسول الله صلى الله عليه وسلم كان يقول: "اللهم لك أسلمت وبك آمنت، وعليك توكلت، وإليك أنبت ، وبك خاصمت. اللهم أعوذ بعزتك، لا إله إلا أنت أن تضلني، أنت الحي الذي لا تموت، والجن والإنس يموتون"

*The Messenger of Allah (peace and blessings of Allah be upon him) used to supplicate: "O Allah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allah, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die".<sup>68</sup>*

The more we are humble to Allah, and the more we overlook the faults of others and not seek revenge, the more He will honour us. But when we humiliate others, seek revenge and put them down then Allah will humiliate us.

We need to humble ourselves to the believers, and show firmness to the disbelievers by showing the might of Islam. It is not about being bad or rude, but to show that what we have is better.

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<sup>68</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 75





أَذِلَّةً عَلَى الْمُؤْمِنِينَ أَعِزَّةً عَلَى الْكَافِرِينَ

*humble toward the believers, powerful against the disbelievers*<sup>69</sup>

Allah will never humiliate the believers and will never honour the disbelievers. Allah will show all His might and word which cannot be resisted.

### Supplication For Guidance

عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوَتْرِ فِي الْقُنُوتِ " اللَّهُمَّ اهْدِنِي  
فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا  
قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ "

*"The Messenger of Allah (peace and blessings of Allah be upon him) taught me some words to say in witr in Qunut:*

*Allahumma ihdini fiman hadayta wa 'afini fiman afayta wa tawallani fiman tawallayta wa barik li fima a'tayta, wa qini sharra ma qadayta, fa innaka taqdi wa la yuqda 'alayk, wa innahu la yadhillumman walayta, tabarakta Rabbana wa at'alayt*

*O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted."*<sup>70</sup>

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<sup>69</sup> Surah Al Maeda 54

<sup>70</sup> Sunan an-Nasa'i 1745



(16)

# AL JAMEEL

(الجميل)

*The Most Beautiful*



## INTRODUCTION

The Name of Allah Al Jameel (The Most Beautiful) is affirmed in the Prophetic Sunnah. We will see the Beauty, Greatness and Majesty of Allah when we see all that He has created.

He has placed it in our nature to love what is beautiful and to be attracted to it. The journey to Allah is a beautiful journey.

### Allah Loves Beauty

وعن عبد الله بن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" فقال رجل "إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: "إن الله جميل يحب الجمال الكبر بطر الحق وغمط الناس

*'Abdullah bin Mas'ud (May Allah be pleased with him) reported: The Prophet (peace and blessings of Allah be upon him) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people."<sup>71</sup>*



## WHO IS AL JAMEEL?

### MEANING IN THE LANGUAGE

The word (جميل) means the pinnacle of beauty. Beauty is both internal and external.

### MEANING IN THE RELIGION

The majesty of Allah is based on beauty and perfection. Beauty from all aspects belongs to Allah and nothing can affect it. The beauty of anyone besides Allah is restricted and limited. But beauty in human beings can be affected and will need upkeep because it is limited to time, place or even people around them. Anything tangible or intangible can affect their beauty and sometimes even a feeling inside can affect their beauty.

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<sup>71</sup> Muslim Book 1, Hadith 612

The Beauty of Allah is a personal attribute attached to Him and no one gives Him beauty. He is The Most Beautiful Himself and all of His Names, Attributes and Actions are the Most beautiful. When we believe in the Most Beautiful, then He will cause us to see beauty in everything. He will beautify our actions, utterances, homes and we will see beauty in our decrees.

## 1. THE ACTIONS OF ALLAH ARE THE MOST BEAUTIFUL

All of the Actions of Allah are the most beautiful and when He honours, humiliates, rewards or punishes, they are all done in the most beautiful manner because His actions are between favour and justice. He deals with favour towards the good-doers and He deals with justice towards the evil-doers which is also a very beautiful quality, thus He is praised for all of His actions.

Yusuf (peace be upon him) was the most beautiful human being and when the women saw him, they were so mesmerised that they cut their own hands. When we see something beautiful we say, (ما شاء الله لا قوة الا بالله), “this is what Allah wills, there is no power except with Allah”.

## 2. THE ATTRIBUTES OF ALLAH ARE THE MOST BEAUTIFUL

All of the Attributes of Allah are the most exalted and noblest. When He rose over the Throne, when He speaks, when He loves, when He is pleased, His Face, Hands and Shin are all the most beautiful. The most beautiful attributes of Allah cause us to be attached to Him. No creation can encompass the Attributes of Allah and no tongue or words can describe the beauty of His Attributes from His might, greatness and generosity.

## 3. THE NAMES OF ALLAH ARE THE MOST BEAUTIFUL

All of the Names of Allah are the most beautiful, complete and perfect. Allah wants us to call upon Him with His Most Beautiful Names, and to act and speak in the most beautiful way. Every name of Allah is The Most Beautiful.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا<sup>ط</sup>

*And to Allah belong the best names, so invoke Him by them.<sup>72</sup>*

When we know Allah has the most beautiful attributes, names and actions then it causes us to submit and worship Him.

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<sup>72</sup> Surah Al 'Araf 180



#### 4. ALLAH IS THE MOST BEAUTIFUL HIMSELF

None of the creation knows the Beauty of Allah except through descriptions and words.

The Face Of Allah Is Covered With A Veil Of Light

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَبْتَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ حِجَابُهُ النُّورُ لَوْ كَشَفَهَا لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ

*The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Allah does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. 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.'*<sup>73</sup>

Allah covers Himself from those who are not worthy of seeing Him. His beauty is covered with a Veil of Light and Majesty. Those who did not believe in Him nor see His beautiful actions will not see Him on the Last Day. Seeing the Face of Allah is an honour for the dwellers of paradise.

The people of paradise perceived, felt and believed in the beauty of Allah's names, actions and attributes in this life. The more they know about Him, the more they love Him and long to see Him. When they die, when they are in the grave and when they are resurrected, they receive glad tidings and see more of Allah's beautiful actions and how He dealt with them. They see how Allah purified them and made this journey the most beautiful in this life and the next.

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<sup>73</sup> Muslim Book 1, Hadith 201

Allah will beautify them and the angels will welcome them at the doors of paradise. Their faces will be brightened and they will enjoy gardens which their eyes have never seen, their ears have never heard and which has never crossed their hearts.

They will see all their palaces, chambers, clothes and jewelry full of beauty. They will enjoy the beauty and pleasure of each other with the messengers, beloved ones and offspring. They will enter the market and they will return looking even more beautiful than before. Their spouses will exclaim, “you look more beautiful!”.

On Friday, Allah will descend in a manner that suits His Majesty and His Throne will be surrounded with a platform of light with messengers sitting around it. Then the dwellers of paradise will see this and He will call on them, “are you pleased?”.

Allah will lift the Veil from His Face and they will forget all the delights of paradise. They will not want this moment to end, and from His beauty and light, they will receive more beauty and light. When they see His Face, He will tell them “I fulfilled My Promise to you”, and they will long for every Friday to see the Beautiful Face of Allah.

Not everyone is worthy of seeing this great sight since some were not bothered to know Him or see His names and actions in this life.



## Supplication To The Face Of Allah

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّيْنِي إِذَا عَلِمْتَ  
الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ حَسْبِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا  
وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ  
وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ  
وَالشَّوْقِ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُصَلِّةٍ اللَّهُمَّ زَيِّنَا بِرِزْقَةِ الْإِيمَانِ وَاجْعَلْنَا هُدًى  
مُهْتَدِينَ

*O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.<sup>74</sup>*

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<sup>74</sup> Sunan an-Nasa'i 1305



## 5. ALLAH IS THE BESTOWER OF BEAUTY

All that we see from beauty in this universe is from the impacts of Allah *Al Jameel* (The Most Beautiful). He beautified the heavens, the earth and the creation with an external beauty. He beautifies whomever He wills with internal beauty.

Everything Allah has made is beautiful, but for the believers they see everything with more beauty because of their faith. He beautifies the believers with the best actions, deeds and utterances. He beautifies their faces, graves and their journey towards Him. He beautifies the believers both internally and externally.



# IMPACTS OF BELIEVING IN ALLAH AL JAMEEL



- We must ask Allah to complete our beauty. People spend so much money to beautify themselves, but we must know that Allah is AlJameel and He is the source of true beauty.
- We must ask Him to beautify our character, actions, words, faces, bodies, hair because we can ask Him for anything and He is All-Able. We must beautify our hearts with sincerity, love, repentance, and trust. And we must beautify our tongues with truthfulness and kind words and our limbs with obedience and good actions.
- Allah loves to see the impact of His beauty. Even if we are at home, we can still beautify ourselves and our homes. When we beautify ourselves then it shows our love and gratitude to Allah AlJameel (The Most Beautiful) and how we are inspired to act by His Name.

(17) – (18) – (19)

# AL QADIR, AL QADEER AL MUQTADIR

(القادر القدير المقتدر)

*The Able, The Most Able, The Ever-Able*



## INTRODUCTION

The Names of Allah Al Qadir Al Qadeer Al Muqtadir (The Able, The Most Able, The Ever-Able) are all found in the Qur'an. The Name Al Qadeer is mentioned most, followed by Al Qadir, and then Al Muqtadir.

## Allah Is Able To Do All Things

لا إلهَ إلاَّ اللهُ وحدهُ لا شريكَ لهُ ، لهُ المُلْكُ ، ولهُ الحمدُ وهوَ على كلِّ شيءٍ قديرٌ

*None has the right to be worshipped but Allah, Alone without partner, to Him belongs all that exists, and to Him is the praise, and He is powerful over all things, (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa `alā kulli shay`in qadīr)*

The power of anyone is limited and they cannot fulfill everything they plan or write. We see the Ability of Allah to cause schools, mosques and the tawaf to close. No one can plan this and this shows His ability. His ability and power are above everyone else's.



## WHO IS AL QADIR, AL QADEER AL MUQTADIR?

### MEANING IN THE LANGUAGE

These three names come from (قدر) which means:

- Power and ability to do something
- Power and ability to plan, write and know – to pre-ordain

The Ability of Allah is before the decree and after it. Ability is not limited to only doing, but someone who has much knowledge and understanding, and puts it on paper and plans everything. And then to follow through exactly what is written and make it happen, this is complete ability and power.

(قدر) also means status and position. Every decree we face has much value because there are several factors behind it. We must never underestimate the Ability of Allah, even when one leaf falls because there is so much depth behind it; there is knowledge, writing, a will and creation of the action.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE MOST POWERFUL AND ABLE HIMSELF

Allah has complete power in all places and at all times. He has complete power and does not need anyone to give Him power. Before anything occurs, He knew about it and wrote about it before it came into existence, and this shows His complete ability.

#### Allah Commanded The Pen To Write Everything

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ .  
قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ

*I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: The first thing Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Last Hour comes.<sup>75</sup>*

Allah has power in knowledge and power of commanding a pen to write everything. Allah puts everything in a system and organizes everything before creating it. He has details of all the provision, supplies and nurturing. His knowledge is the most powerful, knowing everything precisely.

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<sup>75</sup> Sunan Abi Dawud 4700, Authenticated by Al Albani as Sahih

The decree is the power of Allah. He has written everything about who will be guided and misguided, what is the nurturing that will come to them, what will they accept from it and what they will not.

## 2. THE FULL POWER AND ABILITY OF ALLAH TO IMPLEMENT

All that Allah plans and writes takes place. When we plan things, it may not always happen and we may even have to change it. This shows we do not have complete power.

Allah has absolute and full authority in the entire universe and He can do whatever He wants based on His plan and not ours. Sometimes a person may assume that everything is going according to his own plan. But It is not because of his own plans that it takes place, but it is because Allah has already planned for it him before he did it.

Out of the Ability of Allah, He is able to create life out of nothing and He is able to annihilate any existence. He is able to debilitate or enable something or someone. He can create things without reformation. He can make everything in a night or day to appear or disappear. Out of the Ability of Allah, we can go from point A to point B without means. Allah can just say “Be” and it is. It can be with means or without means.



Whatever Allah wills, will happen and it will exist. Allah has perfect ability to guide whomever He wills and misguide whomever He wills. Guidance and misguidance depend on the person if he actually wants to believe and be guided. Allah brings guidance to all from the messengers and books, and there will be those who will accept so they will be guided by what comes to them. And if a person wills bad then when the guidance comes it will only be a source of misguidance for him. Just as Fir'aun whom the *ayat* (signs) came to him, but it only increased him in misguidance.

### 3. THE ABILITY OF ALLAH JOINED WITH HIS OTHER NAMES

The Name of Allah *Al Qadeer* (The Most Able) is connected to the Most Forgiving and Most Merciful. By Allah's ability, He will bring means of forgiveness and mercy to the people.

*Al Qadeer* (The Most Able) is also connected to *Al Aleem* (The All-Knowing). Everything Allah does is by His perfect knowledge.

*Al Muqtadir* (The Ever-Able) is joined with *Al Aziz* (The All Mighty). He has complete ability to act swiftly. When Allah seized Fir'aun, it showed His might when He caused him to drown. Someone may have ability, but cannot do something on the spot.

*Al Muqtadir* (The Ever-Able) is joined with *Al Maleek* (The Omnipotent King), and no one can imagine the Kingdom and Dominion of Allah; He has complete power over it.



# IMPACTS OF BELIEVING IN ALLAH AL QADIR, AL QADEER, AL MUQTADIR

- Knowing Allah Al Qadir, Al Qadeer, Al Muqtadir makes us surrender and submit to His decree, and not oppose or reject it because it will be very difficult for us.
- We must have hope in Him because we know He is able to do all things.
- We must not underestimate any of His decrees, rather we must accept them.
- We trust Allah and not despair because we know He is able to do all things.
- These names make us believe and increase our faith in belief in the decree.
- We call on the Ability of Allah when seeking counsel and when sick.
- To have a sound heart free from jealousy and hatred because we know Allah is able to do all things.

## Salat Al Istikhara (Prayer Of Seeking Counsel)

كان رسول الله صلى الله عليه وسلم يعلمنا الإستخارة في الأمور كلها كالسورة من القرآن ، يقول : إذا هم أحدكم بالأمر ، فليركع ركعتين من غير الفريضة ، ثم ليقل ، اللهم إني أستخيرك بعلمك ، وأستقدرك بقدرتك ، وأسألك من فضلك العظيم ؛ فإنك تقدر ولا أقدر وتعلم ولا أعلم ، وأنت علام الغيوب . اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري " أو قال : "عاجل أمري وأجله ، فاقدره لي ويسره لي ، ثم بارك لي فيه ، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري" أو قال : "عاجل أمري وأجله ، فاصرفه عني ، واصرفني عنه ، واقدر لي الخير حيث كان ، ثم ارضني به" قال : ويسمي حاجته .

*Messenger of Allah (peace and blessings of Allah be upon him) used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate:*

*"Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul-ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal-'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi."*

*(O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my livelihood or the*

consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object."<sup>76</sup>

### Supplication When Sick

عَنْ عُمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ، أَنَّهُ شَكَأَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِي جَسَدِهِ مُنْذُ أُسْلِمَ . فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " صَعْ يَدَكَ عَلَى الذِّي تَأَلَّمَ مِنْ جَسَدِكَ وَقُلْ بِاسْمِ اللَّهِ . ثَلَاثًا . وَقُلْ سَبْعَ مَرَّاتٍ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ " .

*Uthman b. Abu al-'As Al-Thaqafi reported that he made a complaint of pain to Allah's Messenger (peace and blessings of Allah be upon him) that he felt in his body at the time he had become Muslim. Thereupon Allah's Messenger (peace and blessings of Allah be upon him) said:*

*Place your hand at the place where you feel pain in your body and say Bismillah (in the name of Allah) three times and seven times A'udhu billahi wa qudratihi min sharri ma ajidu wa uhadhiru (I seek refuge with Allah and with His Power from the evil that I find and that I fear).<sup>77</sup>*

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<sup>76</sup> Riyadh As Saliheen, Al Bukhari, Book 2, Hadith 718

<sup>77</sup> Sahih Muslim 2202



(20)

# AL 'AFUW

(العفو)

## *The All-Pardoning*



### INTRODUCTION



The Name of Allah Al 'Afuw (The All-Pardoning) is mentioned five times in the Qur'an. The Nurturing of Allah is always full of compassion. On the Night of Decree, Allah will pardon and decree everything for the whole year.

#### Best Supplication On The Night Of Decree

قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك عفو تحب العفو فاعفُ عني"

*I asked: "O Messenger of Allah (peace and blessings of Allah be upon him) If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate: Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni (O Allah, You are All-Pardoning, and love to pardon; so pardon me)."*<sup>78</sup>

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<sup>78</sup> Riyadh As Saliheen, At Tirmidhi, Book 9, Hadith 1195



We need to be pardoned and forgiven so that the most beautiful ordinances may be decreed for us. The best thing a person can be given after *yaqeen* (certainty) is pardoning and well-being.

### Pardoning And Well-Being Are Best After Certainty

قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْأَوَّلِ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ " سَلُوا اللَّهَ الْعَفْوَ  
وَالْعَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ "

*“Abu Bakr stood upon the Minbar, then wept, and said: ‘The Messenger of Allah (peace and blessings of Allah be upon him) stood upon the Minbar the first year (of Hijrah), then wept, and said: ‘Ask Allah for pardon and Al-`Āfiyah, for verily, none has been given anything better than Al-`Āfiyah.’”*<sup>79</sup>

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<sup>79</sup>Jami` at-Tirmidhi 3558



## WHO IS AL ‘AFUW?



### MEANING IN THE LANGUAGE

The word (عفو) means:

- To cross-over, overlook and not punish a sin.
- To erase something and remove its impact and traces.
- Abundance
- To easily attain
- Ease and giving

### MEANING IN THE RELIGION

Allah pardons and overlooks the mistakes of the people. And when He pardons, He removes the traces of that sin completely so that it is not mentioned even on the Day of Judgement. He removes all traces of the sins from the people's hearts, minds and book of records, and He replaces that sin with good deeds.

Someone may ask, “what is the difference between pardoning and forgiveness?”. Sins needs forgiveness while pardoning is when we are not doing our good deeds in the best way. Pardoning is to make our standard and quality of good deeds higher. Allah *Al Afuw* (The All-Pardoning) gives abundant favours. And on the Night of Decree, we want our sins to be pardoned and to be given abundant favours.



Allah *Al Afuw* (The All-Pardoning) wants ease for us. When the Prophet (peace and blessings of Allah be upon him) was faced with two options, he would always choose the easier one.

Allah *Al Afuw* (The All-Pardoning) is easily approachable and it is not difficult to reach Allah unlike people who are difficult to reach. There is no barrier to reach Him because there are no mediators. Those who are committing shirk are making it difficult on themselves by placing mediators. When we need anything, we must go to *Al Afuw* (The All-Pardoning) and He will easily fulfill us.

People commit sins yet He deals with them as if they did not commit that sin; they are not obedient yet He is dealing with them as if they are obedient. If Allah took us to account for every sin, then no moving creature would remain on this earth.

وَلَوْ يُوَاجِدُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ  
إِلَىٰ أَجَلٍ مُّسَمًّىٰ فِإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِرُّونَ 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 when their term comes, neither can they delay nor can they advance it an hour (or a moment).<sup>80</sup>*

He is the One introducing the rewards even if there is a sin.

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<sup>80</sup> Surah An Nahl 61

## TYPES OF PARDONING



### 1. GENERAL PARDONING

Allah pardons all the sinners and criminals, but not by forgiving them, but by averting the punishment because of their sins. He could easily cut-off all supplies and blessings from them, but out of His Mercy, He does not cut if off for them. Despite insulting and disbelieving in Him, He still makes them laugh, enjoy and open the *duniya* (worldly life) for them.

### 2. SPECIAL PARDONING

This pardoning is for those who come to Allah with repentance, who ask for forgiveness, and only seek it from Him. When the person faces any kind of affliction whether in his health, wealth or children, then it is a means for expiation of sins. Though we do not want forgiveness through affliction, we always want well-being and to be pardoned. For this reason, we ask Allah for pardoning and well-being in the supplications.

Allah will guide the believers to the easiest and shortest path. He will teach us an easy life with shortcuts. He will guide us to the best deeds and utterances, and even to worship in an easy way.

Once the Prophet (peace and blessings of Allah be upon him) saw his wife saying *dhikr* (remembrance) for hours, so he told her to recite the following supplication where she would get the same reward.



## Worship With Ease

وعن أم المؤمنين جويرية بنت الحارث رضي الله عنها أن النبي صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح وهي في مسجدها، ثم رجع بعد أن أضحى وهي جالسة، فقال: "مازلت على الحالة التي فارقت عليها؟" قالت: نعم، فقال النبي صلى الله عليه وسلم: "لقد كنت بعدك أربع كلمات ثلاث مرات، لو وزنت بما قلت منذ اليوم لوزنتهن: سبحان الله وبحمده عدد خلقه، ورضا نفسه، وزنة عرشه، ومداد كلماته"

*Juwairiyah bint Al-Harith (May Allah be pleased with her), the Mother of the Believers, reported:*

*The Prophet (peace and blessings of Allah be upon him) came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet (peace and blessings of Allah be upon him) said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:*

*Subhan-Allahi wa bihamdihi, `adada khalqihi, wa rida nafsihi, wa zinatah `arshihi, wa midada kalimatih*

*[Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]." <sup>81</sup>*

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<sup>81</sup> Riyadh As Saliheen, Muslim, Book 16, Hadith 1433



## THE PARDONING OF ALLAH IS JOINED WITH OTHER NAMES OF ALLAH



The name of Allah *Al Afuw* (The All-Pardoning) is connected with Allah *Al Ghafoor* (The Most Forgiving). *Al Ghafoor* (The Most Forgiving) forgives our sins and *Al Afuw* (The All-Pardoning) overlooks the shortcomings in our worship. Our gratitude, *tawwakul* (reliance) and prayer are never up to the standard.

The name of Allah *Al Afuw* (The All-Pardoning) is connected with Allah *Al Qadeer* (The Most Able). The best pardoning is when there is complete ability. He is able to do all things, yet He still overlooks and pardons. He removes our sins from the book of records and from the minds of the angels. When Allah pardons, it is not out of weakness, but out of His ability.

# IMPACTS OF BELIEVING IN ALLAH AL 'AFUW

- We must love to pardon because Allah loves to pardon. The more we pardon, the more we will be elevated and honoured.
- We need to have certainty that Allah will pardon us.
- We must supplicate to Allah in the morning and evening seeking His pardoning and well-being. Not only for our body and health but also for our faith, mind and families too.

## Morning And Evening Supplication For Pardoning

لَمْ يَكُنْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَدْعُ هؤُلَاءِ الدَّعَوَاتِ حِينَ يُسِي وَحِينَ يُصْبِحُ "   
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَمُوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَمُوَ وَالْعَافِيَةَ فِي دِينِي   
وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَأَمِنْ رُوعَاتِي وَاحْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ   
يَمِينِي وَعَنْ شِمَالِي وَمِنْ قَوْفِي وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

*"The Messenger of Allah (peace and blessings of Allah be upon him) never abandoned these supplications, every morning and evening:  
Allahumma inni as'alukal-'afwa wal-'afyah fid-dunya wal-akhirah.  
Allahumma inni as'alukal-'afwa wal-'afyah fi dini wa dunyaya wa ahli wa mali. Allahum-mastur 'awrati, wa amin raw'ati wahfazni min bayni*





*yadayya, wa min khalfi, wa 'an yamini wa 'an shimali, wa min fawqi,  
wa 'audhu bika an ughtala min tahti*

*(O Allah, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious and my 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).<sup>82</sup>*

- We must pardon those who are under our authority such as our children, helpers and so forth. We must pardon the helpers at least seventy times.
- It is important to always pardon each other and to renew this pardoning.

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<sup>82</sup> Sunan Ibn Majah 3871

(21) – (22)

# AL WAHID AL AHAD

(الواحد الأحد)

*The One, The Only One*



## INTRODUCTION

The Name of Allah *Al Wahid* (The One) is mentioned six times in the Qur'an and it is mentioned in the context of affirming *Tawheed* (pure monotheism) and denouncing the associating of partners or rivals with Him.

The Name of Allah *Al Ahad* (The Only One) is mentioned once in the Qur'an in Surah Al Ikhlass (The Chapter of Sincerity).

It is a blessing to have the Names of Allah so that our focus, concern and direction is one.

Whoever supplicates by this dua then he has called on Allah's greatest name, and when He is asked, he will be given.



## Supplication By Allah's Greatest Name

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَيُّ شَهِدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ فَقَالَ لَقَدْ سَأَلْتَ اللَّهَ بِالاسْمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أُجَابَ

*The Messenger of Allah (peace and blessings of Allah be upon him) heard a man saying: O Allah, I ask You, I bear witness that there is no god but You, the One, The Self-Sufficient Master, Who has not begotten, and has not been begotten, and to Whom no one is equal, and he said: You have supplicated Allah using His Greatest Name, when asked with this name He gives, and when supplicated by this name he answers.<sup>83</sup>*

Issues arise when we associate partners with Allah. When we are far away from *tawheed* (pure monotheism) and when we assume that someone else can help us, it will make us directionless. The one who commits *shirk* (associating partners with Allah) is like someone who falls from the sky and is snatched by the birds then ripped to pieces.

The name of Allah *Al Wahid Al Ahad* (The One and Only One) gathers a scattered heart, its feelings and worries. We all want to be gathered and dislike being all over the place. And when we focus on One, we all become one.

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<sup>83</sup> Sunan Abi Dawud 1493, Authenticated by Al Albani as Sahih



## WHO IS AL WAHID AL AHAD?

### MEANING IN THE LANGUAGE

The word (واحد) means:

- Number one
- Description
- No one like him

The word (أحد) means:

- Unique
- One and only one

### MEANING IN THE RELIGION

We all like to deal with someone who is not scattered, and we dislike talking to someone whose heart and mind is not present.

*Tawheed* (pure monotheism) gathers the person and unites him. Allah *Al Wahid Al Ahad* (The One and Only One) makes us one and satisfied. These Names bring sincerity and purity in the heart.

## 1. DESCRIPTION OF ONENESS

Allah is the One and Only One Who is perfect in all attributes. He is distinct in all attributes, thus there is no one like Him and there is no one associated with Him. He has no physical support and no emotional support. In order for people to keep up with their work, they need support from a partner or team. We all need the help of others, whether it is in our workplace or for emotional support. Allah does not need anyone, but we need each other. We all need the support of each other as humans.

Humans are social beings and therefore it is a sickness when someone feels he is good on his own or sufficient by himself. Such a person will only listen to his own voice. *Khadija* (may Allah be pleased with her) was an emotional support for the Prophet (peace and blessings of Allah be upon him). We all need people, but Allah is *Al Wahid Al Ahad* (The One and Only One).

The perfection of Allah is absolute and He has no faults thus needs no one. Everyone else depends on Him and runs to Him. He is the Only One worthy of being made One.

Our devotion cannot be perfect if we do not have confidence in Allah Himself. When we are enriched to know that He is The One, then we will not go to anyone else. We will go to Him when we seek forgiveness, protection, mercy, guidance, enrichment and love.

Allah *Al Wahid* (The One) is followed by the name *Al Qahhaar* (The Irresistible), so He dominates everything.



And Allah *Al Ahad* (The Only One) is followed by the name *As Samad* (The Most Solid), so we are fulfilled by going only to Him.

Quality and perfection are the key factors of dominance. Allah overpowers everyone because He is distinct. Allah is The One and Only One in all qualities. We look for things that have all the best qualities, but there will always be something lacking in it therefore it is imperfect. No one can dominate our mind and feelings except Allah because He has all the unique and perfect Names, Actions and Attributes. Every action of Allah is full of guidance, mercy and wisdom.

Allah is complete and The One and Only One, and nothing can affect His perfection because He has no faults or shortcomings. On the other hand, we possess faults and make mistakes and may get tired, ill, or sleepy.

We are drawn to Allah because He is perfect, distinct and unique. Allah does not need anyone in His Lordship or at any level. He is the One Who creates, provides and disposes all affairs. He does not need a partner, support or deputy. But for anyone else, we need support, advice and a deputy to back us up.

Allah does not need anyone in His Divinity. He has no rivals, but there are rivals in the *duniya* (worldly life). Allah is the Only One we need to worship, and He dominates all other false “gods”. Allah has no offspring, parents or spouse. He is not born to anyone nor is anyone born from Him. He does not need anyone in His Lordship or Divinity.



## 2. WE ALL GO TO ALLAH ALONE

When we go to Allah alone then we will be purified. This is *ikhlas* (sincerity).

### Surah Al Ikhlas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

*Say (O Muhammad peace and blessings of Allah be upon him): "He is Allah, (the) One.*

اللَّهُ الصَّمَدُ

*"Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].*

لَمْ يَكِدْ وَلَمْ يُولَدْ

*"He begets not, nor was He begotten.*

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

*"And there is none co-equal or comparable unto Him."*

All the slaves turn towards Him, rely on Him and depend on Him. He is the only One Who will suffice them, so they will be purely devoted to Him, and this is Surah Al Ikhlas. Allah *As Samad* is The Most Solid which all slaves go to because He is unique.

# IMPACTS OF BELIEVING IN ALLAH AL WAHID AL AHAD

- Be one, for One, on one way. This means be “one” and sincere for “One” (Allah), on “one” way (The Straight Path - Islam). We will be one in our feelings and our love. We love Allah and love everyone for Allah.
- All our worship must be for Allah. It is unfair to leave the One and Only One and to turn to many. Shirk (associating partners with Allah) is being unfair and unjust.
- We must ask *Al-Wahid Al-Ahad* (The One and Only One) to give us something unique to us. He can make a way out, a solution, a support that is distinct and unique only for us.
- We need *taxweed* (pure monotheism) to be purified. Everything we see, hear and feel reminds us of Allah and this is (لا اله الا الله). It is an insult to say Allah has a son and that we will not return back to Him.

## Insult To Say Allah Has A Son

قال الله تعالى : شَتَمَنِي ابْنُ آدَمَ ؛ وما ينبغي له أَنْ يَشْتَمَنِي ، وكذَّبَنِي ؛ وما ينبغي له أَنْ يُكَذِّبَنِي ، أما شَتَمُهُ إِيَّايَ فقولُهُ : إِنَّ لِي وَلَدًا ، وأنا الله الأَحدُ الصمدُ لم أُلِدْ ولمْ أُولَدْ ولمْ يَكُنْ لِي كُفُوًا أَحَدٌ ، وأما تَكذِيبُهُ إِيَّايَ ، فقولُهُ : ليس يُعِيدُنِي كما بَدَأَنِي ، وليس أَوَّلُ الخَلْقِ بأهونَ عَلَيَّ مِنْ إِعادَتِهِ

*"Allah said: 'The son of Adam abuses me and he has no right to do so and he denied Me and he has no right to do so. His abusing Me, is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me. As for his denying Me, is his saying that I will not recreate him as I created him for the first time; and the initial creation [of him] is no easier for Me than remaking him.'"*<sup>84</sup>

One of the challenges is when we think who created Allah, Exalted is He. Such thoughts are from the *shaitan* (devil), we should do the following to not have this type of *wiswas* (obsessive thoughts).

### When Thinking Who Created Allah

يُوشِكُ النَّاسُ يَتَسَاءَلُونَ ، حَتَّى يَقُولَ قَائِلُهُمْ : هَذَا اللَّهُ خَلَقَ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ ؟ إِذَا  
قَالُوا ذَلِكَ فَقُولُوا : اللَّهُ أَحَدٌ ، اللَّهُ الصَّمَدُ ، لَمْ يَلِدْ ، وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ لِيَتَّقِلْ  
عَنْ يَسَارِهِ ثَلَاثًا وَيُسْتَعِذْ مِنَ الشَّيْطَانِ

*Men will continue to question one another till this is propounded: Allah created all things but who created Allah? When they propound that, say: "Say Allah is one. Allah is The Self-Sufficient Master. He has not begotten and He has not been begotten, and no one is equal to Him." Then one should spit three times on his left side and seek refuge in Allah from Satan.*<sup>85</sup>

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<sup>84</sup> Sahih AjJami'e 4323, Authenticated by Al Albani as Sahih

<sup>85</sup> Sahih AjJami'e 8182, Authenticated by Al Albani as Sahih

(23)

# AL QAREEB

(القريب)

*The Most Near*



## INTRODUCTION

The Name of Allah is Al Qareeb is mentioned three times in the Qur'an.

Human beings have a need to feel accommodated, wanted and connected; we all love feelings of nearness.

Every name of Allah gives us a feeling of closeness and of being near to Him. And sometimes we may have someone physically next to us, but they are disconnected from us.

It is not only a connection of the body, but the soul as well. Our nearness to each other makes us reflect of our nearness to Allah. If we do not appreciate the people, then how can we appreciate Allah?



## WHO IS AL QAREEB?



### MEANING IN THE LANGUAGE

The word (قرب) means:

The opposite of being far. We prefer to be far away from evil, sins, sickness, the *shaitan* (devil), *fitna* (trials) and harm. We want anything evil to be far from us, and we want everything good to be near to us.

#### Different types of nearness:

**Nearness in place:** for example, we want to be near to Allah in paradise. And the one nearest to the Prophet (peace and blessings of Allah be upon him) is the one with the best manners.

#### Nearest To The Prophet (Peace And Blessings Of Allah Be Upon Him) Are Best In Manners

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن من أحبكم إلي،  
وأقربكم مني مجلساً يوم القيامة أحاسنكم أخلاقاً"

*The Messenger of Allah (peace and blessings of Allah be upon him) said, "The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners."<sup>86</sup>*

**Nearness in time:** for example, the Day of Judgement is near, though we believe it to be far.

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<sup>86</sup> Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 631



إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۖ

*Verily, they see it afar off.*

وَنَزَّلَهُ قَرِيبًا ۗ

*But We see it (quite) near:<sup>87</sup>*

Nearness in position: we ask Allah to make us among the close ones to Him, the prophets and all that is good.

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<sup>87</sup> Surah Al Ma'aarij 6 to 7

## MEANING IN THE RELIGION

The name of Allah *Al Qareeb* (The Most Near) reminds us to be grateful for all that He has given us in the past and made accessible for us. It is important to appreciate the past because with gratitude, Allah brings back the missing blessings. Today we are more connected than ever, though we are in different places, we connect digitally by sharing feelings and reflections. Knowing the Names of Allah makes us truly positive because it is connected to life itself.

The Name of Allah *Al Qareeb* (The Most Near) make us happy and hopeful. Allah rose over The Throne, He is above the seven heavens in a manner that suits His Majesty, though He is the closest to us. His nearness is a pleasure itself.

It is a subtle nearness filled with love, mercy, benefit and protection. His nearness is perfect and free of faults. In life, if something is too close to us, it can sometimes disturb or annoy us.

There are times when something or someone very close to us, generates fear and sometimes we desire closeness from something or someone, but they may disappoint us.

The Nearness of Allah is not forced. He does not have an end nor does He ever disconnect from us in any way. When people draw near to us and we ignore them and do not give them our attention, they may step back. But even if a person does not appreciate Allah's nearness, He still bestows His nearness and closeness to him or her.



## 1. ALLAH IS NEAR HIMSELF

The Nearness of Allah is a personal attribute therefore nothing can affect His nearness, unlike ourselves who cannot be near each other all the time as we are prone to limitations.

The Nearness of Allah is unique and distinct. When we know the Names of Allah it gives color and life to our past, present and future.

### TYPES OF THE NEARNESS OF ALLAH:

#### 1. GENERAL NEARNESS:

Allah is near all of us, whether believers or disbelievers. He is not near to us in position, but by His knowledge, hearing and seeing. He knows everything about us and this shows nearness. Knowing about a person makes us close to them. This shows us we cannot be close to someone we do not know.

Allah is fully aware of everyone, unlike people who need to be update and keep track about each other. In life for example we need to update our data constantly, but with Allah there is no missing information. Allah observes all our inner and outer matters, and only He can show us perfect mercy, kindness and nurture us in the best way because He is the Most Near.

Sometimes we have dear ones whom we cannot tolerate being near to them, but we need to feel assured that Allah is The Most Near and He knows everything about everyone.



## 2. SPECIAL NEARNESS:

Allah is close to His special believing slaves who draw themselves closer to Him through worships such as prayer, gratitude, love, remembrance, and seeking from Him only. Whoever comes close to Allah then Allah will bring him near to Him.

### We Are Invoking The Most Near

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكُنَّا إِذَا  
أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَيُّهَا  
النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ،  
تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ

*We were in the company of Allah's Messenger (peace and blessings of Allah be upon him) (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," and our voices used to rise, so the Prophet (peace and blessings of Allah be upon him) said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you (by His knowledge), no doubt He is All-Hearer, ever Near (to all things)."*<sup>88</sup>

When the slave draws close to Allah walking, He will come to him running. This is the Closeness of Allah.

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<sup>88</sup> Sahih al-Bukhari 2992

Whoever Comes Close To Allah, Allah Will Come  
Closer To Him

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُويهِ عَنْ رَبِّهِ، قَالَ " إِذَا تَقَرَّبَ  
الْعَبْدُ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِذَا أَتَانِي مَشْيًا  
أَتَيْتُهُ هَرْوَلَةً

*The Prophet (peace and blessings of Allah be upon him) said, "My Lord says, 'If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.' "*<sup>89</sup>

Notice this special nearness is for those who take the first step to come close to Allah, whether by their heart, tongue or actions.

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<sup>89</sup> Sahih al-Bukhari 7536

The impacts of this special nearness are:

1. Love and pleasure of Allah.
2. Victory and support.
3. Allah will respond to them.
4. Allah will bring all goodness to them.

When we desire to come close to Allah, there is no difficulty or a need to make an appointment. People are not as accessible and not everyone can come near us every time.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

*And when My slaves ask you 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<sup>90</sup>*

If we want to be rightly guided, we must supplicate to Allah and believe in Him. The nearness of Allah is very distinct. The more we come near to Allah, the more He will accept us and reward us. This type of nearness is gentle and has no disturbance.

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<sup>90</sup> Surah Baqarah 186

For example in life, it is difficult to gain access to someone in a high position, but Allah is the King of kings, and yet there is no barrier.

We can also come closer to Allah by performing our obligations towards Him and with extra voluntary acts.

### Special Treatment To Those Who Come Near To Allah

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: من عاد لي ولياً، فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه

*Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing 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 (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him'<sup>91</sup>*

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<sup>91</sup> Riyadh As Saliheen, Al Bukhari Book 1, Hadith 386



## 2. ALLAH BRINGS NEAR WHOMEVER, WHATEVER AND WHENEVER HE WILLS

Allah made the messengers and righteous ones near to Him by causing a decree which enables them to come near to Him. For example, Allah brought Musa (peace be upon him) near to him. We go through trials so that we may draw closer to Him, return back to Him and be near to Him. It is Allah who decides the time to bring an opportunity, a person, or worship near to us because only He can make anything distant, accessible to us.

### Asking Allah For Deeds To Bring Us Closer To Paradise And Far From The Hellfire

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا

*O Allah, I ask You for Paradise and for that which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good.<sup>92</sup>*

The *sabiqoon* (foremost in coming close to Allah) are the nearest ones to Him.

وَالسَّبِقُونَ السَّبِقُونَ

*And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam] will be foremost (in Paradise).*

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<sup>92</sup> Sunan Ibn Majah 3846

## أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

*These will be the nearest (to Allah).<sup>93</sup>*

Sometimes a situation happens to us and it brings us closer to Allah.

Allah is the One to decide and will, who to bring close, what to bring close and when to bring it close.

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<sup>93</sup> Surah Waqiah 10 to 11

# IMPACTS OF BELIEVING IN ALLAH AL QAREEB

- The name of Allah *Al Qareeb* (The Most Near) softens our heart and makes us drown in His love.
- When we know Allah is The Most Near, we must not purposely make ourselves unavailable or ignore the ones who have the most rights over us such as our parents and family.
- We must ask Allah *Al Qareeb* (The Most Near) to make us near to Him and anything far near to us, whether it is a loved one, good health or any feelings we long for such as sweetness of faith or happiness.
- This Name gives us comfort, tranquility and peace.
- To always remember Him, invoke Him and ask Him because He is close to us and not far.
- We are closest to Him in our prostration and make *dua* (supplication) to Him.

## Closest To Allah While In Prostration

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "أقرب ما يكون العبد من ربه وهو ساجد، فأكثروا الدعاء



*Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (peace and blessings of Allah be upon him) said, "A slave becomes nearest to his Lord when he is in prostration. So increase supplications while prostrating."*<sup>94</sup>

- The closest we can be to Allah is the last third of the night.

### Closest To Allah In The Last Third Of The Night

حَدَّثَنِي عَمْرُو بْنُ عَبْسَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ

*Abu Umamah [may Allah be pleased with him] said: Amr bin Abasah reported to me that he heard the Prophet (peace and blessings of Allah be upon him) say: "The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allah in that hour, then do so."*<sup>95</sup>

- It is our belief and righteous good deeds which bring us close to Allah, and not our wealth and children.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ  
وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ  
ءَامِنُونَ

*And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allah), but only he who believes (in the Islamic*

<sup>94</sup> Riyadh As Saliheen, Muslim, Book 6, Hadith 1428

<sup>95</sup> Jami` at-Tirmidhi 3579

*Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.<sup>96</sup>*

- We must draw near to people, and among the people of paradise are those who are near to people and are gentle with them. Allah loves this character of being near to others and not far away from them.

### Hellfire Is Forbidden To Touch The One Who Is Near And Gentle To Others

قال رسول الله صلى الله عليه وسلم: "ألا أخبركم بمن يحرم على النار -أو بمن تحرم عليه النار؟- تحرم على كل قريب هين لين سهل."

*The Messenger of Allah (peace and blessings of Allah be upon him) said, "Shall I not tell you whom the (Hell) Fire is forbidden to touch? It is forbidden to touch a man who is always accessible, having polite and tender nature."<sup>97</sup>*

- We must love the needy and bring them near because we ourselves are slaves of Allah and He brought us near to Him. People may turn away from the needy, but we must bring them near.

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<sup>96</sup> Surah Saba' 37

<sup>97</sup> Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 642

Bring The Needy Near And Allah Will Bring You Near  
To Him

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ لَا تَرُدِّي الْمِسْكِينَ وَلَوْ بِشِقِّ تَمْرَةٍ يَا عَائِشَةُ  
أَحَبِّي الْمَسَاكِينَ وَقَرِّيهِمْ فَإِنَّ اللَّهَ يَقْرُبُكَ يَوْمَ الْقِيَامَةِ

*The Prophet (peace and blessings of Allah be upon him) said: O 'Aishah! Love the needy and be near them, for indeed Allah will make you near on the Day of Judgement.*"<sup>98</sup>

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<sup>98</sup>Jami` at-Tirmidhi 2352



# AL MUJEEB

(المجيب)

*The All-Responding*



## INTRODUCTION



The Name of Allah *Al Mujeeb* (The All-Responding) is mentioned once in the Qur'an. The Name of Allah *Al Mujeeb* (The All-Responding) comes together with the name *Al Qareeb* (The Most Near).

The most beautiful names belong to Allah and He wants that we call on Him by them. If our hearts are not yearning towards Him then they are not alive. Life is when we respond and come forward towards Him.

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّي إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ تَتوبوا إِلَيْهِ  
إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾﴾



*And to Thamud (people We sent) their brother Salih. 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."<sup>99</sup>*

When people feel they are self-sufficient and intelligent then they do not feel the need to respond to others and do not seek the closeness of anyone.

We communicate with people constantly because we do not want to lose touch or deprive ourselves of the feeling of being close to society. One must respond to people even if busy because this makes a person humble.

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 is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!<sup>100</sup>*

Allah is in constant engagement with His creation every day, He operates the whole universe and nurtures every creation, yet He still responds to each and everyone. People may be unresponsive because of their desires, or because of their weak nature or sometimes may respond to one but not to another. To be able to communicate and respond is greatly looked upon in this fast-paced world.

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<sup>99</sup>Surah Hud 61

<sup>100</sup> Surah Ar Rahman 29

## WHO IS AL MUJEEB?



### MEANING IN THE LANGUAGE

The word (أَجِب) means:

- To answer an invocation
- Quick to answer

### MEANING IN THE RELIGION

Allah responds to the invocations and questions of the believers in the best manner and in the best time. Asking Allah is not only limited to the religion, faith or guidance, but even for the *duniya* (worldly life). This teaches us to not place barriers or restrictions when it comes to asking Allah. Allah loves when we call on Him and ask Him.

If needs did not exist, then there would be no attachment or devotion. Allah creates needs for us so that we may respond to Him and that He may respond to us. Nothing can disturb or inconvenience Allah no matter how many times we ask Him, or how many requests we may have. Unlike the people who mostly are unable to handle it when someone constantly pester or asks them or approaches them with a myriad of requests.



## TYPES OF RESPONSE

### 1. GENERAL RESPONSE:

Allah responds to people in general who call on Him, regardless of who they may be, whether believer or disbeliever.

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!"<sup>101</sup>*

Allah does not respond to the one committing *shirk* (associating partners with Allah) because he turned to someone else and believed and trusted in someone else instead of Allah.

Allah responds to the disbeliever when they are sincere in calling Him. And this sincerity comes when they are in a desperate situation, and they know that no one can help them except the One above the sky, even if they most likely are unaware of Him.

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<sup>101</sup> Surah Ghafir 60

## 2. SPECIAL RESPONSE:

This is for the believers who submit unquestionably to Allah and are obedient to Him. They respond to the Command of Allah, therefore Allah responds to them in a special way. Unlike in the general response where it could be someone who does not know Allah.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا  
يُحْيِيْكُمْ وَاَعْلَمُوْا اَنْ اِلٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنْتُمْ  
اِلَيْهِ تُحْشَرُوْنَ

*O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (peace and blessings of Allah be upon him) calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.<sup>102</sup>*

Whatever Allah and the Prophet (peace and blessings of Allah be upon him) calls us to, will surely bring light to our life and surely it is the best. Those who respond to Allah willingly will be responded to in the best way.

For those who respond to Allah, He will respond to them without they even ask. The *dua* (supplication) will not be answered when a person is hasty because this shows lack of faith in Allah *Al Mujeeb* (The All Responding).

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<sup>102</sup> Surah Al Anfal 24



Allah responds specifically to the messengers and prophets in order to fulfill their mission. Thus, when one has a greater responsibility, Allah will swiftly respond to him.

Nuh (peace be upon him) asked Allah for victory and he was responded to in no time. Allah may respond immediately or at a later time depending on our conditions or He may save it for the Day of Judgment, but He always responds.



## IMPACTS OF BELIEVING IN ALLAH AL MUJEEB



- This name strengthens our certainty and hope in Allah and removes the sickness of despair, and places all hope in Him.
- Allah never disappoints us when He responds to us, but people may disappoint us because Allah wants to show us that human beings are imperfect.
- This name makes us think positive of Allah.
- This name enables us to respond to Allah and to all that He calls us to.
- This name enables a person to respond to people as much as they can. One of the characteristics of a believer is one who does not neglect or ignore the people, but is always responsive.
- This name brings about good connections with others because one does not only respond during emergencies but also responds to show feelings, care, and gratitude. This kind of response is a more appreciated form.

(25) – (26) – (27)

# AL MALIK, AL MAALIK, AL MALEEK

(المَلِكُ المَالِكُ المَلِيعُ)

*The King, The Owner,  
The Omnipotent King*



## INTRODUCTION

The Names of Allah Al Malik (The King), Al Maalik (The Owner), Al Maleek (The Omnipotent King) are together mentioned eight times in the Qur'an. The name of Al Malik is mentioned the most, followed by Al Maalik and then Al Maleek.

All Kingdom And Praise Belongs To Allah

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قديرٌ

*La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir.*

*There is no true god except Allah alone and He has no partner with Him, to Him belongs the kingdom and the praise and He is able to do all things.*



We are set free when we know *Al Malik* (The King) is control of everyone and the whole world, but we become trapped when we realise someone else owns us. Allah is absolute in His Kingship and He is the true and real king.

The Names of Allah make us understand the truth of everything and changes us in the way that is pleasing to Him.

## WHO IS AL MALIK, AL MAALIK, AL MALEEK?

### MEANING IN THE LANGUAGE

The word (ملك) is

- To own
- To encompass something and have ability over it
- To mean that whatever is commanded happens

In this life there are kings, but they cannot encompass everything, nor does everything they command take place.

### MEANING IN THE RELIGION

- *Al Malik* is The King
- *Al Maalik* is The Owner

- *Al Maleek* (The Omnipotent King) shows the absolute kingship and ownership of Allah. No one can be above Him. He did not inherit kingship from anyone, nor will anyone be able to seize His kingship.


## 1. KINGSHIP OF ALLAH

Allah is unrivaled and constant as *Al Malik* (The King). Allah is the Real Owner and this will be more apparent on the Day of Judgement.

All Kingship and all praises belong to Allah, and every person, every creation and all that is in this world is owned by Him.

Allah is the One Who gives honour and humiliates, He is the One Who decrees and judges, He is the One Who brings life and causes death, and He disposes all affairs.

Unlike in this life where kings need support and assistance to carry out their commands; *Al Malik* (The King) does not need any of that. Allah can change any situation, and can elevate people or bring them down. Only He can change this entire world and it is not a virus that changes it. Allah is the One Who teaches mankind their priorities.


فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

*So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah),*



الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

*(He) Who has fed them against hunger, and has made them safe from fear.<sup>103</sup>*

Only Allah can change the perspective and dreams of the people. When He disposes affairs no has the power to interfere or interject, and the outcome is always only what He wills and in the way He wills it to happen.

When Allah permits for something to happen, it takes place, therefore we must not take anything for granted. We may own a car or the keys to a car but may not be able to use it. Only Allah is The True Owner. This name makes us feel as true slaves of Allah.

All that we enjoyed in the past was because Allah *Al Malik* (The King) allowed and permitted for us to enjoy it. Everything belongs to Allah and to Him we will return. No one rejects or opposes the Kingship of Allah.

Allah is The King Who has all great qualities of Kingship and all the perfect Attributes and Names.

مَلِكِ يَوْمِ الدِّينِ

*The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)<sup>104</sup>*

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<sup>103</sup> Surah Al Quraish 3 to 4

<sup>104</sup> Surah Al Fatiha 4

## الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٦٦﴾

*The sovereignty on that Day will be the true (sovereignty), belonging to the Most Merciful<sup>105</sup>*

The One Who rules is full of mercy so we do not fear being treated unfairly. He is *Al Malik Al Qudoos* (The King, The Most Pure and Holy). He is free from any faults, imperfections or shortcomings. Earthly kings are vulnerable beings and can have faults like deception and prejudice. They are not invincible and their kingship can be affected, but The Kingship of Allah is indestructible. And He is *As Salaam* (The Bestower of Peace). He is the One Who gives us confirmation and security from any kind of fear. The King is *Al Haqq* (The Truth) and He is the True King Who is above all faults and from all aspects.

### Glorifying Allah The King

عَنْ عَبْدِ الرَّحْمَنِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْوُتْرِ بِـ { سُبْحَانَ اسْمِ رَبِّكَ الْأَعْلَى } وَ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } وَ { قُلْ هُوَ اللَّهُ أَحَدٌ } ثُمَّ يَقُولُ إِذَا سَلَّمَ " سُبْحَانَ الْمَلِكِ الْقُدُّوسِ " . وَيَرْفَعُ بِـ " سُبْحَانَ الْمَلِكِ الْقُدُّوسِ " . صَوْتَهُ بِالثَّلَاثَةِ

*The Messenger of Allah (peace and blessings of Allah be upon him) used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!;" and "Say: He is Allah, (the) One.' And when he said the taslim, he would say: Subhanal-Malikul-Quddus (Glory be to the Sovereign, the Most Holy) three times, raising his voice with Subhanal-Malikul-Quddus the third time.<sup>106</sup>*

<sup>105</sup> Surah Al Furqaan 26

<sup>106</sup> Sunan an-Nasa'i 1733

We glorify Him because He is in no need of offspring, friends, support, or partners. We need to glorify Him at all times and moments. He has the best qualities of kingship and is perfect in His knowledge and judgement of all the creation.





## 2. WE ARE ALL OWNED BY ALLAH

Everyone is poor, desperate and in need of Allah, and no one can escape from His Kingdom. Not a single creation is independent from existing and being provided by Him.

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنَّ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ  
وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ۗ

*O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!<sup>107</sup>*

We live our lives and fulfill our tasks by Allah's permission which is extremely benevolent. Actions such as holding a pen or lifting a cup are all fulfilled by the Permission of Allah and we do not need to seek permission for every action we do. Allah is the One in control and He judges and decides what He wills; no one can interfere or give his feedback or opinion after that.

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<sup>107</sup> Surah Ar Rahman 33

## 1. DECREE

Every decree is measured and ordained and all decrees belong to Him.

## 2. COMMANDS AND LEGISLATION

Allah governs the creation by His command. Just as we never imagined that there would come a day when the entire world would be immobilised and helpless in their own homes and would need to submit to His decree, all for their own safety. Similarly when Allah commands to do or not do something, there is always benefit.

## 3. RECOMPENSE

The Decisions of Allah are always perfect and cannot be judged. He is the One Who recompenses, knows every deed and its reward or punishment.

Allah The King is joined with The Most Praiseworthy because His Kingship is praiseworthy and complete at all times.


The Kingship of Allah is fixed; nothing can affect it or cause it to perish. Nothing can cause it to decrease or change hands. Sometimes people are afraid when a king is replaced because the course of his kingdom may change, but there can be no such partners with Allah.



# IMPACTS OF BELIEVING IN ALLAH AL MALIK, AL MAALIK, AL MALEEK

- We become a free person when we know everything is owned by Allah and we do not own even ourselves or our words.
- When we know He is the King then our hopes must be in Him and we must only turn to Him for all our needs. We must not go to a slave like ourselves or have hope in them because they may not take us or our needs seriously. For Allah, nothing is too small or insignificant.
- We invoke, seek refuge and rely only on Him.
- Knowing Allah *Al Malik* (The King) makes us appreciate all that He has entrusted us with, down to our mental and physical faculties, our homes, family and wealth.
- In paradise, everyone will be a king and free, and no one will have control over anyone.
- Ask Allah for great things because you are dealing with the King of kings. This shows your magnification of Him.





وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

*And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.<sup>108</sup>*

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<sup>108</sup> Surah Al Insan 20

(28)

# AS SAMAD

(الصمد)

*The Most Solid*



## INTRODUCTION

The Name of Allah As Samad (The Most Solid) is mentioned only once in the Qur'an in Surah Al-Ikhlās (The Chapter of Sincerity).

### Supplicating By The Greatest Name Of Allah

سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، قَالَ: فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ

*“The Prophet (peace and blessings of Allah be upon him) heard a man supplicating, and he was saying: ‘O Allah, indeed, I ask you by my testifying that You are Allah, there is none worthy of worship except You, the One, As-Samad, the one who does not beget, nor was begotten, and there is none who is like Him (Allāhumma innī as’aluka bi annī ashhadu annaka antallāh, lā ilāha illā ant, al-aḥaduṣ-ṣamad, alladhī lam yalid wa lam yūlad, wa lam yakun lahu kufurwan aḥad).’” He said: “So he said: ‘By the One in Whose*



*Hand is my soul, he has asked Allah by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.*<sup>109</sup>

In times like these everyone desires stability and strength, and our belief in Allah enriches us and keeps us motivated. It is important to stay away from *shirk* (associating partners with Allah) because this easily weakens us and gives access to the shaitan who will know our faults and use it against us by whispering to us. We want to be solid and stable in our gratitude and in deeds. With Allah *As Samad* (The Most Solid), we are enriched, complete, solid and stable.

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<sup>109</sup> At Tirmidhi 3475



## WHO IS AS SAMAD?

### MEANING IN THE LANGUAGE

The word (صمد) is:

- A Master who has dignity and position
- A Master who is obeyed and without whom no one can decide anything.
- Solid, not hollow
- Does not eat or drink
- A Master Who reached the ultimate in His attributes
- Eternal, constant and remaining

Only Allah is *As Samad* (The Most Solid) and it is *shirk* (associating partners with Allah) when we think someone can stand alone or is in no need of love, feelings, or partners.

## MEANING IN THE RELIGION

### 1. ALLAH IS AS SAMAD HIMSELF

For anyone to be absolute, there needs to be:

- Affirmed qualities
- Negated qualities

This combination is (لا اله الا الله).

The Attributes of Allah are negated and free from:

- Injustice
- Imperfection
- Faults
- Shortcomings
- Evil
- Eating and drinking
- He does not come from anyone nor does anyone come from Him





When we constantly do *tasbeeh* (glorification of Allah) it keeps us firm, just as the angels and mountains who are in constant *tasbeeh*. He feeds others but no one feeds Him. He is not born to anyone, and no one is born from Him. Unlike humans who came from a mother and father and have human needs like answering the call of nature.

We are hollow and can get affected by the words or actions of others, but nothing affects Allah. We can be very reactive which stems from desires, but anything Allah does is based on His actions and not reactions. The one who is *mukhlis* (pure and sincere) cannot be affected by the whispers of the shaitan because he is enriched with belief in Allah alone and does not associate with Him.

Allah *As Samad* (The Most Solid) has affirmed qualities which no one and nothing can affect. And they are:

- He is perfect in His Dominion
- He is perfect in His Knowledge
- He is perfect in His Beauty
- He is perfect in His Greatness and Majesty
- He is perfect in His Highness
- He is perfect in His Sight and Hearing
- He is perfect in His Pardoning and Forgiving



He is The Master because He has all the perfect qualities which no one can rival or compete with. His position is the highest because His attributes are the greatest and vastest. Allah is The Obeyed Master and whatever He wants and wills will happen and no one can decide, judge or meet without His permission.

In life, some decisions cannot be taken without someone giving the go-ahead, and to Allah is the best example, no one can decide or judge without His permission.

Allah *As Samad* (The Most Solid) is The Most High and no one can reach His highness to affect His attributes. He is above all the creation in place, position and status. And this shows only He is One and no one else.

Allah *As Samad* (The Most Solid) is constant and will always remain. He is eternal and ever-lasting, unlike ourselves who cannot remain forever and cannot keep up with the qualities we have.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

*Whatsoever is on it (the earth) will perish.*

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

*And the Face of your Lord full of Majesty and Honour will remain forever.<sup>110</sup>*

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<sup>110</sup> Surah Ar Rahman 26 to 27

With *ikhlas* (sincerity), our standard will always be high and even the reward and love of others will endure. There are different types of love, one which is not sincere and will perish, and the other is for the sake of Allah which even if one is no longer there, they will remember each other until they meet under the Throne of Allah.

To remain solid and stable is not only about daily deeds, but even in times of crisis. And to Allah is the best example, where there are people who deny Him, commit *shirk* (associating partners with Allah) and insult Him, He remains unaffected. Sometimes a person can have good qualities, but when going through a crisis it may change if he is not enriched.

If a person has some sickness of *shirk* (associating partners with Allah) and is praised by others then it will affect the purity of his deeds, but nothing can come in or come out from Allah *As Samad* (The Most Solid).



## 2. THE ONE WHOM ALL GO TO

All the people and their requests reach Allah. For example, when a person is in a high position, he has to sign-off for requests and cannot accept all requests. All the creation right from the humans, jinn, angels, sky and mountains depend on Him. Allah is *As Samad* (The Most Solid) and He can take on everyone. Even the smallest concern and need goes back to Him, which is impossible for humans because anything too detailed would be too time consuming for them.

No matter how big or small the request, Allah can handle and take on all requests at the same time without anyone needing to wait in line. He is The Most Solid and can take on all the requests and complaints of everyone and no one will be placed on hold.



# IMPACTS OF BELIEVING IN ALLAH AS SAMAD



- When we know Allah is *As Samad* (The Most Solid) it makes us pure and sincere so we go to Him alone.
- No one will be placed on hold and then dealt with later. When we have any need, we approach Him because it is the right time for it. But when we have a need with the people, they may stall us.
- When we are in need of stability and firmness, we must go to Allah *As Samad* (The Most Solid).
- Knowing Allah *As Samad* (The Most Solid) enriches us and keeps us firm.
- It is a good quality to be available to others by taking on their requests and complaints. This is a blessing from Allah when a person is given this quality of availability whose door is always open and is at the service of the people.
- Love for Surah Al Ikhlas. It is a surah pure from mentioning any matters of this worldly life or the hereafter, but is purely about Allah.

# AL HAMEED

(الحميد)

*The Most Praiseworthy*



## INTRODUCTION



The Name of Allah *Al Hameed* (The Most Praiseworthy) is mentioned seventeen times in the Qur'an.

*Alhamdulillah* (all praises belong to Allah) that we have the Names of Allah and He is The Most Praiseworthy from the beginning until the end.

When we go through situations and do not understand why, the best way forward is to say “*alhamdulillah*” (all praises belong to Allah) and Allah will show us His *ayat* (signs).

The phrase *Alhamdulillah* (all praises belong to Allah) is a safeguard from any kind of confusion, disturbance or distraction in life. And when we say it, we will be handled with the greatest care. *Alhamdulillah* (all praises belong to Allah) fills the scale without having to toil hard for it.



## Alhamdulillah Fills The Scale

وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ

*And al-Hamdu Lillah (Praise be to Allah) fills the scale<sup>111</sup>*

Every decree we go through is praiseworthy in itself. The first word Adam (peace be upon him) spoke was “alhamdulillah: after he sneezed because of the soul entering his body.

The beginning of life and of the soul is saying alhamdulillah and the final words of all the creation from the humans, jinn and angels will be “*alhamdulillah Rabb Al Alameen*” (all praises belong to the Lord of the Worlds) on the Last Day. Thus from this life to the eternal life is all praises are due to Allah.

### Adam's First Words Were Alhamdulillah

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِإِذْنِهِ

*Abu Hurairah narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "When Allah created Adam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allah.' So he praised Allah by His permission."<sup>112</sup>*

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<sup>111</sup> Sahih Muslim 223

<sup>112</sup> Jami' At Tirmidhi, Book 47, Hadith 3694



وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
 وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

*And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)."<sup>113</sup>*

## WHO IS AL HAMEED?

### MEANING IN THE LANGUAGE

- The word (حميد) is in the exaggerated form.
- The word (حمد) is:
  - Opposite of dispraise
  - Praise is more general than gratitude. Gratitude is for blessings while praise is for attributes, qualities and actions.
  - Praise is more truthful.

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<sup>113</sup> Surah Az Zumar 75



## MEANING IN THE RELIGION

### 1. ALLAH PRAISES HIMSELF

Allah praises Himself, His attributes, His actions, His names, His sending down of the Book, His dominion, His perfect legislation and rules, and for His majesty and greatness. The praise of Allah is solid and nothing can affect it.

### 2. ALLAH IS THE MOST PRAISEWORTHY HIMSELF

All of the rules, legislations, commands and prohibitions of Allah are praiseworthy. We must never question the commands or rules of Allah, but praise Him. He is praiseworthy for all His decrees because every decree in our life, everything we know and do not now is decided by Him.

On the Day of Judgement, Allah will show the interpretation of every decree. As long as we are alive, we must praise Allah and He will keep showing us more and more of His might. In the story of Al Khidr and Musa (peace be upon him), Al Khidr explained to Musa (peace be upon him) the wisdom behind the decrees only at the point of separation.

It is better to say “*alhamdulillah*”(all praises belong to Allah) in this life before we reach the hereafter because we are rewarded immensely for it here. Allah is The Most Praiseworthy in His Oneness, and is free from faults and free from having a partner or offspring. We praise Allah that we only have One God and not many, and that all our praises are focused on One.



Allah is Praiseworthy for all His blessings and favours. If we see anything good in our life, we must praise Allah and if we see anything bad then it is only because of ourselves.

### 3. ALLAH PRAISES WHOMEVER HE WILLS

Allah can grant anything to make a person praiseworthy. He is the One Who guides people to the best qualities and manners so the person is praised for it.

He is the One Who guides a person to say the best words so as to make the person praiseworthy.

Allah Praises The One Who Sends Blessings Upon The Prophet (Peace And Blessings Of Allah Be Upon Him)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيَّ بِهَا عَشْرًا

*Allah's Messenger (peace and blessings of Allah be upon him) said: "Whoever sends Salat upon me, Allah sends Salat (praises) upon him ten times."<sup>114</sup>*

No one can praise another except by the permission of Allah. When Allah praises someone then it is true praise. Only Allah can make our life and actions praiseworthy.

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<sup>114</sup> Jami` at-Tirmidhi 485

#### 4. ALLAH IS PRAISED BY THE MESSENGERS, PROPHETS AND THE RIGHTEOUS

Allah is praised by the best people because they know Who He is.

When we say “*alhamdulillah Rabb Al ‘Alameen*” (all praises belong to Lord of the Worlds) when reciting Surah Al Fatiha in the prayer, Allah says “My Slave has praised Me”.



#### ALLAH AL HAMEED CONNECTED WITH OTHER NAMES

*Al Hameed* (The Most Praiseworthy) is connected with *Al Ghaniy* (The Most Rich). Allah is praiseworthy in His richness.

*Al Hameed* (The Most Praiseworthy) is connected with *Al Aziz* (The All-Mighty). Allah is praiseworthy in His might.

*Al Hameed* (The Most Praiseworthy) is connected with *Al Majeed* (The Most Majestic). Allah is praiseworthy in His majesty.

*Al Hameed* (The Most Praiseworthy) is connected with *Al Hakeem* (The Most Wise). Allah is praiseworthy in His wisdom.

*Al Hameed* (The Most Praiseworthy) is connected with *Al Wali* (The Guardian, The Companion). Allah is praiseworthy in His companionship.

When we say “*alhamdulillah*” (all praises belong to Allah), we will get more than if we were to supplicate. *Alhamdulillah* is the best dua.

On the Day of Judgement, Allah will inspire the Prophet (peace and blessings of Allah be upon him) to recite different praises. And this shows the praises of Allah are so great. No matter how eloquently a person may speak or how great he may be, no one can encompass the praises of Allah.

Everything that exists is by His praise and everything is concealed by His praise. Allah is praised constantly, and the praise of the people does not increase His praiseworthiness, and the dispraise of the people does not decrease His praiseworthiness because He is Al Hameed.



# IMPACTS OF BELIEVING IN ALLAH AL HAMEED



- When we drown in the praises of Allah it removes any speck of negativity or doubts in our life.
- Those who praise Allah the most will be highlighted on the Day of Judgement. Even if we spend every breath of our lives praising Allah, we still would not be able to give Him His due right.
- We must ask Allah Al Hameed to make us praiseworthy by granting us good qualities, actions, manners and words.
- We must praise others with good words.
- Praise Allah for any decree that befalls you.

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# AL MAJEED

(المجيد)

*The Most Majestic*



## INTRODUCTION



The Name of Allah Al Majeed is mentioned twice in the Qur'an.

The more we know about the perfection of Allah, the more our life becomes valuable because every word and action is an impact of knowing Him.

A very beautiful and exclusive name which penetrates every cell in our body is the name of Allah *Al Majeed* (The Most Majestic).

دُوَّ الْعَرْشِ الْمَجِيدِ ١٥

*Owner of the throne, the Glorious<sup>115</sup>*

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<sup>115</sup> Surah Al Burooj 15



It is a name linked to exclusive creation and exclusive people. The greatest creation is The Throne of Allah and the most exclusive people are the Father of the Prophets Ibrahim (peace be upon him) and the Leader of the Prophets, Mohammed (peace and blessings of Allah be upon him).

Ibrahim (peace be upon him) and his wife Sarah were given news of a child at old age, Is'haaq (peace be upon him).

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ  
 إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾

*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."<sup>116</sup>*

By this name, Ibrahim (peace be upon him) and Sarah had a generation of wise prophets. This name is also very exclusive to when we send blessings upon Mohammed (peace and blessings of Allah be upon him) and Ibrahim (peace be upon him). Both of them are the most beloved to Allah as they are both *Khalil Allah* (friends of Allah).

The offspring of Ibrahim (peace be upon him) are the best who are messengers and the followers of Mohammed (peace and blessings of Allah be upon him) are the best. And we are to increase in sending blessings upon the Prophet (peace and blessings of Allah be upon him) on Fridays.

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<sup>116</sup> Surah Hud 73

## Increase In Sending Blessings On The Prophet (Peace And Blessings Of Allah Be Upon Him) On Fridays

عَنْ أُوسِ بْنِ أُوسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ "

*The Prophet (peace and blessings of Allah be upon him) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me.<sup>117</sup>*

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<sup>117</sup> Sunan Abi Dawud 1047, Authenticated by Al Albani as Sahih





## WHO IS AL MAJEED?

### MEANING IN THE LANGUAGE

The word (مجد) is:

- Abundance
- Multitude
- Vastness
- Increment
- Maximum
- Full of majesty
- Exclusivity

The name of Allah *Al Majeed* (The Most Majestic) is connected with Allah *Al Hameed* (The Most Praiseworthy). *Al Majeed* shows majesty and magnification and *Al Hameed* shows love and praise, and this together is *tawheed* (attributing oneness to Allah).

When we recite these names in the prayer, Allah will give us abundance with. Allah is the most honoured and majestic, and what He decrees is the most honoured and majestic.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE MOST MAJESTIC HIMSELF

Allah magnifies and glorifies Himself and is generous in His gifts because there is no end or discontinuity to it. His greatness cannot be encompassed because it is vast and deep. Allah gave Ibrahim (peace be upon him) his son Is'haaq (peace be upon him), he then gave him Yaqoub (peace be upon him) who had twelve sons, and so forth. And for Mohammed (peace and blessings of Allah be upon him) he will have the greatest followers until the Last Day.

Allah *Al Majeed* (The Most Majestic) is the utmost in majesty and glory, and this can be seen in His dominion and authority. Allah is The Most Majestic, Most Glorious, Who has the greatest authority and there is no end to the dominion of Allah.

Allah *Al Majeed* (The Most Majestic) is (الْمُنِيع); The One Who cannot be reached because of His great majesty and grandeur. No one can reach Him to defeat Him, overcome Him or encompass His majesty. Only He magnifies and exalts Himself.

## 2. ALLAH IS WORTHY OF BEING MADE MAJESTIC

This is a great name and only Allah whom deems worthy will magnify Him. The people of the entire household will benefit when Allah is magnified. His most beloved creation and the purest of His believing slaves exalt and magnify Him. When we are dealt with this name, Allah *Al Majeed* (The Most Majestic) will grant us never ending feelings.

### Surah Al Fatiha Is A Dialogue Between Allah And The Slave

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَقُولُ اللَّهُ عَزَّ وَجَلَّ قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ فَنَصْفُهَا لِي وَنَصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ . " قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَقْرَأُوا يَقُولُ الْعَبْدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ حَمِدَنِي عَبْدِي . يَقُولُ الْعَبْدُ { مَالِكِ يَوْمَ الدِّينِ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَجَّدَنِي عَبْدِي . يَقُولُ الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ . يَقُولُ الْعَبْدُ { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ "

*For I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "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."<sup>118</sup>*

This name is connected to the ownership and dominion of this life and the next. He will give us the best of followers and the best of offspring who are leaders and the best examples. In the *tashahud* (testimony), we are already saying this, such that even if the person passes away there will be continuity and this can be seen with Ibrahim (peace be upon him) and Mohammed (peace and blessings of Allah be upon him). We must ask Allah by His Name *Al Hameed Al Majeed* (The Most Praiseworthy, The Most Majestic) to grant us abundant, continuous blessings that will benefit our entire household.

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<sup>118</sup> Sunan an-Nasa'i 909

## THE MAJESTY OF ALLAH AL MAJEED

### Allah Is The Owner Of Praise And Majesty

عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ حِينَ يَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ حَيْرٌ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ " .

*The Messenger of Allah (peace and blessings of Allah be upon him) used to say:*

*Sami Allahu liman hamidah, Rabbana wa lakal-hamd, mil'as-samawati wa mil'al-ardi wa mil'ama shi'ta min shai'in ba'd. Athlath-thana'i wal-majdi khairu ma qalal-'abdu wa kulluna laka 'abdun la mani'a lima a'taita wa la yanfa'u dhal-jaddi minkal-jadd*

*Allah responds to the one who praises Him; Our Lord, to You be the Praise, filling the heavens, filling the Earth, and filling whatever else You will, Lord of Glory and Majesty, the truest thing a slave had said, and we are all slaves to You. None can withhold what You grant, nor can the possession of an owner benefit him before You." <sup>119</sup>*

All of the actions and names of Allah are praiseworthy. With the names of Allah *Al Hameed Al Majeed* (The Most Praiseworthy, The Most Majestic), He dealt with mercy and blessings upon the household of Ibrahim (peace be upon him).

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<sup>119</sup> Sunan an-Nasa'i 1068

He not only gave them one knowledgeable son, but a continuous line of knowledgeable sons who were prophets. Allah gave Mohammed (peace and blessings of Allah be upon him) the best followers until the Last Day. Anyone who reaches this name surely went through nurturing in order to be given his lofty desires.



# IMPACTS OF BELIEVING IN ALLAH AL MAJEED



- The impact of this name is continuity of goodness even after death. The giving of Allah is so abundant that He will fulfill everything without any gaps.
- To send blessings upon the Prophet (peace and blessings of Allah be upon him) and whoever does this once, Allah will praise him ten times.
- To always glorify Allah and call on Him by this Name.
- The Qur'an is Majeed (the most majestic) and full of glory.

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# AL GHANIY

(الغني)

*The Most Rich*



## INTRODUCTION



The Name of Allah Al *Ghaniy* (The Most Rich) is mentioned eighteen times in the Qur'an.

The names of Allah give us new feelings each time and knowing Him grants us both pleasure in this life and absolute pleasure in the hereafter.

Allah Al Ghaniy Himself is the Most Rich and He is the One Who enriches us.

We are all in need of things whether tangible and intangible. We all need faith, people, feelings, righteous good deeds, shelter, food, clothes, even if we think we do not.





## We Are All In Need

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ، تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ " يَا عِبَادِي أَيُّ  
حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ صَالٌّ إِلَّا مَنْ  
هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أَطْعَمَكُمْ يَا  
عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُحْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ  
وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرْبِي فَتَضُرُّونِي وَلَنْ  
تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

*Abu Dharr reported Allah's Messenger (peace and blessings of Allah be upon him) as saying that Allah, the Exalted and Glorious, said: My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon. O My servants, you can neither do Me any harm nor can you do Me any good.<sup>120</sup>*

We want all that we have to be enriched. It is important to begin this name with the feeling of being poor to Allah. When we constantly feel in need of Allah then we will always try to connect with Him and will not be replaced.

When we feel independent or self-reliant, and do not feel the need for Allah to enrich us, then our situation will remain stagnant and we may even lose what we possess.

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<sup>120</sup> Sahih Muslim 2577



## WHO IS AL GHANIY?



### MEANING IN THE LANGUAGE

The word (غني) means:

- Sufficient
- In no need of anything or anyone

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 needs), Worthy of all praise.<sup>121</sup>*

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE MOST RICH HIMSELF

Allah is not in need of enrichment, unlike ourselves who are in need of receiving blessings, words, feelings and food in order to survive. No one is self-sufficient by himself. Allah was, is and will always be The Most Rich.

Allah is free from any faults and from anything that negates His abundance. He has absolutely no needs therefore He is free unlike His creation who are always needy because of their innate flaws, imperfections and deficiencies.

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<sup>121</sup> Surah Al Fatir 15



Allah has no spouse, partner or offspring and does not need sleep, food or drink, nor does He ever tire or get sick.

Allah has all the best qualities and attributes and there is nothing that He does not possess. He possesses much more than we can see or relate to.

Thus before we ask Allah to enrich us, we need to know His stature. Allah does not need anyone to advise Him or teach Him. He does not need the worship of the worshippers because it does not benefit Him, nor does the harm of the disobedient harm or affect Him. The praise of the people does not enrich Him nor does the dispraises of the people diminish His richness.

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَكَرَ الْإِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

*And whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind, jinn and all that exists)<sup>122</sup>*

## 2. ALLAH IS THE ENRICHER

Allah enriches the slaves in both a general and special way.

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<sup>122</sup> Surah Aal Imran 97

Musa (peace be upon him) recited the following invocation after he helped the women in need because he too felt in need of Allah's enrichment.

فَسَقَى لَهُمَاءُ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ

فَقِيرٌ ﴿٢٤﴾

*So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!"<sup>123</sup>*

Allah enriched him with food, family, a house and a job. When we feel we have satisfied or enriched a person we must ask Allah for enrichment. Even if we are feeding others or helping others, we need to feel we are more in need of Allah's enrichment. Sometimes we are unaware of what we need, but Allah knows everything and He enriches us without any deficiency. Allah can enrich us and our hearts with something tangible or intangible. The Names of Allah enrich us tremendously because we are receiving our "nourishment" from the Best of Providers. But if we search for help from other places, we will never feel content.

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<sup>123</sup> Surah Al Qasas 24

## TYPES OF ENRICHMENT

### 1. GENERAL ENRICHMENT

Allah enriches everyone but Himself. The angels, jinn, humans, animals, heavens, earth and mountains are all in need of Allah's enrichment.

We need food, drink, clothes and enrichment to survive in this worldly life.

### 2. SPECIAL ENRICHMENT

This is especially for the believers when Allah gives knowledge and faith which enriches them and keeps them satisfied.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ  
يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا  
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ  
فُرُطًا

*And keep yourself (O Muhammad peace and blessings of Allah be upon him) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our*

*Remembrance, and who follows his own lusts, and whose affair (deeds)  
has been lost.<sup>124</sup>*

We can observe that Allah always enriches our knowledge and our relationships without replacing anything. It is not about moving or changing, but asking Allah to enrich what we already possess. And the greatest enrichment is to enter paradise. Allah enriches us with either similar or different decrees or commands.

## THE NAME OF ALLAH AL GHANIY JOINED WITH OTHERS NAMES

Allah is *Al Ghaniy* (The Most Rich) *Al Hameed*; He is The Most Praiseworthy.

Allah is *Al Ghaniy* (The Most Rich) *Al Haleem*; He is The Most Forbearing.

Allah is *Al Ghaniy* (The Most Rich) and the Owner of Mercy.

Allah owns all the treasures and His Hands are always open to giving His creation. His Hands are always full and there is no decrease in His giving.

Allah loves when we feel needy towards Him. He will be to us as we think of Him. The enrichment of Allah will be limitless as long as we feel poor to Him.

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<sup>124</sup> Surah Al Kahf 28

The point of concern is that people are imploring others who are just as needy as them and are poor to them. They show more devotion to them than to Allah.



# IMPACTS OF BELIEVING IN ALLAH AL GHANIY

- If we are busy with our worship towards Allah and remember Him then He will make us content. When our hearts are enriched then even the kings will envy us.
- Whoever knows his Lord with this great attribute will know himself and will be aware of his own absolute poverty. Whoever knows his Lord has complete ability, will be aware of his own complete inability.
- The poorer we are to Allah, the more He will enrich us, and He knows best what will enrich us.

We Will Be Enriched When We Devote Ourselves To  
Allah

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَقَرَّعْ لِعِبَادَتِي أَمْلَأُ  
صَدْرَكَ غِنًى وَأَسَدُّ فَقْرَكَ وَإِلَّا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَتَمَّ أَسَدُّ فَقْرَكَ "

*Abu Hurairah narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said:*

*"Indeed Allah, Most High said: 'O son of Adam! Devote yourself to My worship, I will fill your chest with richness and close off your poverty. And if you do not do so, then I will fill your hands with being occupied and will not close off your poverty.'"*<sup>125</sup>

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<sup>125</sup> Jami' At Tirmidhi Book 37, Hadith 2654



Allah enriches the poor, the needy, the helpless and ones who do not have authority or honour.



(32) – (33)

# AL HAKEEM, AL HAAKIM

(الحكيم ، الحاكم)

*The Most Wise, The Ruler*



## INTRODUCTION



The Names of Allah *Al Hakeem* (The Most Wise) *Al Haakim* (The Ruler) are mentioned almost a hundred times in the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالزَّيْتُونِ ۝١

*By the fig, and the olive.*

وَطُورِ سَيْنَاءَ ۝٢

*By Mount Sinai.*



وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

*By this city of security (Makkah).*

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

*Verily, We created man in the best stature (mould).*

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

*Then We reduced him to the lowest of the low.*

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

*Save those who believe (in Islamic Monotheism) and do righteous deeds.  
Then they shall have a reward without end (Paradise).*

فَمَا يَكْذِبُكَ بَعْدُ بِالْدِينِ ﴿٧﴾

*Then what (or who) causes you (O disbelievers) to deny the Recompense  
(i.e. the Day of Resurrection)?*

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

*Is not Allah the Best of judges?<sup>126</sup>*

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<sup>126</sup> Surah At Teen 1 to 8

Everything in this universe is perfectly laid out by Allah *Al Hakeem* (The Most Wise) and our mind cannot encompass it. Only the Qur'an can conform us to fit into the perfect order of this world, so we could go in harmony with it. Allah has placed every atom, every land, every human and every action in its right place in order for them to submit to Him.

Allah swears by three places which is related to three messengers and three symbols. For *Eisa* (Jesus) (peace be upon him) it is the food of fig and olives because he is human, for *Musa* (Moses) (peace be upon him) it is Mount Sinai where Allah spoke to Musa (peace be upon him), and for Mohammed (peace and blessings of Allah be upon him) it is Makkah, the secure land.

The subject of the oath is that Allah created the human in the perfect form. He created us upright and there is nothing lacking in any of us. Most of the creation have been deviated towards the lowest goals and lowest manners. Surely when Allah created us in the best form, it is to have the highest goals and best manners. Allah wants the best for us and to use what He gave us for the best.

As for those who believe and do righteous good deeds, they will have a continuous and unfailing reward. All the blessings will increase, and they will not be ousted or exchanged from their positions.

People deny the recompense despite Allah showing them all of these *ayat* (signs) and forgetting that Allah is The Most Wise in His judgement and wisdom. Allah created us in the best form, so it would be unwise to think there would be no command or recompense. Allah nurtures us in the best way in every stage of our life and surely we will return to Him.



## WHO IS AL HAKEEM?

### MEANING IN THE LANGUAGE

The word (حكيم) means:

- All-knower of all matters from the beginning until the end and who knows the consequence of everything. Allah *Al Hakeem* (The Most Wise) knows all matters without any inconsistency.
- The one who separates and distinguishes between right and wrong. The one who judges and decides. A wise person does not do things out of ignorance, but puts everything in its place.
- To do everything in excellence and correct measurement.
- The one who abstains from doing anything ugly and distasteful.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE MOST WISE

Allah knows the details of all matters. He knows about the creation, decrees, commands, rules and legislations, and the beginning and end of it.

He is the One Who judges and distinguishes between all matters. He decides whatever He wills by setting it forth in the decree. Ibrahim (peace be upon him) wanted to see how the dead are brought back to life in order to increase in faith. Allah told Ibrahim (peace be upon him) to take birds, cut them to pieces and then call on them.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ لَمُؤْمِنِينَ  
قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ  
إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ  
سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

*And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."<sup>127</sup>*

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<sup>127</sup> Surah Al Baqarah 260

## 2. ALLAH IS THE JUDGE

Allah is the One to decide when certain difficult situations must end and how they must end. When Allah judges, He makes it apparent for all to see that everything is in its rightful place. In life, a judge cannot judge between his own family members because there could be a conflict of interest and prejudice may be involved due to the nature of relationships.

Allah has judgement in this life and the next and He judges through the decrees. He has decided and decreed what will happen to every individual, group and nation. He knows the details of all matters and knows about the creation, decrees, commands, rules and legislations. Allah knows the beginning and end of every person and his decree.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا  
كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٣٦٦﴾

*He grants Hikmah(wisdom) to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding<sup>128</sup>*

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<sup>128</sup> Surah Al Baqarah 269

### 3. ALLAH DOES EVERYTHING IN EXCELLENCE

Allah decides whatever He wills by decreeing it to happen. He places everything in its rightful position and gives a flawless shape to each part of the body however suitable for its purpose.

Everyone is different and this is from the wisdom of Allah. Even if someone is blind or deaf it is perfectly suitable for their reality. Every type of creation is created different from each according to His Great Wisdom. When Allah provides and withholds it contains wisdom and when He honours and humiliates it contains wisdom.

### 4. ALLAH ABSTAINS FROM DOING ANYTHING UGLY

Allah is perfect from all aspects and there are no faults in any of His actions.

Nothing can affect His wisdom and although He is able to do anything He will not do anything disagreeable or distasteful.

The Qur'an is (مُحْكَم) which guides us to do only the best and to refrain from all that is bad and this is true wisdom. There are times when we get a glimpse of Allah's wisdom in certain trials, but are still not completely privy to the full significance behind it. But with time, Allah shows us more of His wisdom.







## THE NAME OF ALLAH AL HAKEEM IS JOINED WITH OTHER NAMES

Allah is *Al Aziz Al Hakeem* (The All Mighty, The Most Wise). By His might, He can take something out and bring it back with wisdom and place it appropriately in the right place, time and manner. Sometimes we need to go out in order to come in. Allah gives victory and unites the hearts through unimaginable means.

Allah is *Al Hakeem Al Aleem* (The Most Wise, The All-Knower) He has wisdom and vast knowledge.

Allah is *Al Aliy Al Hakeem* (The High, The Most Wise). The wisdom of Allah is very lofty.

When Allah decrees, judges, says or does anything, it will be the best. He is *Al Hakeem* (The Most Wise) in everything. From Allah's wisdom, there are means, consequences, guidance and commands to reach from point A to B.

# IMPACTS OF BELIEVING IN ALLAH AL HAKEEM

- Knowing Allah The Most-Wise makes us submit and be pleased with His decree and decisions. We will be at peace and rest.
- When we know Allah is The Most Wise, then we know nothing happens randomly, by coincidence, by chance or by luck. Everything happens according to His perfect wisdom.
- We must ask Allah to grant us wisdom and judgement in order to put everything in its right place. Wisdom is to be on the spot and in line with truth and justice.
- We must seek wisdom from the Qur'an and Sunnah.

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بِي الصَّالِحِينَ ﴿٨٣﴾

*My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.*

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

*And grant me an honourable mention in later generations.*

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

*And make me one of the inheritors of the Paradise of Delight.<sup>129</sup>*

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<sup>129</sup> Surah Ash Shu'ara 83 to 85

# AL 'ADHEEM

(العظيم)

*The Most Magnified*



## INTRODUCTION

The Name of Allah *Al Adheem* (The Most Magnified) is mentioned six times in the Qur'an.

### Beloved Words To Allah

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ "

*Allah's Messenger (peace and blessings of Allah be upon him) said, "(The following are) two words (sentences or utterances) that are very easy for the tongue to say, and very heavy in the balance (of reward), and most beloved to the Gracious Almighty (And they are): Subhan Allahi wa bi-hamdihi; Subhan Allahi-l-'Adhim,"<sup>130</sup>*

People magnify and exalt different matters according to the situation. Perhaps money and business were magnified previously but now health is a priority, because only when there is health that a person can progress.

<sup>130</sup> Sahih al-Bukhari 6682

Now the matters of health, saving lives of others, safety and protection have taken precedence over everything. And now we greatly respect doctors, officers, food delivery drivers and even cleaners.

People may not have previously taken heed of the morning/evening supplications or prayer, but now people desire to know about their Creator.

People want to always stay updated and connected with anything that is magnified. When the prayers are magnified then a person is hesitant to miss it.





## WHO IS AL 'ADHEEM?

### MEANING IN THE LANGUAGE

The word (عظيم) means:

- Greatness and strength
- Quality, status and position
- Abundance and vastness
- No one can oppose it or stop it

Anything that is great is given much value and people do not want to miss it.

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE MOST MAGNIFIED HIMSELF

Sometimes a person is greatly magnified at his workplace, but at home he is known as a simpleton.

Allah is *Al Adheem (The Most Magnified)* by Himself, no one gave Him this quality or name, and nothing affects His greatness. There are times when a greatly respectable person falls from our eyes but Allah is *Al Adheem* whether we feel it or not, there is no one like Him. Out of His greatness, the entire heavens and the earth in the Hands of *Al Adheem (The Most Magnified)* are smaller than a mustard seed.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ  
 الْقِيَامَةِ ۗ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحٰنَهُ ۗ وَتَعٰلٰى عَمَّا  
 يُشْرِكُونَ ﴿٦٧﴾

*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 be He, and High be He above all that they associate as partners with Him!<sup>131</sup>*

Allah is above any person or disease or anything which people magnify. The seven heavens compared to the *Kursi* (where Allah places His Feet) is like a ring in the desert, and the *Kursi* compared to the Throne is like a ring in the desert, so what about the One Who rose over The Throne?

A person is considered great depending on his achievements, his workforce or his capability to produce things. Allah *Al Adheem* (The Most Magnified) has all the best and greatest descriptions. No one is equal to Him and all majesty and greatness belong to Him. If someone discovers a cure to a disease and many people benefit from it, then he can quickly become the object of magnification, and people may forget that Allah is the real teacher, Magnified is He.

In this world, famous people are noticed and followed to the minutest of their deeds and possessions. Allah is *Al Adheem* (The Most Magnified) in all His actions. And to Allah belongs the best example, every action of Allah is extremely great,

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<sup>131</sup> Surah Az Zumar 67

even when He causes a leaf to fall, when He gives life and death, when He honours and humiliates and when He provides and withholds. His attributes are truly incomparable and nothing is too great for Him.

There are tasks that may be impossible for others, but for Allah there are no requests that are unachievable. If we wish to go to *Firdaous Al Ala* (the highest level in paradise) and to be from the *siddiqeen* (truthful ones) then Allah can grant this to us. In the position of bowing in prayer, we say (سبحان ربي العظيم) “Glory be to Allah The Most Magnified” and this is a position of being broken unlike the prostration which is deemed closer.

## 2. ALLAH MAGNIFIES WHOMEVER HE WILLS

Allah magnifies Himself. We are to respect His rules, decrees, actions, attributes and Names which are unlimited and cannot be encompassed. Allah magnifies places such as Makkah, Medina, and the mosques.

Allah magnifies times such as Ramadan, sacred months and the last third of the night.

He magnifies the provision. He magnifies certain people and it is only Allah Who puts the feelings of love and respect in the hearts of people for an individual.

Allah magnifies rewards. He can magnify the good deeds from ten times to 700 times to infinity.



# IMPACTS OF BELIEVING IN ALLAH AL ‘ADHEEM

- We must magnify Allah, exalt Him openly and in our heart by always loving Him. We magnify Him with our tongues when we always remember Him and our limbs by obeying Him. The right of *taqwa* (piety) is to remember Allah and not forget Him, to be grateful to Him and not be ungrateful to Him and to obey Him and not disobey Him.
- We must submit to His rules and legislation, and magnify and exalt His symbols and rules such as the prayer, fasting and hajj.

ذَلِكَ وَمَنْ يُعِظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

*Thus it is an obligation that mankind owes to Allah] and whosoever honours the Symbols of Allah, then it is truly from the piety of the hearts.<sup>132</sup>*

- We magnify the people, places and times which He magnifies.
- We must respect and do not mock the symbols of Islam such as the *hijab* (head covering), adhan (call to prayer) and hajj.

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<sup>132</sup> Surah Al Hajj 32



- To be humble and not show-off.
- To not do anything that would cause Allah's anger as this shows giving value and respect.
- To always hope for great things from *Al Adheem (The Most Magnified)*.
- When we know Allah Al 'Adheem (The Most Magnified) then there is nothing that can stand against it, not even sickness.

### Supplication When Sick

عن النبي، صلى الله عليه وسلم صلى الله عليه وسلم ، قال: "من عاد مريضاً لم يحضره أجله، فقال عنده سبع مرات: أسأل الله العظيم رب العرش العظيم أن يشفيك: إلا عافاه الله من ذلك المرض"

*The Prophet (peace and blessings of Allah be upon him) said, "He who visits a sick person who is not on the point of death and supplicates seven times: I beseech Allah the Most Great, the Lord of the Great Throne, to cure you, Allah will certainly cure him from that sickness."*<sup>133</sup>

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<sup>133</sup> Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 7, Hadith 906



(35)

# AL QAWIY

(القوي)

## The Most Powerful



### INTRODUCTION



The Name of Allah Al Qawiy is mentioned nine times in the Qur'an.

#### Treasure Of Paradise

" يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ " . فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ "

*He (the Prophet (peace and blessings of Allah be upon him)), while addressing 'Abdullah b. Qais, said: Should I not direct you to a treasure from amongst the treasures of Paradise? I ('Abdullah b. Qais) said: Allah's Messenger (peace and blessings of Allah be upon him), do it, of course. Thereupon he (the Prophet (peace and blessings of Allah be upon him)) said: Then recite: "There is no might and no power but that of Allah."<sup>134</sup>*

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<sup>134</sup> Sahih Muslim 2704



There are trees, drinks, food, pillows and couches in paradise and there are treasures. (لا حول ولا قوة الا بالله) (There is no change or power except by Allah) is a treasure of paradise. There is no change from disbelief to belief, from disobedience to obedience, from sickness to health without Allah's strength and power.

Sometimes we may have the ability to do something, but we do not have the strength. A treasure is usually attained as spoils of war after a battle and (لا حول ولا قوة الا بالله) is a treasure of paradise.

Strength is connected to victory and love in the Qur'an. The strong believer is more beloved to Allah than the weak believer.

### A Strong Believer Is More Beloved To Allah Than A Weak Believer

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير. احرص 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

*Messenger of Allah (peace and blessings of Allah be upon him) said, "A strong believer is better and dearer to Allah than a weak one, and both are good. 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 into such and such,' but say only: 'Allah so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts".*"<sup>135</sup>

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<sup>135</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 100



Power is connected to wealth and overcoming enemies.

We want power and strength to defeat our sicknesses and *shaitan* (devil) and we need power to attain victory so that we can move forward.

In the story of the owner of the garden in Surah Al Kahf, his friend reminded him when entering his garden to say: “masha Allah la quwata illa billah” (by Allah’s will and there is no power but Allah’s). It is by Allah’s will and power that the garden even survives.

Before starting something one must say (لا حول ولا قوة الا بالله)  
There is no change or power except with Allah.

And after it is achieved, one must say (مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ)  
– (“That which Allah wills will come to pass! There is no power but with Allah).

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِ  
أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

*"It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allah!"<sup>136</sup>*

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<sup>136</sup> Surah Al Kahf 39

Bin Uthaymeen said there is a difference between (قدرة) and (قوة).

- (قدرة) is opposite disability
- (قوة) is opposite weakness
- (قوة) is inclusive of (قدرة), thus anyone who has power, has ability as well.

If we feel weak and unable, we ask Allah for (قوة). And if we have (قوة), then we should not attribute it to ourselves but to Allah.

## WHO IS AL QAWIY?

### MEANING IN THE LANGUAGE

The word (قوة) means:

- Opposite of weakness and disability
- To have internal strength and preparedness.

All of these types of strength are to grant us victory, such as mental strength, spiritual strength and physical strength.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE MOST POWERFUL HIMSELF

The Names of Allah activate dead hearts and limbs. The names of Allah can trigger a feeling or ability which we never knew we had. Allah has complete and absolute power in every matter. All of Allah's names, attributes and actions are absolute power. For example, Allah is powerful in His mercy and He will show it; no one can stop Him.

Sometimes we have strength to complete certain tasks and sometimes we do not, but Allah has the strength and ability to complete any task. Allah's power is absolute and above the power of anyone.

It is in the nature of humans to be drawn to anyone with power, even if that person is not doing anything directly to benefit them. For example, children are attracted to cartoons with powerful characters.

### 2. ALLAH IS ABLE TO COMPLETE HIS ACTIONS

No one can stop or overturn or change Allah's actions and nothing can disable Him, whereas our plans could fail and go haywire anytime.

No one can stop Allah from granting victory, safety and provision. And no one can stop Him from allowing destruction to befall. Allah gives victory to the believers even if it is against human calculations. And He destroys the disbelievers to make His power apparent. By Allah's power, He saves the messengers and believers.

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.<sup>137</sup>*

Allah has the power to do whatever He wants and no one can stop Him.

## NAME OF ALLAH AL QAWIY CONNECTED TO OTHER NAMES

The name of Allah *Al Qawiy* (The All Powerful) is connected to the name of Allah *Al Aziz* (The All Mighty). A person may have power to steal, but that is a dispraised action and not an honorable one. The power of Allah is mighty and honorable.

Allah is the Most Powerful yet we underestimate Him.

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.<sup>138</sup>*

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<sup>137</sup> Surah Al Mujadila 21

<sup>138</sup> Surah Al Hajj 74

All the tyrants and people who claimed to be the most powerful were defeated. Fir'aun and the People of 'Aad said they were the most powerful and all of them were destroyed. The power of love is also connected to Allah *Al Qawi* (The All Powerful). Allah loves the strong believer more than the weak believer.





# IMPACTS OF BELIEVING IN ALLAH AL QAWIY

- A person submits and humbles himself to The Most Powerful.
- Our strength is when we love Allah the most, hope and fear Him.
- Among the virtues of (لا حول ولا قوة الا بالله) there is no change or power except with Allah, it that it is a treasure from the treasures of paradise. It is a tree in paradise and one of the gates of paradise. If we enter through this door then it will take us to all doors. And it is among the most beloved words to Allah.

## Door Of Paradise

ألا أدلك على بابٍ من أبواب الجنة؟ لا حولَ و لا قوةَ إلا بالله

*Shall I not guide you to a door from the doors of paradise? La hawla wa la quwata ila billah.*<sup>139</sup>

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<sup>139</sup> As Silsalah As Saheeha 1746, Authenticated by Al Albani as Sahih

## Most Beloved Words To Allah

أَحَبُّ الْكَلَامِ إِلَى اللَّهِ : سُبْحَانَ اللَّهِ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ ، وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ ، سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

*Abu Dharr reported that the Prophet, (peace and blessings of Allah be upon him), said, "The words which Allah loves most are: 'Glory be to Allah who has no partner. His is the Kingdom and praise is His and He has power over all things. There is no change nor strength except by Allah. Glory be to Allah and by His praise.'"*<sup>140</sup>

- When we hear the *adhan* (call to prayer) and it is said “come to the prayer, come to the success” then we say “la hawla wa la quwata ila billah”.
- We must seek our strength from Allah and not think we can attain strength from any other source.
- We must take Allah’s Book and Commands with strength.

يَا حَيُّ حُذِّ الْكِتَابَ بِقُوَّةٍ وَءَايَتِنَهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

*(It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.*<sup>141</sup>

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<sup>140</sup> Al Adab Al Mufrad Book 1, Hadith 638, Authenticated by Al Albani as Sahih

<sup>141</sup> Surah Maryam 12

(36)

# AL MATEEN

(المتين)

*The Most Strong*



## INTRODUCTION

The Name of Allah *Al Mateen* is mentioned once in the Qur'an and in conjunction with the Attribute of Allah - The Owner of Power.

People constantly fear discontinuity especially when it comes to provision. But when we believe "There is no change or power except with Allah" then there will always be continuous provision.

Allah is *Al Qawiy* (The All-Powerful) and He is *Al Mateen* (The Most Strong). By His power and might He makes the provision reach its destination. The Name of Allah *Al Mateen* (The Most Strong) is mentioned only once in the Qur'an and comes in the context of provision.

We need Allah *Al Mateen* (The Most Strong) to make our provision constant and easy which gives assurance that we will never be short of provision. For example a person may be unable to pay rent, but Allah *Al Mateen* (The Most Strong)



may give him another type of provision which is to have the rent delayed. With Allah *Al Mateen* (The Most Strong) the provision is never ending.

## WHO IS AL MATEEN?

### MEANING IN THE LANGUAGE

The word (متين) means:

- Constant in power
- Strongly connected to each other
- Firm
- Vastness

### MEANING IN THE RELIGION

وَالسَّمَاءَ بَيْنَهُمَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

*With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.*

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾

*And We have spread out the earth: how Excellent Spreader (thereof) are We!*

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

*And of everything We have created pairs, that you may remember (the Grace of Allah).*

فَفِرُّوْا إِلَى اللَّهِ إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ 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.*

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

*And set not up (or worship not) any other ilah (god) along with Allah [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad peace and blessings of Allah be upon him) am a plain warner to you from Him.*

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾

*Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"*

أَتَوَصَّوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

*Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!*

فَنُؤَلِّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

*So turn away (O Muhammad peace and blessings of Allah be upon him) from them (Quraish pagans), you are not blame-worthy (as you have conveyed Allah's Message).*

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

*And remind (by preaching the Qur'an, O Muhammad peace and blessings of Allah be upon him), for verily, the reminding profits the believers.*

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

*And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).*

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

*I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).*

## إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

*Verily, Allah is the All-Provider, Owner of Power, the Most Strong*<sup>142</sup>

Allah revealed to us that He created us only to worship Him. Allah is *Al Mateen* (The Most Strong) and will provide for us, but we must not commit *shirk* (associating partners with Allah). When we associate partners with Him then the provision may be altered or it may become difficult. Allah still provides the disbelievers, but we must want our quality of provision to be the best and never ending.

With Allah *Al Mateen* (The Most Strong) provision is constant. The more we devote ourselves and attach to Allah the more He will support us with the best provision.

Allah has already decreed the provision for everyone and to attain any of it, one must go through innumerable decrees that will lead to it. For example, when Allah decrees for someone to be provided with water, there will be many actions that will take place to make that happen.

*Al Mateen* is The Most Strong and there is no discontinuity in His strength. *Al Mateen* (The Most Strong) is constant in strength, unlike people who can be full of energy one day and tired the next. We want Allah *Al Mateen* (The Most Strong) to grant us constant power.

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<sup>142</sup> Surah Adh Dhariyat 47 to 58

*Al Mateen* includes all ability, power and strength. Knowing this itself is a form of a glad tiding which removes all worry and helps one focus on worshipping Allah alone without worrying about provision, knowing that He will grant the best of it.

Similarly with relationships where we always want the love to be constant. No one wants to be shown excessive love one day and then lose it the next day.

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

*They love them as they love Allah.*<sup>143</sup>

Allah *Al Mateen* is stable in His power and does not feel any fatigue. As for human beings when they use their full capacity in something, they become weak in another area therefore we must seek from Allah firmness in our strength. Twice in the Qur'an, Allah mentions His plot/plan as firm and strong.

وَأْمَلِي لَهُمْ إِنِّي كَيْدِي مَتِينٌ

*And I respite them; certainly My Plan is strong*<sup>144</sup>

وَأْمَلِي لَهُمْ إِنِّي كَيْدِي مَتِينٌ

*And I will grant them a respite. Verily, My Plan is strong*<sup>145</sup>

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<sup>143</sup> Surah Al Baqarah 165

<sup>144</sup> Surah Al 'Araf 183

<sup>145</sup> Surah Al Qalam 45



No one can escape from Allah and no one can stop or prevent Him. For Allah there is no exhaustion of plans against those who are evil. No matter how much they try to devise plans or change and disguise themselves, Allah will always have a scheme restored against them.



# IMPACTS OF BELIEVING IN ALLAH AL MATEEN



- We will be at rest because provision will never be discontinued.
- We will have hope in Allah because provision will never be cut-off. We will also refrain from attaching to other than Him because no one else is constant.
- Knowing Allah *Al Mateen* makes us humble and not proud of ourselves.
- We will always hold on tightly to the Rope of Allah and this will keep us firm.
- We will be broadminded and vast.
- We will not fear the plot of the plotters because Allah is *Al Mateen* (The Most Strong).

(37)

# AS SAMEE'

(السميع)

*The All-Hearing*



## INTRODUCTION

The Name of Allah As Samee' is mentioned almost fifty times in the Qur'an.

## WHO IS AS SAMEE'?

### MEANING IN THE LANGUAGE

The four levels of hearing are:

- Reforms their heart to make them more connected to Him
- To hear sound or voices
- To hear in order to know the meaning



- To hear in order to respond
- To hear in order to accept and submit

This is complete hearing and all of them are connected to each other. If we cannot hear than how can we expect to do things in excellence? When the Qur'an was first revealed, it was not revealed on paper, but by spoken word. Thus one needs to first hear the Qur'an as it was revealed before one can progress to the different levels of hearing.

## MEANING IN THE RELIGION

### 1. TO HEAR SOUNDS

Allah is perfect in His hearing and He hears different languages, talks, tones and volumes. Hearing multiple voices does not distract Him from hearing each one clearly. Allah is even able to hear the flowing of the blood inside our veins.

It is out of the mercy of Allah that we are unable to hear the sounds of our internal organs which would have completely distressed us. The Hearing of Allah can also be recognised as a threat for the disbeliever and as support for the believer.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

*He (Allah) said: "Fear not, verily I am with you both, hearing and seeing."<sup>146</sup>*

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<sup>146</sup> Surah Taha 46

## 2. TO HEAR TO KNOW THE MEANING

Sometimes we hear things but we do not know its meaning. Allah *As Samee'* (The All Hearing) hears everything and knows what it means. There are times when people cannot express themselves and sometimes people are so eloquent that they cannot be understood.

A person may be silent and does not speak, but Allah knows what his silence is all about. Allah hears with knowledge and knows its meaning. A single word can take a person to paradise or to the hellfire because only Allah is aware of the intentions behind that word.

If we cannot hear or find something difficult to understand, then we must ask Allah *As Samee'* to give us the ability to understand and to protect our ears from any falsehood or disturbance.

## 3. TO HEAR TO RESPOND

Allah responds to our needs and requests unlike people who may not respond to what they hear.

### Allah Responds To The One Who Praises Him

" فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَضَىٰ عَلَىٰ لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ "

*"Allah, the Exalted and the Glorious, commanded it through the tongue of His Messenger (peace and blessings of Allah be upon him): Allah responds to the one who praises Him."*<sup>147</sup>

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<sup>147</sup> Sahih Muslim 404



To praise Allah is the best dua because we are asking Allah to respond to our requests.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ  
رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

*"All the praises and thanks be to Allah, Who has given me in old age Isma'il (Ishmael) and Ishaq (Isaac). Verily! My Lord is indeed the All-Hearer of invocations."<sup>148</sup>*

We make *dua* (supplicate) to Allah with praises. He hears and responds to our praises of Him and will give us the best.

#### 4. TO HEAR TO ACCEPT

Allah accepts our *dua* (supplications).

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ  
عَلِيمٌ ﴿٢٠٠﴾

*And if an evil whisper comes to you from Shaitan (Satan), then seek refuge with Allah. Verily, He is All-Hearer, All-Knower."<sup>149</sup>*

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<sup>148</sup> Surah Ibrahim 39

<sup>149</sup> Surah Al 'Araf 200

## No Harm Will Be Befall

قال رسول الله صلى الله عليه وسلم: "ما من عبد يقول في صباح كل يوم ومساء كل ليلة:  
بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم، ثلاث  
مرات، إلا لم يضره شيء"

*The Messenger of Allah (peace and blessings of Allah be upon him) said, "He who recites three times every morning and evening: 'Bismillahil-ladhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All- Knowing),' nothing will harm him."150*

We have to be absolutely certain that Allah will accept our supplication.

## AS SAMEE' CONNECTED TO OTHER NAMES

It is mentioned about forty times in the Qur'an, 30 times with *Al Aleem* (The All-Knower), 10 times with *Al Baseer* (The All Seeing) and once with *Al Qareeb* (The Most Near).

*Al Aleem* (The All Knower): Allah hears and knows everything.

*Al Baseer* (The All Seeing): Perfection is when there is seeing and hearing.

*Al Qareeb* (The Most Near): Allah is near and is not far so we do not need to shout in order for Allah to hear us.

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<sup>150</sup> Riyadh As Saliheem, Abu Dawud and At Tirmidhi, Book 16, Hadith 1457

# IMPACTS OF BELIEVING IN ALLAH AL SAMEE'



- We must affirm that Allah hears, but His hearing is not like ours. The dead or idols cannot hear so one should not commit *shirk* (associating partners with Allah) by giving them the quality of hearing and responding. *Shirk* (associating partners with Allah) can take place when people think someone can hear them and respond to them from afar.
- This name gives us support and reliance on Allah. He is the All-Hearer and He responds.
- We need to be conscious of what we say because Allah hears us.
- To speak good and truthful words, and to guard the tongue from saying anything displeasing to Allah *As-Samee'* (The All-Hearing).
- The more we believe and draw closer to Allah through the obligations and voluntaries, the more He will become our hearing which means we will only hear what is pleasing to Him, and we will be protected from hearing anything displeasing to Him.
- It is a praiseworthy character to be a good listener.



- If anyone desires fame and recognition and to be heard by others, then Allah will expose him in this life and the next. This is called (سُمعة). We must never make being famous or influential our concern but instead we must seek our reputation only from Allah.



# AL BASEER

(البصير)

*The All-Seeing*



## INTRODUCTION

The Name of Allah Al Baseer is mentioned more than forty times in the Qur'an.

### Asking Allah For Light

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ، فَصَلَّى فَقَضَى صَلَاتَهُ، يُثْنِي عَلَى اللَّهِ مِمَّا هُوَ أَهْلُهُ، ثُمَّ يَكُونُ مِنْ آخِرِ كَلَامِهِ: اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي، وَاجْعَلْ لِي نُورًا فِي سَمْعِي، وَاجْعَلْ لِي نُورًا فِي بَصَرِي، وَاجْعَلْ لِي نُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَاجْعَلْ لِي نُورًا مِنْ نِيَّانِي دَيْئًا، وَنُورًا مِنْ خَلْفِي، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا.

*"When the Prophet, (may Allah bless him and grant him peace), prayed the night prayer, and finished his prayer, glorifying Allah as he deserves, he said at the end of it, 'O Allah, give me a light in my heart and give me a light in my hearing and give me a light in my sight. Give me a light on my right and a light on my left and give me a light in front of me and a light behind me and increase me in light. Increase me in light, and increase me in light.'"<sup>151</sup>*

<sup>151</sup> Al Adab Al Mufrad, Book 1, Hadith 696

## To Enjoy The Blessing Of Hearing

"اللهم اقسام لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا"

*O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us.<sup>152</sup>*

The faculty of hearing is a great blessing, but we also want to see. People may hear each other to an extent, but will in the future long to see each other.

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<sup>152</sup> Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834



Allah gave us ears to hear the truth and eyes to see the truth. Ibrahim (peace be upon him) requested Allah to show him how He gives life to the dead. After the year of grief, Allah took the Prophet (peace and blessings of Allah be upon him) on the Israa and Mi'raj to see the signs of Allah.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

*[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).*

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

*"And ease my task for me;*

وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾

*"And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Musa (Moses) put in his mouth when he was an infant].*

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

*"That they understand my speech.*

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾

*"And appoint for me a helper from my family,*

هٰرُونَ أَخِي ﴿٣٠﴾

*"Harun (Aaron), my brother.*

أَشِدُّ بِهِ أَمْرِي ﴿٣١﴾

*"Increase my strength with him,*

وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾

*"And let him share my task (of conveying Allah's Message and Prophethood),*

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

*"That we may glorify You much,*

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

*"And remember You much,*

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

*"Verily You are Ever a Well-Seer of us."<sup>153</sup>*

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<sup>153</sup> Surah Taha 25 to 35

Musa (peace be upon him) requested to have his brother to support him and to be his partner. Haroon (peace be upon him) was a messenger with Musa (peace be upon him) and together they maintained their position by glorifying and remembering Allah. Verily Allah is All-Seeing over them.

We can reach the level of *ih-san* (excellence) by worshipping Allah as if we see Him, and if we cannot see Him then we should know that He sees us.

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

*There is nothing like Him; and He is the All-Hearer, the All-Seer.*<sup>154</sup>

In order to do things in excellence is to both hear and see.

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

*And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).*<sup>155</sup>

In trials between the people, Allah is witness to what they do.

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<sup>154</sup> Surah Ash Shura 11

<sup>155</sup> Surah Al Furqaan 20



## WHO IS AL BASEER?

### MEANING IN THE LANGUAGE

- (بصر): is to see outwardly
- (بصيرة): insight, to see inwardly

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE ALL-SEER HIMSELF

Allah has Two Eyes, we do not know how they look like, but they are full of beauty and perfection and nothing can be like it. The sight of Allah is perfect. He sees all that is outside and all that is inside. He sees all movements, all stillness, and He sees and encompasses all matters deeply and this is insight.

He sees all that exists and does not exist, He sees the seen and unseen. He sees all that is apparent and hidden and He sees what the hearts conceal.

Allah is able to see the black ant, on a black rock, on a dark night. He can see its veins and the food flowing within.

## General Seeing

To see, watch and observe all.

## Special Seeing

Allah sees the believers differently, He sees them with compassion, care, love, mercy and support.

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

*And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqun"<sup>156</sup>*

We want everything we see to be a comfort to our eyes.

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

*And put your trust in the All-Mighty, the Most Merciful,*

الَّذِي يَرَبُّكَ حِينَ تَقُومُ ﴿٢١٨﴾

*Who sees you (O Muhammad may Allah bless him and grant him peace) when you stand up (alone at night for Tahajjud prayers).*

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<sup>156</sup> Surah Al Furqaan 74



*And your movements among those who fall prostrate (to Allah in the five compulsory congregational prayers).<sup>157</sup>*

When we ask Allah to always watch us, we are asking for His special seeing.

The *Dajjal* (antichrist) is a liar and has only one eye and is imperfect, but Allah is perfect and has perfect sight. Allah watches the disbelievers as a warning for them and He will not look at them on the Day of Judgement.

## 2. ALLAH CAUSES WHOMEVER HE WILLS TO SEE

Allah shows us the truth for reformation and He will show us the truth if the individuals themselves desire to see it. But if he or she does not will to see the truth then they will not see it. We want to see everything that will benefit us and not something that will disturb us.

The eyes can sin just as the ears can sin. The eyes greatly affect the heart, that is why it is important to guard them and lower the gaze.

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<sup>157</sup> Surah Ash Shu'ara 217 to 219

# IMPACTS OF BELIEVING IN ALLAH AL BASEER



- We must always observe ourselves because Allah is watching us.
- Worship Allah with *Ihsan* (excellence) which is to worship Him as if we see Him, and if we do not achieve this state of devotion, then He sees us.
- We guard our eyes because Allah sees us and lower the gaze from looking at what is unlawful, then the eyes of the heart will be able to see. The eyes of the heart are insight which is to be able to see Allah's Names, actions and ayat through decrees and situations.
- To look at Allah's *ayat* (signs) and creation in order to increase in faith and to take the lessons behind matters.
- To invoke Allah asking to see us with much care and support (إِنَّكَ كُنْتَ بِنَا بَصِيرًا) (Verily You are Ever a Well-Seer of us).
- When we are uncertain of something, we ask Allah to show us the truth as truth and falsehood as falsehood.
- We ask Allah to grant us light in our seeing.

(39) – (40)

# AL QAHIR AL QAHHAAR

(الْقَاهِرُ الْقَهَّارُ)

*The Subduer, The Irresistible*



## INTRODUCTION

The Names of Allah Al Qahir Al Qahhaar are together mentioned eight times in the Qur'an (Al-Qahhaar is mentioned six times and Al-Qahir is mentioned twice).

When we think about the Name of Allah *Al Qahir Al Qahhaar* (The Subduer, The Irresistible) we feel a hint of fear, but knowing this Name in its true essence will build great hope inside us. Sometimes we go through moments of bewilderment to bring out love. Sometimes people have depression, obsessions, attachments, diseases and *wiswas* (obsessive thoughts) which they cannot resist, but Allah *Al Qahhaar* (The Irresistible) can put an end to that. Allah *Al Qahhaar* (The Irresistible) can overcome an oppressor. Our relationship with Allah is based on love, hope and fear.



## Supplication When Waking Up At Night

كان إذا تَصَوَّرَ مِنَ اللَّيْلِ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الْعَزِيزُ الْعَفَّارُ

*When the Prophet (peace and blessings of Allah be upon him) would turn in the night, he would say: “There is no one worthy of worship except Allah The One The Irresistible, Lord of the heavens and the earth and what is in between them, The All-Mighty, The Ever-Forgiving*

## WHO IS AL QAHIR AL QAHHAAR?

### MEANING IN THE LANGUAGE

The meaning of (قهر) is:

- To dominate
- To control
- To humiliate
- To overcome
- To put-down
- Highness

## MEANING IN THE RELIGION

### 1. ALLAH IS AL QAHIR HIMSELF

He is the One Who overcomes all. The Name *Al Qahir* (The Subduer) is mentioned twice in the Qur'an. It is connected with the names *Al Khabeer* (The All-Aware) and *Al Hakeem* (The Most Wise). He puts everything in its rightful place.

He is above all creation, He brings forth decrees and judges between them.

### 2. ALLAH IS AL QAHHAAR HIMSELF

The name of Allah *Al Qahhaar* (The Irresistible) is always joined with *Al Wahid* (The One). Allah dominates and subdues to show He is the One and only He is perfect and only He is worthy of being worshipped. He demonstrates to us that none has the right to be worshipped except Him – (لَا إِلَهَ إِلَّا اللَّهُ).

When humanity commits *shirk* (associating partners with Allah) in their lives by believing in themselves or others, Allah *Al Qahhaar* (The Irresistible) shows them that none has the right to be worshipped except Allah (لَا إِلَهَ إِلَّا اللَّهُ).

Allah encompasses all matters and He knows the start and end of all matters.

We need to have great hope in (لَا إِلَهَ إِلَّا اللَّهُ), but those who oppose it, the more *ayat* (signs) will be shown to them. Allah humiliates anyone who attaches to other than Him.



## General Subduing

General subduing is both in the *duniya* (worldly life) and the *akhirah*(hereafter). Allah dominates everything and everyone and no one can escape His dominion.

Just as we are forced to be in our homes, He enforces certain decrees such as our physical features, our birthplace, our parents and so forth. Dominating others is a dispraised character for the people, but when Allah dominates it is a praiseworthy attribute and is based on complete wisdom and knowledge. Therefore we must accept and submit to His every decree.

Allah is *Al Qahhaar* (The Irresistible) over the angels, rivers, seas, birds and mountains by assigning them their tasks. We are duty bound to worship Allah, but He will not compel us as the choice remains with us and we are held accountable for what we choose.

## Specific Subduing

Allah subdues the oppressive disbeliever, to demonstrate to him that whatever he plots and plans will all go to ruin. And for the obstinate ones, Allah will overpower them and show them the *ayat* (signs) they fear to witness. All of their plots, plans and scheming will go to waste, and anyone who associates another partner with Allah will be shown they are worthless.

For anyone who feels restless and cannot overcome his desires or obsessions, Allah *Al Qahhaar* (The Irresistible) will help him overcome it. If there are situations people cannot handle, Allah *Al Qahhaar* (The Irresistible) will eliminate it. Yaqoub (peace be upon him) was separated from his son Yusuf (peace be upon him) for years but by Allah's *qahr* they were reunited.



# IMPACTS OF BELIEVING IN ALLAH AL QAHIR AL QAHHAAAR



- It makes us humble and submissive to Allah.
- To avoid shirk.
- To never give up and always have hope in Allah.
- To make dua to Allah and never give up on it.
- To overcome any type of, disease, grief, fear or depression, or any recurring negative thoughts.
- To not force or bully anyone whether by words or ideas. There is no compulsion in the religion, so what about anything else?



(41)

# AL WAHAAB

(الوهاب)

*The Bestower*



## INTRODUCTION

The Name of Allah Al Wahaab (The Bestower) is mentioned three times in the Qur'an.

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 the comfort of our eyes, and make us leaders of the Muttaqun"<sup>158</sup>*

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ ﴿٨﴾

<sup>158</sup> Surah Al Furqaan 74



*(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."<sup>159</sup>*

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾

*My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.*

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

*And grant me an honourable mention in later generations.*

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

*And make me one of the inheritors of the Paradise of Delight.<sup>160</sup>*

Our life, our love for one another, our worship and our faith are all gifts from Allah *Al Wahaab* (The Bestower). And when He gives, He honours us and increases us in faith.

When Allah gives us, it is not just one gift but many gifts embedded within that one gift. By Allah's might, He gifts us things we cannot even imagine and of the highest standard. He bestows on us very distinct gifts which make us more honoured, secure and protected.

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<sup>159</sup> Surah Aal Imran 8

<sup>160</sup> Surah Ash Shu'ara 83 to 85

The gift from Allah is something exclusive and not according to people's calculations.



## WHO IS AL WAHAAB?

### MEANING IN THE LANGUAGE

The meaning of (وهب) is:

- To give without any recompense
- To give to the undeserving
- No one can affect this gift

### MEANING IN THE RELIGION

#### 1. ALLAH AL WAHAAB

Allah gives gifts to all and He also gives exclusive gifts to exclusive people.

The Name of Allah *Al Wahaab* (The Bestower) is connected to the Will of Allah.

He gives whatever He wills, whenever He wills and to whomever He wills. The name of Allah *Al Wahaab* (The Bestower) is mentioned three times in the Qur'an, once in Surah Aal Imran and twice in Surah Saad. Surah Aal Imran is about firmness and Surah Saad is about returning to Allah.

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."*<sup>161</sup>

In Surah Aal Imran, we seek mercy from Allah in order to remain firm and steadfast. This mercy can come in the form of spouses, children or wisdom. An exclusive and special gift is to remain firm.

And in Surah Saad, Allah tells us to return to Him and He will gift us.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

*Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?*<sup>162</sup>

<sup>161</sup> Surah Aal Imran 8

<sup>162</sup> Surah Saad 9

When Allah gifts us, He gives it with honour. After we return back to Him and are in the purest state then He gives us from His mercy and treasures.

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."*

The supplication of Suleiman (peace be upon him) is also found in Surah Sad when he missed the prayers due to being occupied with his horses. Then he asked Allah to be given a dominion which no one would have after him and Allah granted him his wish. We need to constantly return back to Allah and then He will give us something very distinct.



## 1. TO WHOM DOES ALLAH GIFT

There are gifts which Allah gives to people and there are gifts which He gives to the messengers and prophets.

General to All

لِلَّهِ مُلْكُ السَّمَوَاتِ 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.*

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.<sup>163</sup>*

Some will be given only girls, some only boys, some both boys and girls, and some none, but in all cases they are gifts from Allah.

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<sup>163</sup> Surah Ash Shura 49 to 50

## Special for Messengers

Allah gifted the messengers and prophets offspring, such as Ibrahim (peace be upon him) and gifted him with a good reputation.

Allah gifted Musa (peace be upon him) his brother Haroon (peace be upon him) as his support.

Allah gifted Suleiman (peace be upon him) a great kingdom.

Allah gifted Ayoub (peace be upon him) his spouse and children twice over.

## Gifts from Allah

- A righteous child is a gift.
- A righteous spouse is a gift.
- A righteous friend is a gift.
- Wisdom is a gift.
- Good character is a gift.
- Prophethood is a gift.



Allah presents everyone with different types of gifts. He gives us whenever He wills and in the time He wills. For example, Allah gave Ibrahim (peace be upon him) offspring at a very old age. Allah gifted Musa (peace be upon him) with Haroon (peace be upon him) as support after he made dua to Allah and was given prophethood. We need to always ask Allah the following because that is *furqaan* (the criterion) and is very specific.

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

*And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqun*

When we see our beloved ones, we always want to see them as a comfort to our eyes where our eyes will be at peace and rest. When we have this internal peace then it is displayed externally and helps us to be good role models for the *muttaqeen* (pious slaves who act according to what is pleasing to Allah). Most often when we are in possession of gifts, we do not realise that they are from Allah.

The people of understanding, the messengers, prophets and *Ibad Ar Rahman* (Slaves of The Most Merciful) all ask by this Name and this shows its exclusivity. It is a gifted life when Allah provides us our religion, our surroundings and to help others.



# IMPACTS OF BELIEVING IN ALLAH AL WAHAAB



- To always draw near to Allah and never give up.
- To always praise and thank Him.
- To not be scared that someone will take away our gifts.
- Return and repent to Allah to feel and see Allah's gifts. Just as Suleiman (peace be upon him) repented to Allah and was granted a great kingdom.
- To give gifts to others because when we gift each other then we will love each other.

Give Gifts Then You Will Love Each Other

وَتَهَادُوا تَحَابُّوا

*Give gifts to each other and you will love each other<sup>164</sup>*

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<sup>164</sup> Muwatta Malik, Book 47, Hadith 1651

# AL MUTAKABBIR

(المتكبر)

*The Supreme*



## INTRODUCTION



The Name of Allah Al Mutakabbir is mentioned once in the Qur'an.

People are inspired by Allah's names like *Al Wadood* (The Most Loving) to be the most loving, or they are inspired by Allah *Ar Rahman* (The Most Merciful), to be very merciful, but the name of Allah *Al Mutakabbir* (The Supreme) is very exclusive and no one can be in possession of this attribute.

Though supremacy belongs only to Allah *Al Mutakabbir* (The Supreme), there are people who are arrogant and assume that they are unique, no one can understand them, no one can do the great work they do, and so forth.

However, we must keep in mind that even one atom of arrogance can deprive a person from entering paradise because supremacy does not suit anyone except the Creator.



The outcome for anyone who is arrogant is humiliation. Arrogance will stop a person from beneficial knowledge because he is always arguing which stops his progress.

This name is mentioned once in the Qur'an in Surah Al Hashr.

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

*He is Allah beside Whom 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.*<sup>165</sup>

The attribute of greatness is mentioned in the Sunnah and belongs to Allah alone.

### Greatness Is For Allah Alone

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
 " قَالَ اللَّهُ عَزَّ وَجَلَّ: الْكِبْرِيَاءُ رِدَائِي، وَالْعِظْمَةُ إِزَارِي، فَمَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا، قَدَفْتُهُ فِي  
 النَّارِ."

<sup>165</sup> Surah Al Hashr 23

*On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: Allah (mighty and sublime be He) said: Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire.<sup>166</sup>*

## WHO IS AL MUTAKABBIR?

### MEANING IN THE LANGUAGE

The meaning of (متكبر) is:

- To make something great
- To exalt
- To have kingdom and dominion
- To stop and not follow
- These qualities are not suitable for a human.

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<sup>166</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 618

## MEANING IN THE RELIGION

### 1. ALLAH IS AL MUTAKABBIR HIMSELF

No one can have this quality except Allah. A human being is small and insignificant, but the reasons which cause an individual to be arrogant is they think they are intelligent, exclusive, no one is like them and everyone else is beneath them. This name removes *shirk* (association of partners to Allah) and arrogance from the heart because an atom of arrogance can stop a person from entering paradise.

#### One Atom Of Arrogance Will Not Enter Paradise

عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ  
دَرَّةٍ مِنْ كِبَرٍ " .

*It is narrated on the authority of 'Abdullah that the Messenger of Allah (peace and blessings of Allah be upon him) observed:  
He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.<sup>167</sup>*

People with such arrogance mostly live solitary lives and listen to no one but themselves. They do not have the patience to listen to others and dislike receiving advice. They always assume they know better and expect everyone else to follow them, which also makes them very disobedient.

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<sup>167</sup> Sahih Muslim 91

This kind of attitude is unsuitable and disliked in people. Human beings are interdependent creatures who need each other for advice, support, friendship and the like. Allah is perfect in all aspects and attributes which make Him the greatest and no one can affect His Kingdom.

Greatness is only for Allah no one can have this quality. The dominion of Allah is above all and nothing can take place in His dominion except what He wants. The decrees, knowledge, commands and authority of Allah are all perfect and nothing can diminish them. He is exalted from having anything affect His perfection or to have any evil attributes. Allah never oppresses His slaves.

### Oppression Is Forbidden

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ، تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ " يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

*Abu Dharr reported Allah's Messenger (peace and blessings of Allah be upon him) as saying that Allah, the Exalted and Glorious, said: My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.*<sup>168</sup>

In times of distress, we need to humble ourselves in order the relief will come. Allah compels us to return back to Him with decrees, so that we can be protected from self-exaltation.

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<sup>168</sup> Sahih Muslim 2577

Allah is exalted from any dispraised qualities and He will not allow anyone to associate any partners with Him. Human beings need partners and associates, and someone who is too self-absorbed to think that he does not need anyone is arrogant.

Allah is exalted in His divinity and does not accept for anyone else to be worshipped but Him. He is exalted from having a spouse, partner, father or offspring or from any kind of such relations. There are people who think they are independent and do not need anyone and refuse help from others. And there are people who refuse to do menial jobs, but the Prophet (peace and blessings of Allah be upon him) would even help with housework when ay home.

We must accept that we are all susceptible to sins and denying that would make us arrogant. Committing sins cause us to be humble and not think too high of ourselves.



# IMPACTS OF BELIEVING IN ALLAH AL MUTAKABBIR



- Magnifying and exalting Allah because He is Supreme.
- This name will help us to always have hope in Allah.
- This name removes shirk and arrogance from the heart because even one atom of arrogance prevents a person from entering paradise.
- This name gives security because no one is Supreme but Allah.
- We must not be arrogant or think we are better.
- To not think we are above the truth or to humiliate others.



# AL MU'MIN

(المؤمن)

## The Grantor Of Security



### INTRODUCTION

The Name of Allah Al Mu'min (The Verifier of Truth and Grantor of Security), is mentioned once in the Qur'an.

#### Supplication To Be Adorned With Faith

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّيْنِي إِذَا عَلِمْتَ  
الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ حَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا  
وَالْعُضْبِ وَأَسْأَلُكَ الْقُصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ  
وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ  
وَالشَّوْقِ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِرِزْقِكَ الْإِيمَانَ وَاجْعَلْنَا هُدًى  
مُهْتَدِينَ

*O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that*



*will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.<sup>169</sup>*

The best salvation and adornment in this life is belief. Every trial in this life is to make us believe. Allah brings to us signs so that we may believe in Him and His words because belief brings safety and security.

This earth is a dwelling place where truth and falsehood intermingle with each other, yet Allah guides us to the truth and gives us what we need to grant us security. Belief rids us of panic and stress because it gives us self-assurance due to our faith, and the absence of it will do the opposite. Therefore we understand that faith is clearly connected to security.

Allah wants us to believe in Him because He appreciates faith. Faith is to believe in all of its six pillars. Every experience in life gives us more confirmation and makes us more secure about the faith in our hearts. Allah will show us everything we need to believe in so that we will not feel afraid or threatened. He will also give us the means to believe such as the books and messengers which provide proofs and evidences.

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<sup>169</sup> Sunan an-Nasa'i 1305

We will feel restless when we seek futile knowledge and indulge in unimportant matters. It is in Allah's Hands to make one a believer, while the disbeliever does not accept and does not appreciate the evidence shown to him by Allah.

Allah is the One Who nourishes and builds our faith so that we taste the sweetness of it. When there is love in our hearts then our faith will be complete. Love for Allah, the Prophet (peace and blessings of Allah be upon him) and love for the sake of Allah fills all the gaps in faith and we taste the sweetness of faith.

Absence of love makes the faith incomplete as if there is something missing in the faith because it will be just belief devoid of feelings. Allah will create different decrees and means in order to love Him, love the Prophet (peace and blessings of Allah be upon him) and love whatever Allah loves.



## WHO IS AL MU'MIN?

### MEANING IN THE LANGUAGE

The meaning of (أمن) is:

- Confirmation and trust
- Safety and security

## MEANING IN THE RELIGION

### 1. ALLAH CONFIRMS THE TRUTH (المصدق)

The greatest matter which Allah honours is the testimony which is to believe in His Oneness. He confirms to us that He has no partners, son, daughter, mother or father. He confirms to us (لا اله الا الله). Allah wants us to believe that He is The Lord. No one can tell us about Allah except Himself. And He verifies this to us that He is One, He is the Lord, and there is no one worthy of worship except Him. He confirms He is perfect.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ  
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ



*Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.<sup>170</sup>*

The best testimony and confirmation are when Allah testifies about Himself. The angels and the people of knowledge automatically confirm what Allah says. Whatever Allah tells us then we automatically confirm (لا اله الا الله).

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<sup>170</sup> Surah Aal Imran 18

When we have complete belief in Allah, it will lead to believing in the other pillars of faith, that is to believe in the angels, books, messengers, the Last Day and decree.

### Allah confirms the truthfulness of whomever He wills (المصدق لغيره)

Allah confirms the truthfulness of the messengers by granting them miracles and proofs so that the people believe in them, thereby believing in Allah.

Allah also confirms the truthfulness of a believer and shows the people they are on the Straight Path in order to influence others to believe in Allah.

Anyone who believes will be a winner, and Allah will never let a believer down. When the believer says “Allah will provide us, Allah will open for us”, then Allah will support and confirm the word of the believer. Allah confirms all that He promises, for example if we give charity then He increases us, if we have *taqwa* (piety), He makes a way out for us, or if we do *ihsan* (excellence), we will be shown *ihsan* (excellence).

Allah always shows the people that what He promises will surely take place.

Ibrahim (peace be upon him) wanted to see how Allah gives life after death, though he had no doubts in his heart about it. But he asked just so that his heart would be at rest, and Allah honoured his request.



وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِم تُوْمِن ۖ  
 قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ  
 إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ  
 سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

*And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."<sup>171</sup>*

Allah shows us that He is able to bring anything back to life, even the dead land. When we lack certainty, we may feel restless; therefore Allah makes it apparent so that our hearts may find consolation after the confirmation so that we believe in Him.

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<sup>171</sup> Surah Al Baqarah 260

## 2. THE GRANTOR OF SECURITY

The love of Allah helps us to believe everything about Him, and that is the connection between love and faith. He also grants us safety in this life and the next. In times of trials, the believers feel secure because they have trust in Allah. Allah is never unjust to anyone and only punishes the ones truly deserving of that punishment. He grants us safety from being dealt unjustly or being punished undeservedly.

When a person is in fear or is oppressed, Allah *Al Mu'min* (The Verifier of Truth and Grantor of Security) grants him security. And there will be safety and security for the believer in this life, at the time of death, in the grave, and during the first and second blowing of the trumpet.

The safest state to be in is to be a believer. When we say anything with faith and certainty, Allah confirms it. Saying something out of desire is different from saying something based on faith. So we say, “May Allah make us see His Noble Face, to make us enter *Firdaous Al Ala* (highest level in paradise), to make us reunite in goodness, and to make us from the *muttaqeen* (pious slaves who act according to what is pleasing to Allah), *muhsineen* (good-doers) and *siddiqeen* (the ever-truthful ones).”



# IMPACTS OF BELIEVING IN ALLAH AL MU'MIN



- To believe and trust Allah.
- To be a true believer and not someone who spreads doubts and rumors to others.
- To speak with faith, confirmation and evidence and not out of desires.
- To not be a cause to terrify or scare the people, but to be a means to grant security and to speak good.
- When accused of lying, ask Allah *Al Mu'min* (The Verifier of Truth and Grantor of Security) to prove your truthfulness.



(44)

# AL BARR

(البر)

*The Most Vast In Goodness*



## INTRODUCTION

The Name of Allah Al-Barr (The Most Kind) is mentioned once in the Qur'an.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾

*Verily, the Muttaqun (the pious) will be in Gardens (Paradise), and Delight.*

فَلِكِهِمْ مِمَّا أَنْهَمُ رَبُّهُمْ وَوَقَّهَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾

*Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.*

كُلُوا وَأَشْرَبُوا وَهَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾



*"Eat and drink with happiness because of what you used to do."*

مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾

*They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hur: (female, fair ones) with wide lovely eyes.*

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

*And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.*

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

*And We shall provide them with fruit and meat such as they desire.*

يَنْزَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمُ ﴿٢٣﴾

*There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink).*

﴿٢٤﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لَوْزٌ مَّكُونٌ ﴿٢٤﴾

*And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.*

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

*And some of them draw near to others, questioning*

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

*Saying: "Aforetime, we were afraid (of the punishment of Allah) in the midst of our families.*

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٢٧﴾

*"So Allah has been gracious to us, and has saved us from the torment of the Fire.*

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."<sup>172</sup>*

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<sup>172</sup> Surah At Tur 17 to 28

The Name of Allah *Al Barr* (The Most Kind) is mentioned only in Surah At Tur. The surah speaks about doubts and disbelief, and the name *Al Barr Al Barr* (The Most Kind) is mentioned in the middle of it. In order to understand this name, we need to understand the atmosphere surrounding the *muttaqeen* (pious slaves who act according to what is pleasing to Allah). They were in an environment of doubts, denial and disbelief, and were afraid it would penetrate into their beings. As a result, their surroundings were very minimal, and they were only among their family.

They were (مُشْفِقِينَ) which is to be in fear with much love and compassion, whereby Allah favoured them and protected them from any torment that can permeate their souls. They used to invoke Allah *Al Barr Ar Raheem* (The Most Kind, The Especially Merciful). The impact of Allah *Al Barr* (The Most Kind) brings truthfulness and *taqwa* (piety). If one is always going through life in the same rhythm, then truthfulness and *taqwa* (piety) will not be revealed. But when Allah changes our direction, it opens our minds and expands our thinking.

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ  
 الْبُرْجَانُ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبُرْجَانَ اتَّقَى  
 وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
 تُفْلِحُونَ﴾

*It is not Al-Birr (piety, righteousness) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allah. So enter houses through their proper doors, and fear Allah that you may be successful.*<sup>173</sup>

Birr is to be flexible.

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ نُتَفِقُوا بِمِمَّا نُحِبُّونَ ۚ وَمَا نُتَفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

*By no means shall you attain Al-Birr (piety, righteousness - 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.*<sup>174</sup>

There are no restrictions in the hearts of the *abraar* (those whose hearts are overflowing with good deeds) because they are able to give from what they love easily. But it is sicknesses of the hearts that causes people to hold back. The foundation of being vast and having *birr* (overflowing with goodness) is truthfulness.

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<sup>173</sup> Surah Al Baqarah 189

<sup>174</sup> Surah Aal Imran 92

## Birr Leads To Paradise

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الصُّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ،  
وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صَدِيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى  
النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

*The Prophet (peace and blessings of Allah be upon him) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."<sup>175</sup>*

When there is truthfulness, there will be *birr* (overflow of goodness) which will lead to paradise. The more truthful we are, the more our hearts will continue to do good and this will lead to the title of a truthful one. And the opposite is true. Those who are liars will be led to do an explosion of wickedness which will lead to the hellfire, and they will be written as liars.

There is no limit to goodness with the *abraar* (those whose hearts are overflowing with good deeds).

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<sup>175</sup> Sahih al-Bukhari 6094



## WHO IS AL BARR?

### MEANING IN THE LANGUAGE

The meaning of (بِر) is:

- Truthfulness and purity
- Compassion, mercy and kindness
- Expansion and vastness in goodness

A person cannot be from the *abraar* (those whose hearts are overflowing with good deeds) if one of these components are missing. There needs to be truthfulness and purity, and not lies and deception. Then what follows are feelings of kindness, softness, goodness and mercy which leads to expansion and vastness in opportunities. Our purity comes from being truthful. A person may do much, but if it does not contain truthful feelings then it is not true *birr* (overflowing with goodness).

(الْبُرِّ) also means “wheat” because one seed of wheat can produce multiple stalks. And similarly, the *abraar* (those whose hearts are overflowing with good deeds) with their one seed of truthfulness produce manifold goodness.

## MEANING IN THE RELIGION

### ALLAH IS AL BARR HIMSELF

#### General Birr

Allah is *Al Barr* (The Most Vast in Goodness) and everything in this life shows His *Birr* (overflow of goodness) from vast love, compassion, and kindness in all that He gives. There is truthfulness in all that Allah gives. Everyone enjoys Allah's *birr* (overflow of goodness) with His many blessings. He gives all the creation, even the disbelievers, various blessings from it. This Name brings softness and kindness in our hearts because we will not think of what others possess.

#### Special Birr

This is for the believers because they trust Allah in all that He promised them. Allah favoured those who ask Him and worship Him with beautiful gifts and rewards, and there is no restriction in His giving. Allah's *birr* causes the heart to soften and melt because of how He deals with us.

Allah's special *birr* (overflow of goodness) is to show compassion and gentleness while reforming His believing slaves. From Allah's special *birr* (overflow of goodness) is to multiply their rewards and give them more than they can imagine.



From Allah's special *birr* (overflow of goodness) is to pardon and forgive sins and to make His believing slaves His *awliya* (close companions who believe and do not follow their desires). He will bring all good, avert all evil, and He will be their seeing and hearing. They will have vast privileges in this life. And in the hereafter, He will grant them the greatest delights in paradise.



# IMPACTS OF BELIEVING IN ALLAH AL BARR



- Do not restrict yourself, do not have doubts or live a life of lies. Allah *Al Barr* (The Most Vast in Goodness) removes the doubts and sicknesses of the heart.
- The name of Allah *Al Barr* (The Most Vast in Goodness) purifies the heart.
- To be open-hearted and broad-minded. A person gives because he truthfully wants to give and show compassion.
- To be flexible and ready to adjust and to take whatever is easy and accessible.
- To show birr to others, especially to parents. We especially should do the most good to them while they are alive and after they die by supplicating for them, giving charity on their behalf and treating their friends with kindness.

(45) – (46)

# AL WALI AL MOWLA

(الولي المولى)

*The Loving Companion, The Guardian*



## INTRODUCTION

The Names of Allah Al-Wali Al-Mowla are each mentioned twelve times in the Qur'an.

### Supplication For Taqwa

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها

*O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.<sup>176</sup>*

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<sup>176</sup> Riyadh As Saliheen, Muslim, Book 17, Hadith 1479



رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ  
 فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي  
 مُسْلِمًا وَالْحَقِّينِ بِالصَّالِحِينَ ﴿١٠١﴾

*" You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.)  
 in this world and in the Hereafter. Cause me to die as a Muslim (the one  
 submitting to Your Will), and join me with the righteous." <sup>177</sup>*

We all wish for a loving companion to support, protect and love us. We do not like to be abandoned even for a moment and this kind of companionship is what Allah *Al Wali* (The Loving Companion) offers to the believers.

Allah *Al Wali* (The Loving Companion) will never abandon or separate from us, He will guide us step by step. *Taqwa* (piety) is inclusive of all actions of the heart such as patience, gratitude, being pleased, joy, *tawakkul* (trust) and seeking help. We need *taqwa* in every situation we go through, but certain actions are required from us according to the situation. There are times when patience is required, or gratitude or hope, but only Allah guides us to what is required in that time.

Allah not only purifies our heart, but adorns it and fills it with beautiful actions of the heart. Surely there are sicknesses in our heart, but when Allah removes it, He fills it with beautiful actions and the only One Who can maintain it for us is Allah *Al Wali Al Mowla* (The Loving Companion, The Guardian). The Companionship of Allah is something that cannot be imagined and which we never want to lose.

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<sup>177</sup> Surah Yusuf 101

## WHO IS AL WALI AL MOWLA?

### MEANING IN THE LANGUAGE

The meaning of (ولي) is:

- To be very near
- To be loved
- To be worthy
- To give victory
- To take charge and take care of everything
- To release and free from any harm

In life, people take companions whilst countries take allies. They support one another upholding that agreement without violating it or else it would negate that alliance and allegiance. There are people who take others as *awliya* whether good or bad.

الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين

*Friends on that Day will be foes one to another except Al-Muttaqun (the pious).<sup>178</sup>*

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<sup>178</sup> Surah Az Zukhruf 67

For a perfect allegiance, there needs to be quick responses, a strong feeling of love, giving victory, taking care, and freeing from any harm. The origin of any kind of bond or alliance is love. Any kind of alliance devoid of love cannot be an alliance.

## MEANING IN THE RELIGION

Allah is *Al Wali and Al Mowla* (The Loving Companion and The Guardian) to all mankind. These two names have common meanings, but *Al Wali* is the close companion while *Al Mowla* is the One taking care of all the affairs. Allah does not need a wali. We take Allah as our Wali because we are in need of Him, but when He takes *awliya* (believers with piety), it is a favour done on us.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ  
 لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا

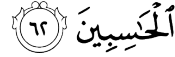
*And say: "All the praises and thanks be to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence, [Allahu-Akbar (Allah is the Most Great)]."*<sup>179</sup>

<sup>179</sup> Surah Al Israa 111

## GENERAL ALLEGIANCE (WILAYAH)

This includes all people by creating them, disposing their affairs, deciding the decrees and bringing forth all that benefits them and averting what harms them. Allah protects, guides, decrees, provides and ordains for all the creation. Allah constantly takes care of us and we will all return to Him to be accounted and recompensed.

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ  
الْحُسَيْنِ



*Then they are returned to Allah, their True Maula [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.<sup>180</sup>*

## SPECIAL ALLEGIANCE (WILAYAH)

Allah's believing slaves will have a companionship full of feelings, love and nearness, unlike a general companionship which is more "activity" based.

This special companionship is for the prophets, messengers and believing slaves who are *muttaqeen* (pious slaves who act according to what is pleasing to Allah).

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<sup>180</sup> Surah Al An'am 62



Allah *Al Wali* (The Loving Companion) takes them as priority and cares for them in a special way. Allah disposes all the affairs of the believers but out of love. He grants them support and victory, and shows His care to them by guiding them to faith and opening good deeds for them. He nurtures them to teach them so they may increase in faith. He keeps them away from harm way, and if they commit a mistake, He is quick to reform them so they may remain close to Him.

Allah is Wali to the believers and He is quick to expiate and forgive their sins. He shows His Companionship to the believers by declaring war against anyone who wants to harm them.

Allah *Al Wali* (The Loving Companion) will help us overcome the *shaitan* (devil) and our evil *nafs* (self). And from Allah's special *wilayah* (*allegiance*) is to bring opportunities to be freed from the hellfire and to enter paradise. He will take people out from the hellfire by His statement and by His actions which is when He will remove people from the hellfire by the Grasp of His Hand. These are people who never did good in their life, but there was an atom of belief. They will be dipped in the river of life and will enter paradise.

### People With An Atom Of Faith Will Be Taken Out Of The Hellfire

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ يَقُولُ اللَّهُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ حَرْدَلٍ مِنْ إِيمَانٍ فَأُخْرِجُوهُ. فَيُخْرِجُونَ قَدِ امْتَحَشُوا وَعَادُوا حُمَمًا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ، فَيَبْتِئُونَ كَمَا تَنْبُثُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ - أَوْ قَالَ - حَمِيَّةِ السَّيْلِ "



*Allah's Messenger (peace and blessings of Allah be upon him) said, "When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life) and they will spring up just as a seed grows on the bank of a rainwater stream."<sup>181</sup>*

Allah will take them out from darkness to light, and there will be no fear or sadness on them.

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

*No doubt! Verily, the Auliya' 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.*

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).*

<sup>181</sup> Sahih al-Bukhari 6560

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. through 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.<sup>182</sup>*

Those who believe and have taqwa will attain this. They do not follow their desires but place Allah's pleasure over theirs or others. People think "awliya" is to take righteous people as mediators for invocation which is *shirk* (associating partners with Allah). No one knows who is Wali Allah. It is not a title that people can position on themselves, nor offer services to the people on that basis.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ  
 الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي  
 كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

*Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"*

<sup>182</sup> Surah Yunus 62 to 64

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا  
 نَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

*"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.*

نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٢﴾

*"An entertainment from (Allah), the Oft-Forgiving, Most Merciful."*<sup>183</sup>

Allah brings angels to support the *awliya* (believers with piety). They encourage the believers, beautify the good deeds to them, supplicate for them and keep them firm in times of trials and difficulties. Allah is *Al Wali* (The Loving Companion) and He assigns angels to be *awliya* (believers with piety) for the believers. Even at the time of death, they will receive glad tidings and will accompany them on the Day of Judgement.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ  
 بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ  
 وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ  
 اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

<sup>183</sup> Surah Fussilat 30 to 32

*The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat), and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise.<sup>184</sup>*

The believers are close and loving companions to one another, they supplicate for each other and support each other in good.

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<sup>184</sup> Surah At Tawbah 71

# IMPACTS OF BELIEVING IN ALLAH AL WALI AL MOWLA



- We must take Allah as our *Wali*, and take the angels and believers as true, loving companions who give victory and support.
- We must not take someone who disbelieves in Allah as *wali*.
- No one knows who are awliya Allah thus we cannot take righteous people as mediators because that would be *shirk* (associating partners with Allah).
- Faith and taqwa are required in order to be from the *awliya* Allah. If we are in charge of anyone, we must support them and make matters easy for them.
- When feeling lonely, Allah Al-Wali is The Loving Companion Who never leaves us.
- Invoke Allah *Al Wali Al Mowla* (The Loving Companion, The Guardian) as mentioned in the supplications.

(47)

# AL JABBAAR

(الجبار)

*The Mender*



## INTRODUCTION



The Name of Allah Al Jabbaar is mentioned once in the Qur'an.

Allah *Al Jabbaar* (The Mender) is the One Who mends anything broken. We need our relationships, worship, gratitude, remembrance and our connections to be fixed. Allah *Al Jabbaar* (The Mender) will fix us in no time, and He will not only fix one thing at a time, but everything at the same time. Many times we are unaware of the fact that we need fixing, but Allah is all aware of it. The name of Allah *Al Jabbaar* (The Mender) is mentioned once in the Qur'an in Surah Al Hashr. Surah Al Hashr talks about confusion, but Allah puts everything in its right place.



## Paradise And Hellfire In Dispute

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أُوزِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ . وَقَالَتِ الْجَنَّةُ فَمَا لِي لَا يَدْخُلُنِي إِلَّا صَعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَسَقَطُهُمْ قَالَ اللَّهُ لِلْجَنَّةِ إِمَّا أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ مَنْ عِبَادِي . وَقَالَ لِلنَّارِ إِمَّا أَنْتِ عَذَابِي أَعْدَبُ بِكَ مِنْ أَشَاءِ مَنْ عِبَادِي . وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مَلُؤَهَا فَأَمَّا النَّارُ فَلَا تَمْتَلِي حَتَّى يَصَحَّ اللَّهُ تَبَارَكَ وَتَعَالَى رِجْلُهُ تَقُولُ قَطُ قَطُ قَطُ . فَهِنَالِكَ تَمْتَلِي وَيَزْوَى بَعْضُهَا إِلَى بَعْضٍ وَلَا يَطْلُمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يَنْشِئُ لَهَا خَلْقًا " .

*Allah's Messenger (peace and blessings of Allah be upon him) said: The Paradise and the Hell fell into dispute and the Hell said: I have been distinguished for accommodating (the haughty and proud in me), and the Paradise said: What is the matter that the meek and the humble and the downtrodden and simple would find an abode in me? Thereupon Allah said to Paradise: You are a (means) of My Mercy. I shall show mercy through you to one whom I will from amongst My servants. And Allah said to the Hell: You are a (sign) of My chastisement and I shall chastise through you anyone whom I will from amongst My servants and both of you, would be full. And as regards the Hell it would not be full until Allah, the Exalted and Glorious, places His foot therein, and it would say: Enough, enough, enough, and it would be then full and the one part would draw very close to the other one and Allah would not treat unjustly anyone amongst His creation and He would create another creation for the Paradise (to accommodate it).<sup>185</sup>*

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<sup>185</sup> Sahih Muslim 2846

Sometimes we eat and continue to want more and more thinking that it will satisfy us, but in reality we may be in need of something else to make us content. The hellfire will ask to be filled with more people, but Allah will not create people to fill the hellfire. He will place His Foot which is full of majesty in the Fire until it says “enough, enough”, thus being satisfied and not asking again. When Allah consoles us, we will no longer feel broken again.

We will realise that it is not the *duniya* (worldly life) that will satisfy us with all the unnecessary eating, socialising and outings. We will realise our needs and what is unnecessary. When we finally feel that we are not missing out then it is because Allah has filled us with something greater and has given us knowledge of His names and the Qur’an.

## WHO IS AL JABBAAR?

### MEANING IN THE LANGUAGE

The meaning of (جبر) is:

- To compel
- To give consolation, mend and fix
- Something high which cannot be reached

When Allah *Al Jabbaar* (The Mender) fixes something, whether it is a relationship or heart, it will not break again.



## MEANING IN THE RELIGION

### 1. ALLAH AL QAHHAAAR

Allah forces and compels the slaves for their own goodness. For example, if a child is bleeding, the mother will quickly take him and clean up his wound even if the child does not want to do so.

### 2. ALLAH AL JABAAR

#### General Mending (Jabr)

Allah *Al Jabbar* (The Mender) cures the sick whether believers or disbelievers, enriches the poor, and removes any and all afflictions. For example when we are sick, Allah creates antibodies which will be a means for healing and protection in future.

#### Special Mending (Jabr)

Allah mends the hearts that have been broken for His sake. When they feel humiliated and humbled, Allah will console them and reward them for it. He will mend the broken hearts that have been broken by others. We assume if someone breaks our heart then a simple “sorry” will make us feel better, but it can make us feel even more broken. Allah brings something that will truly console the person.



This is for the believers when they invoke *Al Jabbaar* (The Mender) and ask Him to mend them. Surely Allah will fix their lives, health, children, families, houses, or anything that needs fixing.

We also need consolation for feelings of love. Imagine someone who loves much, yet still feels broken, though no one said anything bad to him. Allah will grant him honour, understanding to see the truth and open for him divine opportunities. For those who love Allah, He will console them by teaching them Who He is. Allah *Al Jabbar* (The Mender) will also mend the hearts to retain the *fitra* (natural disposition).

### 3. ALLAH THE MOST HIGH

When Allah mends anything, no one can change or harm it after that. Allah is above all the creation and He is the Most High.



# IMPACTS OF BELIEVING IN ALLAH AL JABBAAR



- Knowing Allah *Al Jabbaar* (The Mender) makes us to never be disappointed and to not depend on others to console or fix us because they themselves may have something broken that needs fixing.
- Always ask Allah *Al Jabbaar* (The Mender) to mend you.
- For anyone oppressed and being dominated, know that Allah is *Al Jabbaar* (The Mender) Who dominates all.

In the prostration while praying *qiyam al layl* (night prayers), one can say the following supplication:

## Supplication In Prostration

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ، وَالْعَظَمَةِ

*How far from imperfections He is, The Possessor of total power, sovereignty, magnificence and grandeur.*<sup>186</sup>

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<sup>186</sup> Sunan Abi Dawud 873, Authenticated by Al Albani as Sahih

Anything that is missing in our life will be fixed by Allah *Al Jabbaar* (The Mender) in the best manner. We must magnify Allah because on the Day of Judgement, Allah *Al Jabbaar* (The Mender) will seize the heavens and the earth.

### Allah Al Jabbaar Will Seize The Heavens And The Earth

يَأْخُذُ الْجَبَّارُ سَمَاوَاتِهِ ، وَأَرْضِيهِ بِيَدِهِ ، وَقَبَضَ يَدَهُ فَجَعَلَ يَقْبِضُهَا ، وَيَسْطُهَا ، ثُمَّ يَقُولُ : أَنَا الْجَبَّارُ ، أَنَا الْمَلِكُ ، أَيْنَ الْجَبَّارُونَ ؟ أَيْنَ الْمُتَكَبِّرُونَ ؟ قَالَ : وَيَتَمَايَلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَنْ يَمِينِهِ ، وَعَنْ شِمَالِهِ ، حَتَّى نَظَرْتُ إِلَى الْمَنبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ ، حَتَّى إِبَّي لَأَقُولُ : أَسَاقِطُ هُوَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*“I heard the Messenger of Allah (peace and blessings of Allah be upon him) say on the pulpit: ‘The Compeller (Al-Jabbar) will seize His heavens and His earths in His Hand’ – and he clenched his hand and started to open and close it – ‘Then He will say: “I am the Compeller, I am the King. Where are the tyrants? Where are the arrogant?” And the Messenger of Allah (peace and blessings of Allah be upon him) was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall along with the Messenger of Allah (peace and blessings of Allah be upon him).”<sup>187</sup>*

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<sup>187</sup> Sahih Ibn Majah 3468

(48)

# AR RAOUF

(الرؤوف)

*The Most Compassionate*



## INTRODUCTION

The Name of Allah Ar Raouf is mentioned ten times in the Qur'an.

No one wants pain in their life and we want things to come with ease. In life, some experiences and some feelings can be painful, but Allah *Ar Raouf* (The Most Compassionate) will handle these situations without pain. The Name of Allah *Ar Raouf* (The Most Compassionate) will not make us go through painful nurturing. He is The Most Compassionate and He will handle us with extra mercy.



## WHO IS AR RAOUF?



### MEANING IN THE LANGUAGE

There is a difference between (رحمة) “mercy” and (رأفة) “compassion”. (رأفة) is extreme mercy and showing more than what is required and (رحمة) can be with pain in order to attain a good result. For example, a child may dislike taking medication when sick, but taking that medication is mercy for them. However, we want the best results without pain. When a person is showered with *ra'fah* (extreme mercy) then he will not feel pain.

### MEANING IN THE RELIGION

We want both our worldly life and our hereafter to be painless. The name of Allah *Ar Raouf* (The Most Compassionate) is mentioned in Surah An Nahl with regards to the *duniya* (worldly life), where He made transport and carrying our loads easy for us. And in Surah Al Hajj, Allah subjected to us many things to make our lives easy such as heavy ships floating in the sea, and how He holds the heavens from falling on us.

We can easily take things for granted and not realize how much Allah has taken care of us. He made the hereafter easy for us by telling us to not feel pain when there is change of direction in our lives. And out of His compassion, He warns us so that we do not go through the pain of sins.



We must never question His warnings, but understand that it is out of His Compassion that He warns us. Similarly, a mother warns her child because she does not want them to get hurt.

Out of Allah's Compassion, He opens good deeds for us to keep us away from falling into sins. He does not want us to go through the pain of sins. He makes the *ayat* (signs) clear for us so that we learn.

There are people who learn with difficulty and pain, and there are those who learn easily without any pain. When we learn the Names of Allah and the Qur'an, we are protected from falling into painful experiences because Allah has already clarified the *ayat* (signs) to us. With them He takes us out from darkness to light.

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."<sup>188</sup>*

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<sup>188</sup> Surah Al Hashr 10

When we feel pain due to people, there may be a feeling of grudge or hatred in the heart. If we have any grudge or pain in our heart towards a believer, then we will not be able to focus on our worship or even sleep. When there is (غلا) (deep grudge) in the heart, it requires much nurturing and seeking forgiveness. And some kinds of pain can be so deep that it cannot be removed until Allah extracts it from the person before he enters paradise.





# IMPACTS OF BELIEVING IN ALLAH AR RAOUF



- Always invoke Allah *Ar Raouf* (The Most Compassionate) to have compassion on us. We do not want to go through painful experiences, feelings or relationships.
- We must be compassionate to ourselves and not bring pain to ourselves. We must always take the path of ease.
- Do not be a cause of pain for others, nor make others suffer or make them feel bad.
- The Prophet (peace and blessings of Allah be upon him) is the most compassionate person and following his Sunnah brings ease for us and protects us from pain. If we follow his Sunnah then we will have a painless life.

(49)

# AT TAWWAB

(التواب)

## *The Initiator And Acceptor Of Repentance*



### INTRODUCTION



The Name of Allah *At Tawwaab* (The Initiator and Acceptor of Repentance) is mentioned eleven times in the Qur'an.

We all need to return and repent to Allah in order to feel happy, attain salvation and be on the Straight Path again. In life we go through different trials and we all need to admit that we are weak and susceptible to mistakes and sins which in turn makes us human. But the best of those who make mistakes are those who return and repent back to Allah.



## We All Make Mistakes But The Best Are Those Who Repent

قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - : " كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ " .

*It was narrated from Anas that the Messenger of Allah (peace and blessings of Allah be upon him) said:*

*“Every son of Adam commits sin, and the best of those who commit sin are those who repent.”<sup>189</sup>*

Nothing can bring more happiness to Allah than when His slaves return to Him, though He is in no need of them.

## Allah Rejoices When The Slave Repents

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صلى الله عليه وسلم - قَالَ : " إِنَّ اللَّهَ عَزَّ وَجَلَّ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْهُ بِضَالَّتِهِ إِذَا وَجَدَهَا " .

*It was narrated from Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “Allah rejoices more over the repentance of anyone of you than you rejoice over your lost animal when you find it.”<sup>190</sup>*

If we were the kind of people who did not repent, then Allah would have replaced us with people who would sin, repent and return back to Him. Making mistakes and repenting shows our devotion and our slavery to Allah.

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<sup>189</sup> Book 37, Hadith 4392

<sup>190</sup> Sunan Ibn Majah Book 37, Hadith 4388



## If We Do Not Sin, Allah Will Create People Who Sin And Ask Forgiveness

قال سمعت رسول الله صلى الله عليه وسلم، يقول: "لولا أنكم تذنبون؛ لخلق الله خلقاً  
يذنبون، فيستغفرون، فيغفر لهم".

*The Messenger of Allah (peace and blessings of Allah be upon him) said,  
"Were you not to commit sins, Allah would create people who would  
commit sins and ask for forgiveness and He would forgive them".<sup>191</sup>*

Adam was in paradise, but his position became greater with Allah after he ate from the tree and repented to Him.

## WHO IS AT TAWWAB?

## MEANING IN THE LANGUAGE

The meaning of (توبة):

- To return.
- When we repent, Allah will return back to us with more feelings, guidance, connections, victory and opportunities.

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<sup>191</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 423

## MEANING IN THE RELIGION

We need to repent in order to save ourselves, to be reformed and to be on the Straight Path. Allah will respond to us by solving our problems, granting us security, placing us on the Straight Path, guiding us and accepting our deeds. When Allah decrees repentance for us, He surrounds us with it, initiates our hearts to repent and when we repent truthfully, He accepts our repentance and responds to us with joy and happiness.

He exchanges our sins with good deeds and grants us feelings of happiness because He is happy. Allah stretches His Hands to the sinner of the morning to repent and He stretches His Hands to the sinner of the evening so that he may repent.

### Allah Stretches His Hands To The Sinners Of The Morning And Evening

عن النبي صلى الله عليه وسلم قال: " إن الله تعالى يبسط يده بالليل ليتوب مسيء النهار،  
ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها

*The Prophet (peace and blessings of Allah be upon him) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west".<sup>192</sup>*

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<sup>192</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 16



When we repent to Allah, it is between two repentances of Allah. Imagine someone far will remain far, but Allah will still go to him. He will stretch His Hands to him and inspire his heart to feel guilty, and He will teach him how to repent. He will return to Him by opening good deeds for him so the person will busy himself with good deeds.

Sometimes we have feelings of guilt, but do not know how to return back to Allah. Allah is constantly initiating the repentance and reaching out to us.

When we return back to Allah, He will never disgrace us or remind us of our sins. He will deal with us with more love, feelings, guidance, light, victory and opportunities. He will keep us firm on our repentance and will be happy for us that we repented. Likewise the slave will feel happy and pleased that he returned back to Allah.

With the name of Allah *At Tawwab* (The Initiator and Acceptor of Repentance), we will crave the feeling of constant repentance because there will be more openings and guidance after that. From the entire Qur'an, the name of Allah *At Tawwab* (The Initiator and Acceptor of Repentance) is mentioned on its own in Surah An-Nasr. When there is victory in life, it is not due to us but it is Allah Who is the Giver, and we need to glorify the praises of Allah. He is *At Tawwab* (The Initiator and Acceptor of Repentance) Who initiates the feelings of repentance in the hearts, so that people repent and return back to the religion of Allah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ﴿١﴾

*When there comes the Help of Allah (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).*

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللّٰهِ أَفْوَاجًا ﴿٢﴾

*And you see that the people enter Allah's religion (Islam) in crowds.*

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

*So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.<sup>193</sup>*

The doors of repentance are always open until the soul reaches the throat at the time of death, and when the sun rises from the west.

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<sup>193</sup> Surah An Nasr 1 to 3

## Door Of Repentance Is Open Until The Sun Rises From The West

قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ مِنْ قِبَلِ مَغْرِبِ الشَّمْسِ بَابًا مَفْتُوحًا عَرْضُهُ سَبْعُونَ سَنَةً فَلَا يَزَالُ ذَلِكَ الْبَابُ مَفْتُوحًا لِلتَّوْبَةِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ نَحْوِهِ فَإِذَا طَلَعَتْ مِنْ نَحْوِهِ لَمْ يَنْفَعِ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا " .

*It was narrated from Safwan bin Assal that the Messenger of Allah (peace and blessings of Allah be upon him) said:*

*“Towards the west (i.e., the place of the setting of the sun) there is an open door, seventy years wide. That door will remain open for repentance until the sun rises from this direction. When it rises from this direction, faith will not benefit any soul that did not believe before or earn anything good through its faith.”<sup>194</sup>*

The more we repent back to Allah, the more He will reach out to us.

The name of Allah *At Tawwab* (The Initiator and Acceptor of Repentance) is always connected with Allah *Ar Raheem* (The Especially Merciful) except once. When we repent to Allah, He will have mercy on us. It is also connected with Allah *Al Hakeem* (The All Wise) once in Surah An Noor. Allah places different ways of repentance for certain people, and that is out of His wisdom.

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<sup>194</sup> Sunan Ibn Majah 4070



# IMPACTS OF BELIEVING IN ALLAH AT TAWWAB



- To love Allah and always want to return to Him.
- To never despair from His mercy.
- To accept the mistakes of others and to take the initiative to make others return back to Allah.
- To always repent to Allah. The Prophet's sins were forgiven, yet he would still seek forgiveness and repent to Allah.

# AL HALEEM

(الحليم)

*The Most Forbearing*



## INTRODUCTION



The Name of Allah Al Haleem is mentioned eleven times in the Qur'an.

### Supplication For Distress

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ

*Ibn 'Abbas reported that Allah's Messenger (peace and blessings of Allah be upon him) used to supplicate during the time of trouble (in these words):*

*"There is no god but Allah, the Great, the Forbearing, there is no god but Allah, the Lord of the Magnificent Throne There is no god but Allah, the Lord of the Heaven and the Earth, the Lord of the Honorable Throne."<sup>195</sup>*

When there is any distress or calamity, we need to believe Allah will lift it and resolve it.

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<sup>195</sup> Sahih Muslim 2730



## Supplication For Forgiveness Of Sins Even If The Sins Are Forgiven

يا علي! ألا أعلمك كلماتٍ إذا قلتَهُنَّ غُفِرَ لَكَ مَعَهُ أَنْتَ مَغْفُورٌ لَكَ؟ ! لا إلهَ إلا اللهُ العليُّ  
العَظِيمُ ، لا إلهَ إلا اللهُ الحَلِيمُ الكَرِيمُ ، سبحانَ اللهِ رَبِّ السَّمواتِ السَّبْعِ ، وَرَبِّ العرشِ  
العَظِيمِ ، وَ الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ

*Ali [may Allah be pleased with him] said: “The Messenger of Allah (peace and blessings of Allah be upon him) said to me: ‘Should I not teach you some words that if you say them, Allah will forgive you, even if you were already forgiven?’ He said: ‘Say: None has the right to be worshipped by Allah, the Most High, the Magnificent. None has the right to be worshipped by Allah, the Forbearing, the Generous. None has the right to be worshipped but Allah. Glory to Allah, the Lord of the Magnificent Throne and all praises are due to Allah, Lord of the Universe.’<sup>196</sup>*

In life we commit innumerable sins and each sin has an impact, pain and evil consequence linked to it. The greater the sin the greater the impact, pain and consequence. We commit constant shirk (associating partners with Allah) and uncountable sins yet do not feel it. This is because Allah is *Al Haleem* (The Most Forbearing). He gives us time so that we may change our ways and repent to Him. Even when we perform good deeds, Allah gives us time so that we continue to perform more good deeds. Allah is Forbearing to reform us, forgive us and increase us in good deeds.

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<sup>196</sup> Sahih Al Mawarid 1852, Authenticated by Al Albani as Sahih Li Ghairihi



As human beings, we need Allah’s forbearance:

- To repent
- To realize our mistakes
- And time to increase in good deeds.

Imagine having an exam and then asking for an extension and being granted this extension. Similarly, Allah *Al Haleem* (The Most Forbearing) gives us many extensions and does not deal with us with “deadlines”. There are three people mentioned in the Qur’an who are described with the quality of forbearance. They are Ibrahim (peace be upon him), Isma’el (peace be upon him) and Shuaib (peace be upon him). This is a praiseworthy quality to possess. May Allah grant us.

### Two Qualities Loved By Allah

قال رسول الله صلى الله عليه وسلم لأشج عبد القيس: “إن فيك خصلتين يحبهما الله: الحلم والأناة”

*The Messenger of Allah (peace and blessings of Allah be upon him) said to Ashaj Abdul-Qais (May Allah be pleased with him), "You possess two qualities that Allah loves. These are forbearance and taking one's time."*<sup>197</sup>

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<sup>197</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 632

The Prophet (peace and blessings of Allah be upon him) praised one of the companions for having two qualities which Allah admires, and they are forbearance and not rushing. People assume rushing will make us efficient, but taking our time is a praiseworthy quality. Many people do not appreciate it because they think such people are slow and not punctual, but they want to do things in the best way. In general, deadlines add stress to people's lives.



## WHO IS AL HALEEM?

### MEANING IN THE LANGUAGE

The meaning of (حلم) and the process of forbearance is:

- Controlling the self and anger: this means there is something getting out of hand, something is bothersome.
- Forbearing: to take things easily and gradually.
- Correcting and reforming with patience, knowledge and wisdom. This is to put everything in its place.

To be forbearing is a great quality. A forbearing person does not make others stressed. Forbearance is required in times of mistakes. For example, if the children make a mess, a mother either screams and gives them less than a minute to clean up, or she controls herself and reads a story to them as a way of reforming and making them realise their mistake, after which they may clean up on their own. It is all about the approach.

## MEANING IN THE RELIGION

People commit sins in different ways. There are bad people who commit sins, and there are good people who could do better and are not progressing. Allah deals with both types with forbearance.

Despite many sins such as ignorance, rebelliousness, disobedience and ingratitude, Allah is *Al Haleem* (The Most Forbearing). He does not take revenge, but keeps matters under control for us. Imagine a child not only makes a mess in the house, but insults and accuses the mother and father. Most likely we cannot be patient with someone like this.

And to Allah is the highest example, people commit minor sins which Allah forgives, yet there are major sins especially the sin of *shirk* (associating partners with Allah) and insulting Him by saying He has partners, children or spouses. Yet He is still forbearing and does not cause the skies to fall or the earth to shake due to such abhorrent accusations.

Allah *Al Haleem* (The Most Forbearing) keeps our environment stable because sometimes the sins and *shirk* (associating partners with Allah) can cause instability and imbalance on earth.

﴿ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾



*Verily! Allah grasps the heavens and the earth lest they should 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*<sup>198</sup>

We must invoke Allah *Al Haleem* (The Most Forbearing) when facing any calamity or distress. For this reason, there is the supplication for distress.

Allah showers the slaves with apparent and hidden blessings despite the sins committed. It is from His forbearance to give them time to realize their mistakes and not take them to account on the spot. Thus for the sinner, with time he will realize his mistake and seek forgiveness. And for the good doer, he will realize he can do more.

However, if a person still insists on committing sins despite being given time and nurturing, then Allah will deal with him differently. There are boundaries because He is the All-Knower. Allah's forbearance is connected to His knowledge, forgiveness, richness and appreciation. Allah appreciates it when the sinners repent and when the good-doers increase in doing good.

Allah is *Al Haleem* (The Most Forbearing) who does not punish on the spot, but gives time and still grants blessings to the slaves so they may repent to Him.

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<sup>198</sup> Surah Fatir 41



# IMPACTS OF BELIEVING IN ALLAH AL HALEEM

- Increase in love of Allah because He is forbearing.
- Increase in supplicating by the name of Allah *Al Haleem* (The Most Forbearing) for any removal of distress as it is one of the Names for the supplication of distress.
- To take on the quality of forbearance and to take our time to do our best.
- Do not account people or children on the spot. The more one is forbearing to others, the more Allah *Al-Haleem* (The Most Forbearing) will deal with him with forbearance.
- Allah loves the one who is content, forbearing and does not look at what others have. And Allah hates the one who transgresses, is rude in language, and always asks and chases after people to do things.

Allah Loves The One Who Is Forbearing And Content  
And Hates The Evil-Doer And Chasing After People

لا يُؤْمِنُ عَبْدٌ حَتَّى يَأْمَنَ جَارُهُ بِوَأَيْقَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ؛ فَلْيُكْرِمْ صَئِقَهُ ،  
وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لَيْسَ كُتٌ ، إِنَّ اللَّهَ يَحِبُّ الْغَنِيَّ الْحَلِيمَ  
الْمُتَعَفِّفَ ، وَيَبْغِضُ الْبَذِيءَ الْفَاجِرَ السَّائِلَ الْمَلْحَ



*A slave does not believe until his neighbors feel safe from his evil. Whoever believes in Allah and the Last Day then let him honour his guest. And whoever believes in Allah and the Last Day then let him say good or remain silent. Verily Allah loves the one who is content, forbearing and does not look at what others have. And He hates the one who is vulgar, wicked, and asking and chasing after the people.<sup>199</sup>*

The more we show forbearance to others, the more Allah *Al Haleem* (The Most Forbearing) will show forbearance towards us. We must not seek revenge, judge others or be quick to react. Rather we must control our anger, take matters with ease, be patient, and teach others the correct way and not rush.

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<sup>199</sup> Sahih At Targheeb 819, Authenticated by Al Albani as Sahih li Ghairihi



# ASH SHAHEED

(الشهيد)

*The All-Witnessing*



## INTRODUCTION



The Name of Allah Ash Shaheed (The All-Witnessing) is mentioned nineteen times in the Qur'an.

The entry into Islam is when we bear witness there is no one worthy of worship except Allah and Mohammed (peace and blessings of Allah be upon him) is His slave and Messenger. Out of Allah's generosity and mercy, He taught us the testimony of faith, He is the All-Witness, and He is sufficient for us as a Witness.

In life, Allah chooses whomever He wills to witness matters. And when something is witnessed, it brings out the truthfulness or dishonesty of a person.

Allah will make us witness things in order to increase in faith. After witnessing there will always be judgement after it.



The *ummah*(nation) of Mohammed (peace and blessings of Allah be upon him) will be a witness for the prophets and messengers on the Day of Judgement and Mohammed (peace and blessings of Allah be upon him) will be a witness over all people.

In life, we want to witness Allah's *ayat* (signs) which helps us to increase in faith, and we want to witness all types of goodness and anything that will take us to the highest level in paradise. The truthful ones are the ones who will be a witness to the unseen, even if they did not see it because they believe in Allah *Ash Shaheed* (The All Witnessing).



## WHO IS ASH SHAHEED?

### MEANING IN THE LANGUAGE

A witness has:

- To see, hear and be present
- To be someone of good character

The requirements for testimony are;

- To be present, if someone is not there, then he cannot bear witness or testify.
- To disclose what was seen, heard and what he knows.
- Judgement after a testimony

Allah makes us witness scenes of the *duniya* (worldly life) which are a glimpse of the scenes of the hereafter. Finally there will be judgement in the hereafter.

There cannot be a final judgement without a witness. We are witnessing things our entire life and there will be a judgement and recompense in the end.

## MEANING IN THE RELIGION

We are weak, vulnerable and cannot handle witnessing everything. There are witnesses among the people whom Allah chooses to show the truth, and there are witnesses who reveal the falsehood of others so it will be held against them. We want to witness everything with ease, and not with hardship or difficulties in order to believe. The truthful ones bear witness to (لا اله الا الله) without having to see something painful. The martyrs are (شهداء) who witnessed something great at the end of their life. They submitted a project at the end of their life, but the truthful ones always witness Allah's greatness, beauty and majesty. The rank of the truthful ones (*Siddiqeen*) are higher than the martyrs. Allah is *Ash Shaheed* (The All Witnessing) and He makes whomever He wills as a witness.

## 1. ALLAH IS ALWAYS PRESENT

Allah is always present and is never absent from any scene. He has perfect sight, hearing and knowledge. There is nothing hidden from Him and He knows all details. Someone may be present, but is unable to see or hear everything, or may not recall things, but Allah is Witness to everything.

Allah sees and witnesses all that is in our hearts, what we say and do. Surely He is the All-Witnessing Lord. This Name makes us mindful of our actions and feelings. Whatever is apparent or hidden is all the same to Allah. Allah witnesses everything though He rose over the Throne.

## 2. ALLAH DISCLOSES THE TESTIMONY WITH EVIDENCE

Allah bears witnesses to His Oneness. He is the Knower of all unseen matters, and He shows and tells us everything we do not know. Allah will make us believe in Him as if we witness it. When He tells us something it is as if we are witnessing it.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

*Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.<sup>200</sup>*

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<sup>200</sup> Surah Aal Imran 18

Allah testifies to His Oneness and He testifies to the truthfulness of the believers.

He discloses the truthfulness of the believers and discloses the oppression of those who oppress. He will disclose the innocence of those who are wronged, similar to Yusuf (peace be upon him).

The best of witnesses are the truthful ones and the *mutawakkileen* (those who put their trust in Allah) because they believe in what Allah says without witnessing it. For example, Abu Bakr (may Allah be pleased with him) did not see the Israa and Mi'raj, but he believed in it. Sometimes Allah makes some people witness and experience great things because they have to convey a message to others. The Prophet (peace and blessings of Allah be upon him) witnessed great matters and experienced tremendous feelings because of the great message he had to convey to the people.

### 3. THE JUDGEMENT

Allah witnesses everything and will judge between the believer and the disbeliever, whether they are obedient or disobedient, truthful or a liar. If anyone doubts anything then believe in the name of Allah *Ash Shaheed* (The All Witnessing) and He will bring forth evidence to remove the doubts. The case is closed when there is a judgement and if there is any dispute, Allah is sufficient as Witness and He will close all open cases and all matters.



# IMPACTS OF BELIEVING IN ALLAH ASH SHAHEED



- We will be stress-free when we believe Allah is All-Witness to everything.
- It removes the stress of observing everything because Allah Ash Shaheed will show us matters at the right time.
- Allah *Ash Shaheed* (The All Witnessing) clarifies the doubts.
- Allah *Ash Shaheed* (The All Witnessing) gives victory to the oppressors and to the wrongfully accused. He brings forth testimony to prove their innocence.
- Ask Allah *Ash Shaheed* (The All Witnessing) ends all cases and finalises all disputes. If we want judgment in matters then we can ask Allah *Ash Shaheed* (The All Witnessing).
- Allah *Ash Shaheed* (The All Witnessing) makes us reach the level of *siddiqeen* (the truthful ones) and muhsineen (good doers).

# AR RAZIQ AR RAZAAQ

(الرازق الرزاق)

## *The Provider, The Ever-Providing*



### INTRODUCTION



The Names of Allah Ar-Raziq Ar-Razaaq are mentioned together six times in the Qur'an. Ar-Raziq is mentioned five times as (خير الرازقين) – “The Best of Providers” and Ar-Razaaq is mentioned once.

Many people constantly worry about their *rizq* (provision), but there will never be any worry or grief when we have knowledge of the Names of Allah. There will only be worries and grief when we are far away from Allah.

*Ar Razaq* (The Ever Providing) is mentioned once in the Qur'an in Surah Adh Dhariyat. “Dhariyat” means something scattered but will reach us.

*Ar Raziq* (The Provider) is not mentioned in the singular form, but in the plural form as (خير الرازقين) – “The Best of Providers” which is mentioned five times in the Qur'an.







## WHO IS AR RAZIQ AR RAZAAQ?

### MEANING IN THE LANGUAGE

The meaning of (رزق) is:

- Constant provision and supply

The meaning of (رازق) is:

- Provider

### MEANING IN THE RELIGION

#### 1. ALLAH AR RAZIQ

Allah decreed our provision before the creation of everything. Every minute detail of provision such as the amount, time, process, place and means were all decreed by Allah *Ar Raziq* (The Provider).

When the creation comes into being, He is in charge of flawlessly delivering the provision to them. Our *rizq* (provision) will always follow us, even if we run, just as death will follow us.

No one will die without being provided the provision decreed for them. Therefore we must not stress or worry about our *rizq* (provision) because it is all in the Hands of Allah. Allah knows the needs of the people. The moment we worry and count our *rizq* (provision) then it becomes restricted. But when we enjoy Allah's provision without worries or stress, then it will always follow us.

## 2. ALLAH AR RAZAAQ

Allah *Ar Razaq* (The Ever-Providing) denotes the One Who is constantly and excessively providing to all His creation, at all times. Allah does not weary from providing for the universe. When human beings provide, they are susceptible to errors such as delivering an incorrect item or providing it to the wrong person.

With Allah *Ar Razaq* (The Ever-Providing) we must never stress, but instead trust He will provide us. Provision is not just limited to wealth, but even smiles, feelings and friendships are all provision from Allah.



## THERE ARE TWO TYPES OF PROVISION

### GENERAL PROVISION

This is for all the creation which is already planned and decreed for each one of us. A person does not need to worry because it is already a guaranteed delivery. Allah will deliver the provision in the right amount and the best time so we benefit from it the most.

The disbeliever will enjoy the provision, but it is limited because He does not know Allah. As for the believer, he will appreciate it more because he knows it is from Allah.

وَكَايْنٍ مِّنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ  
السَّمِيعُ الْعَلِيمُ

*And so many a moving (living) creature carries not its own provision!  
Allah provides for it and for you. And He is the All-Hearer, the All-  
Knower.<sup>201</sup>*

Even if our provision remains towards the last part of our worldly existence, Allah will bring it to us in a way we cannot imagine. General provision is inclusive of provision of the body such as food, drink, air and wealth.

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<sup>201</sup> Surah Al Ankaboot 60

## SPECIAL PROVISION

This is exclusive for those who seek it and therefore should be our goal. Allah will provide the believers with special provision as a result of their devotion, even if they do not ask for it. The more we know about Allah, the more we will come forward to Him. For example, imagine a mother who always gives her child food, but if the child comes forward to hug her and talk to her, then she will give him better.

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

*And remind (by preaching the Qur'an, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.*

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

*And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).*

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

*I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).*

## إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

*Verily, Allah is the All-Provider, Owner of Power, the Most Strong*<sup>202</sup>

We must never forget our purpose which is to worship Allah alone. To worship Him is to single Him out and make Him the only One we submit to. He does not want us to provide Him or feed Him, unlike other idols which require their worshippers to feed them, clean them or wash them. He will sustain us with continuous provision.

This special provision is constant which is not only provided in the duniya alone, but in the grave, the hereafter and until one reaches paradise. Unlike general provision which ends at the time of death.

This special provision will be a comfort to the eyes, and it will come with ease and without stress. The person just takes it and enjoys it. The provision itself has an excellent purpose.

For example, general provision would be to receive a car, but special provision would be to receive a car to go to places which are pleasing to Allah and use it to help others. Special provision provides the best provision for the body, heart and soul.

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<sup>202</sup> Surah Adh Dhariyat 55 to 58



### Special provision of the body:

- Lawful provision and wealth
- Good spouse and children
- Pure food
- Good companions

### Special provision of the heart:

- Beneficial knowledge
- Correct faith

Allah's provision is limitless. Maryam (peace be upon her) was inside her room, but she was always devoted to Allah. When Zachariah (peace be upon him) would enter, he would find her already provided for.

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا  
كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُ أَيْ  
لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنْ أَلَّهِ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ  
حِسَابٍ

*So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered Al-Mihrab to (visit) her, he found her*

*supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit."*<sup>203</sup>

He would find her with provision of fruits that were out of season. He was in charge of providing for her, so he was surprised to see her with food he never gave her. And when he asked her where she got it from, she responded saying it was from Allah the One Who provides without restriction.

Who else does Allah provide with unlimited provision?

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ 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 الْأَمْثَالَ 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 a 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 it gets 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*

<sup>203</sup> Surah Aal Imran 37

*wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything*

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا  
بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

*In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salat (prayers), invocations, recitation of the Qur'an etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,*

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ  
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

*Men whom neither trade nor sale (business) diverts from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).*

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن  
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾



*That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills.<sup>204</sup>*

Allah gives His permission for places to have His Name exalted.

There are people who will be given provision and who are not distracted from selling and buying. They establish the prayer, give zakat, and fear a day when their eyes and hearts will turn. They will be provided without account.

And what does Allah provide in the hereafter? Paradise where they will be provided with no restriction.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ  
ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ  
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

*"Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.<sup>205</sup>*

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<sup>204</sup> Surah An Noor 35 to 38

<sup>205</sup> Surah Ghafir 40

# IMPACTS OF BELIEVING IN ALLAH AR RAZIQU AR RAZAAQ

- Do not worry about your provision or that it may decrease because provision will come to you.
- Do not be miserly; spend from what you have because Allah will provide you better than what you parted with.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا  
أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

*Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers."<sup>206</sup>*

- The more *taqwa* (piety) a person has (not following desires), the more Allah will provide him from where he cannot imagine.
- When we rely on Allah with true reliance, then we will surely be provided, just as the birds are provided every day.

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<sup>206</sup> Surah Saba 39

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
 وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ  
 يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ  
 لَهُ مَخْرَجًا ﴿٢﴾

*And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).*

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ  
 بَلِغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢﴾

*And He will provide him from (sources) he never could imagine.<sup>207</sup>*

- To always invoke Allah for provision. Do not attach to others and do not commit shirk. Even if we want a smile, we must ask Allah and not think others can provide us.
- Do not be proud if you get something, and do not be jealous of others who have wealth, instead ask Allah for unlimited provision.
- Ask Allah *Ar Razzaaq* (The Ever-Providing) (O Allah provide me) (اللهم ارزقني) and you will be provided with all types of *nizq*(provision).

<sup>207</sup> Surah At Talaq 2 to 3

# AL QUDDOOS

(القدوس)

*The Most Holy, The Blessed*



## INTRODUCTION



The Name of Allah Al Quddoos (The Most Holy, The Blessed) is mentioned twice in the Qur'an.

In the current scenario the concept of cleanliness and sanitization have come into prominence, but by knowing the Name of Allah *Al Quddoos* (The Most Holy, The Blessed) we can be rewarded and receive blessings for our cleanliness. Our intention becomes greater when it is for Allah.

We all want a blessed life, money, relationships and blessed feelings this begins with purity. It is a major sin to pray without wudhu which shows one cannot take this matter lightly. The places of worship need to be clean and the people who enter it need to be clean as well. The Prophet (peace and blessings of Allah be upon him) said if anyone had eaten garlic or onion then they should not come to the prayer.



## Not To Come To The Masjid If One Has Eaten Garlic Or Onion

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا، أَوْ لِيَعْتَزِلْ مَسْجِدَنَا "

*The Prophet (peace and blessings of Allah be upon him) said, "Whoever has eaten garlic or onion should keep away from us (or should keep away from our mosque)."*<sup>208</sup>

The places where the Names of Allah are exalted must be immaculate and the ones entering need to be orderly as well. If we want blessings in our knowledge, worship and faith then cleanliness is paramount.

Allah wanted to speak to Musa (peace be upon him), but before that He asked him to remove his sandals because he was entering a sacred valley.

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

*"Verily I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa."*<sup>209</sup>

In order to have provision that is blessed we must give zakat and “purify” our wealth just as we would tidy our homes regularly to keep it clean. Allah loves purity and cleanliness.

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<sup>208</sup> Sahih al-Bukhari 5452

<sup>209</sup> Surah Taha 12



Anything related to religion needs to be clean and pure. Allah called “Jibreel” (Gabriel), *Ruh Al Qudus* (The Holy, Pure Spirit). Anyone delivering the words of Allah needs to be pure and the one receiving it needs to be pure as well. The name of Allah *Al Quddoos* (The Most Holy, The Blessed) is mentioned in Surah Al Juma’. When a person comes to the congregational prayer and the places where the Name of Allah is exalted, one must be clean because there are angels present. It is imperative that when we speak the words of Allah, talk about Allah or worship, we remain pure. We need to clean ourselves and our environment. No one likes to be around someone who smells bad, just as no one likes to be in a relationship with someone who possesses a bad heart.

## WHO IS AL QUDDOOS?

### MEANING IN THE LANGUAGE

The meaning of (قدسية) is:

- Purity
- Exaltation and greatness: something that is pure and clean will be magnified
- Blessed

When there is purity then there will be blessings and the opposite is true.

## MEANING IN THE RELIGION

### ALLAH IS QUDDOOS HIMSELF AND HE SANCTIFIES WHATEVER HE WILLS

Sanctifying Allah is the purest *tawheed* (attributing Oneness to Allah) and it happens when:

- We purify ourselves by repenting and asking for forgiveness from Him.
- We sanctify Allah alone by ascribing purity to Him and exalting Him because He has no partners. Therefore we must not associate any partners with Him.
- We seek blessings from Him.

We cannot ask Allah for blessings when we do not purify ourselves or sanctify Allah alone. People turn to others or touch others to gain blessings from them, but we do not touch anyone to receive blessings, instead we receive blessings from Allah when we sanctify Him and do not associate partners with Him.

Blessings are from Allah alone and it cannot be attained without purifying ourselves and sanctifying Allah.



## 1. He is The Pure (الطاهر)

Allah is pure from any faults, imperfections or from anyone being equal to Him. He is immune from any rivals and free from any dispraise which people attribute to Him. Allah is *Al Qudoos* (The Most Holy, The Most Blessed) from being imagined by anyone. His Face has a Veil of Light. Only when people have been purified in paradise can they see His Face.

Allah loves cleanliness and purity, and we need to ascribe purity to Allah and not to ourselves. We must not feel arrogant, haughty or feel exclusive and assume ourselves to be self-sufficient. We are not *quddoos*, we are weak and in need of others.

## 2. He is The Magnified (المعظم)

Allah *Al Qudoos* (The Most Holy, The Most Blessed) is the One Who is magnified and respected. We must not exalt ourselves or anyone because no one can be quddoos but Allah.

## 3. He is the Blessed One (المبارك)

Allah is blessed Himself and He blesses whomever He wills. The meaning of *barakah* is constant, abundant goodness. We want our health, relationships and life to be blessed. We must not seek *barakah*(blessing) from people. Often *shirk* (associating partners with Allah) is committed when we do not know Who is Allah *Al Qudoos* (The Most Holy, The Most Blessed).



People try to attain blessings from those whom they see as perfect and do not make mistakes, though blessings are from Allah alone. All of Allah's Names, Attributes and Actions are blessed. There is no one like Him and He is The All-Seeing, The All-Hearing.



# IMPACTS OF BELIEVING IN ALLAH AL QUDDOOS



- Magnify Allah and exalt Him and not others. We must purify ourselves and not ascribe purity to ourselves. The more a person purifies himself from shirk (associating partners with Allah) and sins, the more Allah will bless him, his life, time, wealth, health, family, home, knowledge and faith.
- Seek blessings from Allah alone.
- Clean our bodies and homes.
- Be pure in intentions and do not commit shirk (associating partners with Allah).
- Make supplications which include the name of Allah *Al Quddoos* (The Most Holy, The Blessed).

## Supplication In Bowing And Prostration

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ سُبُوحٌ قَدُّوسٌ رَبُّ الْمَلَائِكَةِ  
وَالرُّوحِ

*The Prophet (peace and blessings of Allah be upon him) used to say when bowing and prostrating, 'All-Glorious, All-Holy, Lord of the angels and Spirit (Jibreel).'<sup>210</sup>*

## Supplication After The Witr Prayer

وَإِذَا سَلَّمَ مِنَ الْوَيْتْرِ، قَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ،  
ثَلَاثًا وَيَمْدُ بِهَا صَوْتَهُ، وَيَرْفَعُ فِي الثَّلَاثَةِ

*And when he said the taslim from Witr, he would say:  
Subhanal-Malikul-Quddus (Glory be to the King, the Most Holy),  
Subhanal-Malikul-Quddus (Glory be to the King, the Most Holy),  
Subhanal-Malikul-Quddus (Glory be to the King, the Most Holy),  
three times, raising his voice with it."<sup>211</sup>*

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<sup>210</sup> Sahih Abi Dawud 872, Authenticated by Al Albani as Sahih

<sup>211</sup> Qiyam Ramadan 33, Authenticated by Al Albani as Sahih



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# AL KHAALIQ AL KHALAAQ

(الخالق الخلاق)

*The Creator, The Ever-Creator*



## INTRODUCTION



The Names of Allah Al Khaaliq Al Khallaaq (The Creator, The Ever-Creator) are together mentioned eight times in the Qur'an. *Al Khaaliq* (The Creator) is mentioned six times and *Al Khallaaq* (The Ever-Creator) is mentioned twice.

### Supplication As If Supplcated Day And Night

ألا أدُّلكَ على ما هو أكثرُ من ذكركَ اللهَ اللَّيْلَ مع النَّهارِ ؟ تقولُ : الحمدُ للهَ عدَدَ ما خلقَ ،  
الحمدُ للهَ مِْلَةً ما خلقَ ، الحمدُ للهَ عدَدَ ما في السَّمواتِ وما في الأَرْضِ ، الحمدُ للهَ عدَدَ ما  
أحصى كتابُهُ ، والحمدُ للهَ على ما أحصى كتابُهُ ، والحمدُ للهَ عدَدَ كلِّ شيءٍ ، والحمدُ للهَ مِْلَةً  
كلِّ شيءٍ ، وتَسبِّحُ اللهَ مثلهنَّ . تَعْلَمُهِنَّ وَعَلَمُهِنَّ عَقِبَكَ مِنْ بَعْدِكَ



*Should I not tell you of a remembrance that is more than saying remembrance during the night and day? It is to say: "All praises are due to Allah the number of times for all He has created, all praises are due to Allah to fill all that He has created, all praises are due to Allah the number of things that are in the heavens and the earth, all praises are due to Allah the number of times of what is in the Preserved Tablet, all praises are due to Allah for what has been enumerated in the Preserved Tablet, all praises are due to Allah the number of times for all things, all praises are due to Allah to fill all things. And to glorify Allah in a similar way. Learn it and teach it after you."<sup>212</sup>*

Allah is the Creator and He has created all that we see and do not see, all that we feel and do not feel. He has created this life and the hereafter.

Every creation has a purpose. We too are created for a purpose which is to believe in (لا اله الا الله) and worship Him alone.

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ ۚ لَآ إِلَٰهَ إِلَّا هُوَ فَآَنَ  
تُؤْفَكُونَ ﴿٦٢﴾

*That is Allah, your Lord, the Creator of all things: La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Allah, by worshipping others instead of Him).<sup>213</sup>*

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<sup>212</sup> Sahih Aj Jam'ie 2615, Authenticated by Al Albani as Sahih

<sup>213</sup> Surah Ghafir 62

Allah is the Creator and when He creates anything, He is in charge of it. When Allah creates, He takes care of all the stages, Blessed is He.

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 is Allah, the Best of creators.<sup>214</sup>*

Belief in Allah *Al Khaliq Al Khallaq* (The Creator, The Ever-Creator) brings forth *tawheed* (attributing Oneness to Allah).

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

*"While Allah has created you and what you make!"<sup>215</sup>*

We ask Allah to create for us the best actions, best manners, best relationships and best situations, and that all of it are blessed.

<sup>214</sup> Surah Al Mu'minoon 14

<sup>215</sup> Surah As Safaat 96



## WHO IS AL KHAALIQ AL KHALAAQ?

### MEANING IN THE LANGUAGE

The meaning of (خلق) is:

- Correct measure and decree
- Creative and distinct: to make something exist with no previous example

When anyone creates something, he will plan and measure it, then bring the resources to make it, and will also need the ability to make it. Whatever people create is all based on examples and patterns of what Allah has already created.

### MEANING IN THE RELIGION

*Al Khaaliq* (The Creator) is the One Who makes something exist from nothing.

*Al Khallaaq* (The Ever-Creator) is an intensive and exaggerated form of the name *Al Khaaliq* and it is always connected with the name of Allah *Al Aleem* (The All-Knowing).

When there is the removal of *shirk* (associating partners with Allah) then there will be new creations.

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي  
 السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*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.<sup>216</sup>*

After all the *shirk* (associating partners with Allah) is cleared out, then Allah *Al Khaliq* (The Creator) will create and bring into being new things. And the name of Allah “*Al Khaliq*” in the definite form is mentioned only in Surah Al Hashr.

## 1. ALLAH DECREES AND MEASURES EVERYTHING

Allah measures and decrees everything. He decreed the creation, their qualities, their manners and actions. He creates everything and categorises it. He creates different types of creations such as humans, jinn, angels and animals.

We may have plans or expectations, but Allah is the One Who plans and decrees new things for us. Allah is the One Who creates the ideas of the people, their skills and their talents. When Allah decrees something for us, we must not feel intimidated by it, because He is *Al Wakeel* (The Trustee) whom we must entrust everything to.

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<sup>216</sup> Surah Al Hashr 24



ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ  
فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

*Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things.<sup>217</sup>*

This Name removes all *shirk* (associating partners with Allah) and makes us believe in the Oneness of Allah (لا اله الا الله).

## 2. ALLAH CREATES WITH NO PREVIOUS EXAMPLE

The human being was created without an example before and each creation is unique in its creation. Allah gives each human its own features, colors, looks and feelings. Allah extracts different feelings and worship from people. There are no two things alike.

Allah created some creation by:

- His Hand: such as the Pen, the Throne, Paradise of 'Aden and Adam (peace be upon him).
- His Word: when He says “Be” and it is.
- His will: He wills then He creates

<sup>217</sup> Surah Al An'am 102

He can create with means and without means. From one human being, Allah creates offspring. Adam (peace be upon) was created with no father or mother, Hawwa (Eve) was created from the rib of Adam (peace be upon him).



# IMPACTS OF BELIEVING IN ALLAH AL KHAALIQ AL KHALLAAQ

- It removes all *shirk* (associating of partners with Allah) and brings belief in the Oneness of Allah (لا اله الا الله).
- To know the purpose of our creation which is to worship Allah alone and that we are not created in vain.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ  
لِنَعْلَمَ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ  
عِلْمًا

*It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.<sup>218</sup>*

- Allah encompasses all the creation by His knowledge.
- To ask Allah to create something distinct and customized for us, even if it is something we already have because Allah is able to renew it with new emotions. He can recreate a new being everyday with new feelings and devotion.

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<sup>218</sup> Surah At Talaq 12

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# AL BAARI'

(البارئ)

*The Purifier Of The Creation*



## INTRODUCTION



The Name of Allah Al-Baari' is mentioned three times in the Qur'an.

Knowing Allah by His Names and Attributes purifies us and makes us see the perfection of Allah.

In life people can confuse matters or make it falsely look like the truth which may bring out the worst in us. Only Allah *Al Baari'* (The Purifier of The Creation) can separate between truth and falsehood and bring out the best in people. Allah *Al Baari'* (The Purifier of The Creation) removes any traces of sickness or outer influences that may not be a part of us. Aisha (may Allah be pleased with her) was wrongfully accused. The Prophet (peace and blessings of Allah be upon him) did not believe the rumours, but was affected by it and this was shown in the way he spoke to her. However, Allah *Al Baari'* (The Purifier of The Creation) proved her innocence.



Allah is the One to prove the innocence of the falsely accused and oppressed, and He is the One to show the stains and faults of the criminals.

The Name of Allah *Al Baari'* (The Purifier of The Creation) is mentioned three times in the Qur'an, twice in Surah Al Baqarah and once in Surah Al Hashr.

In Surah Al Baqarah, Banu Israel witnessed with their eyes how they were saved from Fir'aun with the parting of the sea, and this incident should have been enough proof for them to be fully devoted and truthful to Allah. However they fell into *shirk* (associating partners with Allah). They requested Musa (peace be upon him) for an idol to worship, but he reprimanded them for such a blasphemous request. When Musa left for the mountain, As Samiree created an idol for them which they then started to worship. Thus their heart was not only stained, but it was so degraded that they had to repent by killing each other because of the great sin they committed, especially after being rescued from Fir'aun.

Allah *Al Baari'* (The Purifier of The Creation) wished to purify them.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَتَقَوْمِ إِيَّاكُمْ ظَلَمْتُمْ أَنفُسَكُمْ  
 بِاتِّخَاذِكُمُ الْعِجَلِ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ  
 عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ النَّوَابُ الرَّحِيمُ ﴿٥٤﴾

*And (remember) when Musa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.<sup>219</sup>*

Allah can bring back purity in our lives, relationships and bodies.

## WHO IS AL BAARI?

### MEANING IN THE LANGUAGE

The meaning of (بارئ) is:

- To create
- To make distant, to be refined in order to purify

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<sup>219</sup> Surah Al Baqarah 54

## MEANING IN THE RELIGION

When there is purity and no outer influence then we can truly see who we are. For example, with the children at home, we can see their innocence and real self because they do not yet have outer influences in their hearts.

Ka'ab ibn Malik (may Allah be pleased with him) and two other Companions did not go to battle, and were isolated and boycotted for 50 days without anyone speaking to them. Then Allah revealed an *ayah(verse)* purifying them from their sin. Surah At Tawbah begins with the word (براءة) which is freedom from *shirk* (associating partners with Allah) and freedom from any kind of disobedience.

### Every Person Is Born On The Natural Disposition Of Islam

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

*Allah's Messenger (peace and blessings of Allah be upon him) said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he rec "The religion of pure Islamic Faith (Hanifa), (i.e. to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (i.e. to join none in*



*Allah's worship). That is the straight religion; but most of men know not..." (30.30)<sup>220</sup>*

The basic component of every creature is pure. the origin of a human being is from clay, the origin of jinn is from fire and the origin of an angel is from light. This is Allah *Al Baari'* (The Purifier of The Creation).

Allah filters and distinguishes good from bad, pure from impure, and clean from unclean. The body can quickly merge and mingle, but the souls are distinct and defined, and they have a purpose because they are recruited soldiers.

#### Souls Either Have Affinity For One Another Or Diverge From One Another

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا اتَّكَلَفَ وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ " .

*Abu Huraira reported Allah's Messenger (peace and blessings of Allah be upon him) saying: Souls are troops collected together and those who familiarised with each other (in the heaven from where these come) would have affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world).<sup>221</sup>*

The souls will either be attracted or repelled from each other. If there is a room with a hundred people, and all are bad but one is good, and a good person enters, then he will find himself next to the good person, and the opposite is true. Allah *Al Baari'* (The Purifier of The Creation) filters between

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<sup>220</sup> Sahih Al Bukhari Book 65, Hadith 4775

<sup>221</sup> Sahih Muslim 2638



good and bad people depending on their true intentions, goals and motives. Allah will continue to make separation in order to show where we truly belong. For example we may have a friendship with a certain group of people, but somewhere along the way we change but still keep that friendship going, because we do not know anyone else. Allah *Al Baari'* (The Purifier of The Creation) will separate to refine, place us and surround us with people who are the best for us after which whatever we do will be truthful and the best.

Even our relationship with Allah needs to be pure and we need to purify ourselves by repenting and returning to Him constantly.

Allah brings forth the innocence of those are wrongly accused, similar to Yusuf (peace be upon him). When Yusuf (peace be upon him) was allowed to leave the prison, he did not leave until his name was cleared in front of the women who wrongly accused him.

Allah *Al Baari'* (The Purifier of The Creation) is free from any evil, shortcomings or accusations. Nothing impure can touch Him, unlike ourselves who can be touched by impurity and need Allah *Al Baari'* (The Purifier of The Creation) to purify us and make us live an innocent and pure life once again.

When the *shirk* (associating partners with Allah) is gone, then all impurity will go away, and we will fulfill the purpose of our creation.



هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*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.<sup>222</sup>*

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<sup>222</sup> Surah Al Hashr 24

# IMPACTS OF BELIEVING IN ALLAH AL BAARI'



- To always repent and return back to Allah.
- To submit and be humble before Allah.
- To remove any types of desires, doubts and innovations in the religion. Desires cause us to disobey, doubts cause us to not believe in what Allah has told us, and innovations cause us to not follow the Prophet's Sunnah.
- To free ourselves from anyone or anything that causes us to be impure.
- If falsely accused, then ask Allah *Al-Baari'* (The Purifier of The Creation) to prove your innocence.
- Ask Allah *Al-Baari'* (The Purifier of The Creation) to bring back purity in your life, relationships and body. He can purify our bodies from any sicknesses, He can purify our relationships from any disturbances, and He can purify our life from any disobediences.

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# AL MUSSAWIR

(المصور)

*The Fashioner Of Forms*



## INTRODUCTION



The Name of Allah *Al Musawwir* (The Fashioner of Forms) is mentioned once in the Qur'an.

The best supplication is “alhamdulillah” (all praise belongs to Allah). By saying this we affirm Allah’s perfection and all His beautiful names and attributes. The more we know about Allah, the more we praise Him.

No one can grasp Allah, capture Him or encompass Him from any angle. No one can see Allah with their eyes. But when we see the perfection of the creation, we see the perfection of the Creator. We witness to no one being worthy of worship except Allah (لا إله إلا الله).



## WHO IS AL MUSSAWIR?

### MEANING IN THE LANGUAGE

The meaning of (تصوير) is:

- To fashion
- To angle, position and incline
- To capture something with its fine details

These matters are needed to see the reality of something. In photography, the angle is important in order to capture the right moment. Our eyes are like a camera which captures a moment which in turn goes into our heart.

We may be connecting through images and videos, but now we must upgrade it with faith by knowing Allah *Al Mussawir* (The Fashioner of Forms) Who gives an image to everything.

We must remember to avoid drawing and sculpting images of anything with a soul such as people and animals, and hanging them. But we can draw nature, plants, sceneries and so forth. The angels will not enter a home where there are images hanging.

#### Image Makers Are Among The Most Tormented On The Day Of Judgement

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ  
الْمُصَوِّرُونَ

*"The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Among the people who will be most severely punished on the Day of Resurrection will be the image-makers.'"*<sup>223</sup>

## Angels Will Not Enter A Home With Images

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ "

*"The Messenger of Allah (peace and blessings of Allah be upon him) said: ' ; The angels do not enter a house in which there is a dog or a picture.'"*<sup>224</sup>

No one can imagine or put an image for Allah.

## MEANING IN THE RELIGION

### 1. TO ANGLE AND CAPTURE

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*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.*<sup>225</sup>

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<sup>223</sup> Sunan an-Nasa'i 5364

<sup>224</sup> Sunan an-Nasa'i 4282

<sup>225</sup> Surah Al Hashr 24

Allah captures the best images for us in order to see the truth and reality.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَهُمْ فَأَحْسَنَ صُورَهُمْ وَإِلَيْهِ  
الْمَصِيرُ

*He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.*<sup>226</sup>

There are times where we see or remember certain images, or even scenes that make us more grateful and to remember Allah's favours upon us.

Allah *Al Mussawir* (The Fashioner of Forms) angles and captures moments for us to see. Imagine how many facets of Allah's Names we have seen in this period.

When we face decrees, sometimes we are in the frontline and see only one aspect of it, and sometimes we are in the back and see another angle of it. There are times we are in an upper-hand position and times where we are in a lower-hand position. Allah will make us witness things from certain angles based on His perfect wisdom and knowledge.

Sometimes we see things from a certain perspective and others see it from another, and for this reason we must be very accepting of others. Authorities can see things from a certain angle and people may see it from another, and for this reason we must obey. Just as a mother may see things differently from her child.

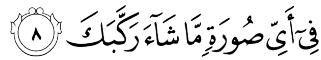
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<sup>226</sup> Surah At Taghabun 3



## 2. TO FASHION

Allah fashions all His creation with the finest details. He gives an image to everything without any previous example. He will make us witness something in the way He wishes. Sometimes we may see something as beautiful, while others see it as ugly, and sometimes we see something as a big problem, while others see it as nothing.



*In whatever form He willed, He put you together.<sup>227</sup>*

Allah gives a tangible image to intangible concepts such as faith, *shirk* (associating partners with Allah) and disbelief through parables in the Qur'an. The one who has much knowledge but abandons it is like a dog, the capacity of hearts to receive knowledge are like valleys that fill up, and *shirk* (associating partners with Allah) is like a spider web.

Allah wants us to perceive unseen matters. For example, when Allah tells us about paradise, the hellfire and stories of the messengers from the Qur'an it is to allow us to capture that moment in our minds. When it is described in the Arabic language, it clarifies and captures the feeling. We are not allowed to place images of the unseen such as messengers, prophets or angels. The purpose of an image is to capture a feeling and Allah *Al Mussawir* (The Fashioner of Forms) causes us to capture feelings of faith when He describes to us Who He is.

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<sup>227</sup> Surah Al Infitaar 8



# IMPACTS OF BELIEVING IN ALLAH AL MUSSAWIR



- Allah Al Mussawir (The Fashioner of Forms) causes us to submit and understand that He is above the likeness of any of the creation.
- This Name causes us to reach the level of *ihsan* (excellence) which is to worship Allah as if we see Him.
- We must ask Allah Al Mussawir (The Fashioner of Forms) to make us see the truth from the right perspective and to make us follow it.
- We must always have the best expectations and have a good image of everyone in our mind. We must not expect the worst.
- We must always speak the best and remember the good parts of our life. Yusuf (peace be upon him) did not mention he was thrown into the well, but was taken out of prison.
- We ask Allah to always make us see good images and good scenes in our life.
- We must not judge others because everyone sees things differently. The believers always see things with a good light and bright future.

- Allah *Al Mussawir* (The Fashioner of Forms) makes us avoid drawing or hanging pictures with souls because the angels will not enter the house where images are hanging.
- We must not place images of the unseen such as messengers, prophets or angels as this impacts our belief in the unseen.



(59)

# AS SALAAM

(السلام)

## *The Bestower Of Peace*



### INTRODUCTION

The name of Allah *As Salaam* (The Bestower of Peace) is mentioned only once in the Qur'an.

To live a peaceful life, a life without disturbances, grievances, crimes and sins, is something we all desire. Generally, as humans we gravitate towards harmonious relationships and environments. We want peace in our hearts and minds. We want to deal with people amicably and not animosity. We also desire a peaceful death and resurrection.

This name of Allah *As Salaam* (The Bestower of Peace) makes us peaceful within ourselves and peace-loving towards others. Allah *As Salaam* (The Bestower of Peace) always invites us to peace, and whoever follows His guidance will have an amicable life. But peace will evade us, if we follow our desires or hurt others in order to get what we want.



## WHO IS AS SALAAM?



### MEANING IN THE LANGUAGE

The meaning of (السلام) is:

- Freedom, purity
- Well-being, no sickness
- Safety
- Correct, accurate
- Greetings
- Good praise

To be *salaam* (sound) involves both purification and beautification. It is to be free from all faults and imperfections, and to be beautified with good qualities and perfection.

### MEANING IN THE RELIGION

Allah *As Salaam* (The Bestower of Peace) is the One Who is flawless and free of faults and imperfections due to the perfection in His Being, attributes and actions.



He is Salaam (sound):

- In His Being, from every flaw and deficiency that could be imagined.
- In His attributes, from every fault and shortcoming.
- In His actions, from every flaw, deficiency, evil, injustice and any action occurring without wisdom.
- From having a spouse or child.
- From having a rival, equal or partner.

This Name is mentioned once in the Qur'an in Surah Al Hashr.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ  
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١٣﴾

*He is Allah beside whom 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.<sup>228</sup>*

The name *As Salaam* (The Bestower of Peace) is mentioned in the middle of the Names of Allah *Al Quddoos* (The Most Pure and Blessed), and Allah *Al Mu'min* (The Grantor of Security) which implies that only after we are purified and granted peace then security will follow.

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<sup>228</sup> Surah Al Hashr 23

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

*And Salaam (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again).<sup>229</sup>*

We require peace at the time of birth, at the time of death, when we are resurrected, and when we cross the *Sirat* (bridge). On the Day of Judgement, the Prophet (peace and blessings of Allah be upon him) will be at the *Sirat* (bridge) invoking Allah, “O Allah keep them sound, O Allah keep them sound”.

### Peace While Crossing The Sirat

وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ رَبِّ سَلِّمْ سَلِّمْ

*And your Messenger (peace and blessings of Allah be upon him) would be standing on the Path saying: Save, O my Lord, save.<sup>230</sup>*

During all our transitions in life, we need *salaam* (soundness), whether it be from being single to being married, from being childless to having a child, or from being married to getting a divorce. If the transition is good, then there will be peace in the future. When Allah causes us to enter in peace, there will be no worries.

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<sup>229</sup> Surah Maryam 15

<sup>230</sup> Sahih Muslim 195

## 1. ALLAH IS AS SALAAM HIMSELF

Allah Himself is *As Salaam* (The Bestower of Peace) and He is the source of peace. When we are with Allah, we will always have peace of mind because He is One.

Allah Himself is *As Salaam* (The Bestower of Peace) from any faults or imperfections. All His attributes are *salaam* (sound) which means, they will never be cut-off or exchanged. All His actions are peaceful and are based on His perfect knowledge and wisdom.

- His life is *salaam* (sound) with no death.
- His knowledge is *salaam* (sound) from forgetting.
- His Will is *salaam* (sound) from being unwise.
- His dominion is *salaam* (sound) from anyone interfering or helping Him in it.
- His divinity is *salaam* (sound) because there is no god but Him.
- His decree is *salaam* (sound) from being vain.
- His hearing and sight are *salaam* (sound) from all those who attempt to resemble it and those who misinterpret it.
- His bestowal is *salaam* (sound) from being offered as compensation or out of need; on the contrary, His bestowal is out of pure benevolence.



- His forbidding is *salaam* (sound) from stinginess or fear of poverty.
- His words are *salaam* (sound) from lies and injustice. His words are complete in truth and justice.

Allah is *salaam* (sound) from the dispraise of anyone. He does not need anyone, but we need Him. In general, we easily become upset and react when someone dispraises us. As for *Ibad Ar Rahman* (slaves of the Most Merciful), they respond with peace.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٢٣١﴾

*And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.<sup>231</sup>*

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<sup>231</sup> Surah Al Furqaan 63



## 2. ALLAH IS THE BESTOWER OF PEACE

Allah *As Salaam* (The Bestower of Peace) is the source, the bestower and propagator of peace and grants it to whomever He wills. He can make people, places and objects serene, and He can change anything that is violent into something harmonious.

Anyone who follows the guidance of Allah will be granted peace.

Allah grants the believers a different kind of peace. He grants them a feeling of calmness within themselves. Allah granted the messengers and prophets a peaceful life, as in freedom from doubts and temptations. Allah says “peace be upon all the messengers and prophets”.

Whomever Allah chooses from His messengers and slaves to represent His religion and exalt His name will have peace.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ؕ اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ ﴿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).<sup>232</sup>*

Allah grants peace to those who rely on Him in this life and the hereafter. They go through challenges in life with people wanting to harm them, but Allah says there will be peace on them, they will be unharmed.

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<sup>232</sup> Surah An Naml 59

## Supplication For Protection

اللهم احفظني بالإسلام قائمًا ، و احفظني بالإسلام قاعدًا ، و احفظني بالإسلام راقدًا ، و لا تُسِمِتْ بي عدوًّا و لا حاسدًا ، اللهم إني أسألك من كل خيرٍ خزائنه بيدك ، و أعودُ بك من كل شرٍّ خزائنه بيدك

*O Allah guard me with Islam while I am standing, and guard me with Islam while I am seated, and guard me with Islam while I am sleeping. And do not give the upper-hand to an enemy or someone who envies me. O Allah I ask You for every good whose treasures are in Your Hand and I seek refuge with You from every evil whose treasures are in Your Hand.*<sup>233</sup>

Allah grants peace on the Night of Decree. On this night Angels fill the earth and people will be pardoned.

سَلَامُهُمْ حَتَّىٰ مَطْلَعِ الْفَجْرِ

*(All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn*<sup>234</sup>

Allah will grant peace to the believers by assigning angels to give them glad tidings and greet them at the time of death, at the time of resurrection and when they enter paradise. The believers will not be afraid during these times of transitions. They will have a peaceful exit from this life, and they will have a peaceful entry when they enter the next life.

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<sup>233</sup> Sahih Aj Jami'e 1260, Authenticated by Al Albani as Hasan

<sup>234</sup> Surah Al Qadr 5

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾

*"(It will be said to them): 'Enter therein (Paradise), in peace and security.'<sup>235</sup>*

Allah made His paradise the Home of Peace (*Dar As Salaam*). There will be peace and security from death, sickness, sadness, afflictions, worries, anxiety and grief. He made propagating this name in the world as a means of entry into the Home of Peace in the hereafter.

### Spread Salam To Love One Another

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم"

*Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (peace and blessings of Allah be upon him) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves."<sup>236</sup>*

We must spread peace in order to love, increase in faith and enter paradise.

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<sup>235</sup> Surah Al Hijr 46

<sup>236</sup> Riyadh As Saliheen, Muslim, Book 6, Hadith

We all need to feel at peace because Allah will never be unjust to anyone, not even a disbeliever. Anyone who did good in their life, his deed will not be lost or wasted by Allah because He is *Salaam* (sound) from harming or oppressing anyone.



# IMPACTS OF BELIEVING IN ALLAH AS SALAAM



- Ask Allah As Salaam (The Bestower of Peace) for internal and external peace and soundness - external soundness from any diseases and sicknesses and internal soundness from disbelief, hypocrisy and sins.
- Ask Allah As Salaam (The Bestower of Peace) for peace and soundness for any transition in life, from being single to getting married, from being childless to having a child, from being unemployed to being employed and so forth.
- Spread peace by conveying the greeting of salaam with awareness because it is a supplication for peace and soundness. We ask Allah to keep the individual safe and sound from any evil or harm in their religion, worldly life, within themselves, their family, home and wealth.
- Submit to Allah and follow His guidance in order to be granted peace in this life and the next.
- Ask Allah to grant us success to reach the Night of Decree and be among those who are pardoned. There will be peace on that night until the arrival of the dawn.
- Ask Allah As Salaam (The Bestower of Peace) that we return to Him with a sound heart (قلب سليم).

- To recite the following supplication after prayer:

### Supplication After Prayer

وعن ثوبان رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم: إذا انصرف من صلاته  
 “ استغفر ثلاثا، وقال: " اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام

*Thauban (May Allah be pleased with him) reported: Whenever the Messenger of Allah (صلى الله عليه وسلم) concluded his prayer, he would beg forgiveness from Allah thrice and then would recite: "Allahumma Antas- Salamu, wa minkas-salamu, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!"<sup>237</sup>*

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<sup>237</sup> Riyadh As Saliheen, Muslim, Book 16, Hadith 1415

# AL WAASI'

(الواسع)

## The Most Vast

### INTRODUCTION

The Name of Allah *Al Waasi'* (The Most Vast) is mentioned eight times in the Qur'an.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

*Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them.*

*And He is the Most High, the Most Great<sup>238</sup>*

<sup>238</sup> Surah Al Baqarah 255

The greatest *ayah* (verse) of the Qur'an is *Ayat Al Kursi* (The Verse of the Throne) because Allah's vast qualities are mentioned. There is no one worthy of attachment except Allah, He is the Ever-Living Who never dies. No one can intercede except by His permission, His *Kursi* which is the place where Allah places His Foot, is more immense than the heavens and the earth. Allah is never weary of protecting the heavens and the earth. We see Allah's vastness through His knowledge and creation. The heavens and the earth relative to Allah's *Kursi* (footstool), are like a ring in a barren desert, and Allah's *Kursi* (footstool) relative to His Throne is like a ring in a barren desert, so what about the One Who rose over the Throne?

We first begin our journey in a constricted and narrow place in the womb, and as we come out, we enter an immense place. When the soul departs the body, the believer's soul will reach the seventh heaven, while the soul of the disbeliever will not be able to continue past the first heaven. Belief always elevates us to be higher and far reaching, while disbelief restricts us and makes us feel cramped. For the believer, his grave will be expanded and for the disbeliever it will be so tight that it will crush him. As we transition from the womb to the hereafter, the believer's place is always extensive.

People face different challenges of feeling constrained, whether it is tightness of the chest, or being in a narrow place, or our actions or feelings becoming restricted, but the name of Allah *Al Waasi'* (The Most Vast) brings vastness



## قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness)."<sup>239</sup>

### WHO IS AL WAASI'?

### MEANING IN THE LANGUAGE

The meaning of (واسع) is:

1. Vast
2. Generous

Vastness also refers to the condition of a person and vastness in actions.

Yusuf (peace be upon him) was in a well, but Allah rescued him and gave him abundance. He established him in the home of the *aziz* (minister). And after spending time in jail, Allah gave him position when the king made him the minister of the land. The beginning of his story starts with a dream, where he sees Allah's great creations such as the sun, moon and stars, and then Allah fulfilled his dream.

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<sup>239</sup> Surah Ta Ha 25

## MEANING IN THE RELIGION

Allah *Al Waasi*' (The Most Vast) is the One Who is vast in His names, actions and attributes, and all that pertains to them. He is vast in His greatness, dominion, kingdom, bounty and goodness, and He is indeed great in His bestowal and generosity.

### 1. ALLAH IS THE MOST VAST HIMSELF

Allah *Al Waasi*' (The Most Vast) has absolute vastness and no one can restrict Him in any way. His vastness is unlimited and never decreases.

The knowledge of Allah is the Most Vast. He knows all the possibilities and impossibilities.

وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا

*My Lord encompasses all things in knowledge.* <sup>240</sup>

The Words of Allah are the Most Vast.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِذَ كَلِمَاتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٨٠﴾

*Say (O Muhammad صلى الله عليه وسلم to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."<sup>241</sup>*

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<sup>240</sup> Surah Al An'aam 80

<sup>241</sup> Surah Al Kahf 109

The Mercy of Allah is the Most Vast.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ<sup>242</sup>

*and My Mercy embraces all things*<sup>242</sup>

When a person knows too much, then their tolerance can become restricted, but Allah's knowledge and mercy are the Most Vast.

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

*Our Lord, You have encompassed all things in mercy and knowledge.*<sup>243</sup>

Allah is the Most Vast in His authority.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَوَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِعَ عِلْمُهُ<sup>244</sup>

*And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.*<sup>244</sup>

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<sup>242</sup> Surah Al'Araaf 156

<sup>243</sup> Surah Ghaafir 7

<sup>244</sup> Surah Al Baqarah 115

Allah is the Most Vast in all that He creates.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

*With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.<sup>245</sup>*

Allah is The Most Vast in His forgiveness and pardoning, no matter how great the sins of the people may be, the forgiveness of Allah is greater.

إِنَّ رَبَّكَ وَسِعَ الْمَعْفِرَةَ

*Indeed, your Lord is vast in forgiveness.<sup>246</sup>*

There is no limit to Allah's generosity, whereas on the other hand, the people are restricted and limited in their nature.

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<sup>245</sup> Surah Adh Dhaariyat 47

<sup>246</sup> Surah An Najm 32

What can cause people to be restricted?

1. When they have too much knowledge, but no taqwa (piety). For example, in the story of the cow, due to their questioning, the deed of finding a cow itself became restricted.
2. When there are too many violations and crimes, then people become restricted in their forgiveness.

We will appreciate Allah's vastness when we know how limited and restricted we are in our qualities.

## 2. ALLAH CAN EXPAND WHATEVER HE WILLS

Allah grants His favour and expands the *duniya* (worldly life) and *akhirah* (hereafter) for whomever He wills, according to His perfect knowledge and wisdom.

In the *duniya* (worldly life), expansion includes expanded homes, richness and property. It can also include expansion of our chest, faith, good deeds and feelings.

Thus His expansion can be both internal and external.

Allah gives kingdom to whomever He wills. Banu Israel asked for a king who would be wealthy, but Allah gave them a king who was physically strong and possessed knowledge. Allah's choices are greater and not what the people expect.



وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

*And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing."<sup>247</sup>*

Allah grants from His guidance to whomever He wills. Sometimes we may assume that certain people could never be guided, but Allah is vast in His guidance and guides according to His perfect knowledge and wisdom.

Allah will bring forth a people whom He loves and who love Him. This is a great favour that begins with Allah loving them.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعْرَظُ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

<sup>247</sup> Surah Al Baqarah 247

*O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing<sup>248</sup>*

Allah *Al Waasi'* (The Most Vast) multiplies the reward for whomever He wills. Some people will get rewarded ten deeds, some will receive 700 deeds and some will receive unlimited reward.

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<sup>248</sup> Surah Al Ma'ida 54

# IMPACTS OF BELIEVING IN ALLAH AL WAASI'



- Be broad-minded and expand your thinking.
- Be more accommodating and flexible. Do not be stubborn and think there is only one way.
- Ask Allah for His vast favours - to expand our provision, faith, knowledge, expand the grave and to make us enter paradise.
- We must be content and pleased with Allah and He will bless and expand our provision. We must not be greedy or jealous.
- Ask Allah to expand our house, even if it is the same house.
- Avoid restricting and limiting ourselves with questions.
- Believe that when something closes, there will be many vast openings after it.



(61)

# AL LATEEF

(اللطيف)

*The Most Subtle*



## INTRODUCTION

The Name of Allah *Al Lateef* (The Most Subtle) has been mentioned seven times in the Qur'an.

Nobody wants to go through trauma or be treated harshly in order to reach their goal. With this Name, Allah provides us and guides us in the most subtle way to help us reach our objective. He will not make us feel awkward or uncomfortable until it is achieved and is in its rightful place.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

*No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.*<sup>249</sup>

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<sup>249</sup> Surah Al An'am 103



Allah *Al Lateef* (The Most Subtle) wishes to carry us to the highest position, but He is so subtle that He does not reveal to us the entire plan, because we may reject it from the start. He will clarify all our desires in the most unexpected way.

As we go from one phase to another, He carries out a gentle transition, so that it does not become burdensome for us.

## WHO IS AL LATEEF?

### MEANING IN THE LANGUAGE

The meaning of (لطيف) is:

1. Gentle
2. Subtle
3. The one who brings things to us in a very discreet and gentle way
4. Generous
5. Generous in bestowal

Sometimes we want our children to change quickly, and therefore we become too harsh with them, without realizing that things take time to come to fruition, and everything needs to be dealt with gentleness. Not everyone can see the delicate matters that may be deterring them from improving, except for the one who has the knowledge of everything, and knows all subtleties of life.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE MOST SUBTLE HIMSELF

No one can grasp, surround or encompass Him. The Words of Allah cannot be encompassed, no matter how much we think we know, we will always discover our ignorance.

Only Allah can grasp all visions. Allah is subtle and greater than what we can imagine. And it is out of His Kindness that we are not able to encompass Him, because if we did, it would be too much to handle.

### 2. ALLAH IS THE MOST SUBTLE IN HIS KNOWLEDGE

No one can encompass all the fine details He knows.

الْقُرْآنُ لِلَّهِ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ



*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.<sup>250</sup>*

Allah is the All-Knower of when to send down rain, and which lands it must touch, and the amount needed.

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<sup>250</sup> Surah Al Hajj 63



يُبْنَىٰ إِنَّهَا إِنَّ نَكَّ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ  
بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

*"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).<sup>251</sup>*

His knowledge is so fine and subtle, that it comprehends all secrets, intentions and hidden matters. Allah knows what will come to us, and He is the All-Knower of the best decree to bring out the best from us.

When Allah knows something about us, He is subtle in making us realize it.

### 3. ALLAH IS THE MOST SUBTLE IN HIS ACTIONS

When we know something significant, we wish to quickly apply it, but Allah is very gentle and subtle in His actions. He gently carries us step by step without making us realize that we are moving from one stage to another.

The life of Yusuf (peace be upon him) is an example of Allah's subtlety and gentleness of fulfilling his dream of having a great position. This would not have taken place had he stayed home. His brothers' jealousy was a means to take him out, and this led to him to go to different places in his life, until he would reach the position of being a minister of the

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<sup>251</sup> Surah Luqman 16

land and all his family would be together with him. Sometimes we make *dua* (supplication) asking Allah to guide our children, and as we make the *dua* (supplication), we have scenarios in our mind of how they must be guided, but we cannot give solutions to Allah because He is All-Knowing and He is The Most Subtle.

He is subtle in bringing provision to us. He deals with us in different ways to bring what benefits us. He brings opportunities, people and ideas to us without account.

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.*<sup>252</sup>

He makes the means easy for us, in order that we reach His pleasure without us knowing. And He protects us from evil, in a very subtle way, so that we do not earn His wrath. Sometimes without us knowing, we do things that make us reach His pleasure.

Allah is gentle in all He decrees.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

*Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).*<sup>253</sup>

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<sup>252</sup> Surah Ash Shura 19

<sup>253</sup> Surah Al Mulk 14

Allah knows what information we need to know, and what we do not, and what motivates us and what will bring us down.

Allah *Al Lateef* (The Most Subtle) makes our life smooth and without any interruption as we move from one station to another. Even when there is too much “commotion” in our journey, Allah is still *Al Lateef* (The Most Subtle) because He will show us something greater.

For Yunus (peace be upon him) to be in the stomach of the whale or Yusuf (peace be upon him) to be in prison, does not appear “good”, but there was greater purpose and greater goodness for them after they came out.

# IMPACTS OF BELIEVING IN ALLAH AL LATEEF



- Purify ourselves from imagining Allah because we cannot grasp Him.
- Love and be grateful to Allah for being gentle to us.
- Always invoke Allah Al Lateef (The Most Subtle) to make things smooth and gentle for us and to prepare us before any decree befalls us.
- Always think good of Allah because He encompasses everything by His knowledge.
- We must account ourselves and purify our intentions and actions because He knows all our secrets.
- Be gentle and subtle in dealing with people, especially our parents and children.
- To be gentle in our dealings, teaching and advising. When we command or forbid anyone, it should be done subtly so that the person does not even feel he has been commanded.
- Always interact gently with others.

(62)

# AL KABEER

(الكبير)

*The Most Great*



## INTRODUCTION

The name of Allah Al Kabeer is mentioned six times in the Qur'an.

الله أكبر الله أكبر الله أكبر

لا إله إلا الله

الله أكبر الله أكبر الله أكبر

ولله الحمد

*Allah is the Greatest, Allah is the Greatest, Allah is the Greatest*

*There is no one worthy of worship but Allah*

*Allah is the Greatest, Allah is the Greatest, Allah is the Greatest*

*And to Allah belongs all praise*



When we hear the *takbeerat* (proclaiming the greatness of Allah), we remember the *hajj* (annual pilgrimage) days and the time after completing Ramadan. However, proclaiming the greatness of Allah should not be limited to Ramadan, *hajj* or during travel, but at all times. Our prayer, which is our greatest connection to Allah, contains proclamation of His greatness at every transition.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ  
 فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَكْبَارٍ أُخْرَىٰ  
 يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكْرِمُوا اللَّهَ  
 عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

*The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu Akbar; Allah is the Most Great)] for having guided you so that you may be grateful to Him.<sup>254</sup>*

Similarly, as we transition in our life, we have to proclaim His greatness. We have to remember that Allah is Greater when we see success, guidance, or authority.

<sup>254</sup> Surah Al Baqarah 185

When we go up, we say “*Allahu Akbar*” (Allah is the Greatest), and when we go down, we say “*Subhan Allah*” (Glory be to Allah).

### Takbeer When Going Up And Tasbeeh When Going Down

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا.

*Narrated Jabir bin `Abdullah (may Allah be pleased with him):  
Whenever we went up a place we would say, "Allahu Akbar (i.e. Allah is Greater)", and whenever we went down a place we would say, "Subhan Allah."*<sup>255</sup>

When we do not magnify or exalt Allah then even minor incidents in our life will be exaggerated, but when we proclaim the greatness of Allah, our issues will be resolved easily. *Allahu Akbar* is also among the good deeds that will endure (الباقيات الصالحات).

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<sup>255</sup> Sahih al-Bukhari 2993



## WHO IS AL KABEER?

### MEANING IN THE LANGUAGE

The meaning of (كبير) is:

1. Vastness
2. Greatness
3. Highness

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE MOST GREAT HIMSELF

There is no one greater than Allah, because He is the Most Vast, Most Great and Most High. All His Names, Actions and Attributes are the greatest and highest. He is greater than any fault or imperfection. No one can overpower Him and no one can affect Him, nothing can belittle or debase Him.

There can be great people in life, but they are always prone to weakness and getting negatively affected. But Allah *Al Kabeer* (The Most Great) is greater than any flaw or deficiency.

Allah is *Al Kabeer* (The Most Great) and He will not accept a religion which He did not choose, and He will not accept someone else being worshipped besides Him. He chose Islam as our religion, and therefore we must accept it.

## 2. ONLY HE IS WORTHY OF PROCLAIMING HIS GREATNESS

To proclaim the greatness of something is to see everything else as small, and only Allah is worthy of proclaiming His greatness. The feeling of the proclamation of greatness takes place when we see something beautiful and grand, and only Allah is *Akbar* (Greatest) to make our hearts feel that way.

Every decree which Allah brings to us is tremendous.

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

*You shall certainly travel from stage to stage (in this life and in the Hereafter).<sup>256</sup>*

When we see everything as a decree from Allah and truly say “*Allahu Akbar*” (Allah is the Greatest), it upgrades us, but when we make other matters a big deal then it debases us.

### Grandeur Is For Allah Alone

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ عَزَّ وَجَلَّ الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِذَارِي فَمَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا قَدَفْتُهُ فِي النَّارِ "

*The Prophet (peace and blessings of Allah be upon him) said: Allah Most High says: Grandeur is my cloak and Greatness is my lower garment, and I shall throw him into the fire whoever contends with Me in either one.<sup>257</sup>*

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<sup>256</sup> Surah Al Inshiqaq 19

<sup>257</sup> Sunan Abi Dawud 4090

The grandeur of Allah includes greatness, vastness and highness. We must proclaim the greatness of Allah Himself, His decrees, commands and recompense because when we fulfil them, it elevates us. When we proclaim His Greatness in the prayer, it takes us higher because we are showing our humility to Him.

Times when to proclaim His greatness:

- In the prayer
- After the completion of Ramadan
- In the *hajj* (annual pilgrimage)
- In the *tawaf* (circumambulation)
- Stoning the devil during hajj
- During Eid
- When we are elevated in life
- During *Adhan* (The call to prayer)
- Supplication of travel
- When given authority

The name of Allah *Al Kabeer* (The Most Great) is always connected with the name of Allah *Al Aliy* (The Most High).



### 3. ONLY HE HAS CONTROL OVER ALL

No one can disobey or reject Him. No one can interfere in His commands.



# IMPACTS OF BELIEVING IN ALLAH AL KABEER



- We must make Allah prominent in our lives, rather than the people or the situations, and to not exaggerate or over-praise anyone or anything else.
- Always proclaim the greatness of Allah because He is greater than our desires, families, homes or problems.
- We must know that Allah is Greater when we have authority and the ability to command others.
- Beware of arrogance because anyone with an atom of arrogance will not enter paradise.
- Respect the elderly and those with position, and from the etiquettes of greeting is for the young to greet the old.

(63) – (64)

# ASH SHAKIR ASH SHAKOOR

(الشَاكِرُ الشَّاكُورُ)

*The Appreciative  
The All-Appreciative*



## INTRODUCTION

The Names of Allah *Ash Shakir Ash Shakoor* (The Appreciative, The All-Appreciative) are mentioned six times in the Qur'an. *Ash Shakir* is mentioned twice and *Ash Shakoor* is mentioned four times.

رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

*"My Lord! Grant me the power and ability that I may be grateful for Your Favours 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."<sup>258</sup>*

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<sup>258</sup> Surah An Naml 19



When we are grateful, Allah will increase us. And we will attain feelings of gratitude when we know Allah is *Ash Shakir Ash Shakoor* (The Appreciative, The All-Appreciative).

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ  
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيٌّ سُودٌ ﴿٢٧﴾

*See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.*

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ  
الْعُلَمَاءُ وَإِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

*And likewise of men and Ad-Dawabb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving*

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً  
يَرْجُونَ تِجَارَةً لَّنْ تَبُولَ ﴿٢٩﴾

*Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salat (Iqamat-as-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.*

لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

*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).*

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

﴿٣١﴾

*And what We have revealed to you (O Muhammad صلى الله عليه وسلم), of the Book (the Qur'an), it is the (very) truth [that you (Muhammad صلى الله عليه وسلم) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allah is indeed All-Aware, and All-Seer of His slaves.*

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذُنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

﴿٣٢﴾

*Then We gave the Book (the Qur'an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad صلى الله عليه وسلم). 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) - that is indeed a great grace.*

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

﴿٣٣﴾

*'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.*

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

﴿٣٤﴾

*And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).*

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ، لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا الْهَوْبُ ﴿٣٥﴾

*Who, out of His Grace, has lodged us in a home that will last forever,  
where toil will touch us not nor weariness will touch us. <sup>1259</sup>*

We must be appreciative and grateful for the favours Allah has provided us from plants and animals. These various blessings and feelings are given in order to appreciate and use all what we have, and do our best. Thus our appreciation comes in the form of doing good deeds.

Even when we do little, Allah provides us with more. He forgives our shortcomings and is appreciative of what we do.

It is a great favour when Allah gives us the Book.

There are those who:

1. Transgress with it
2. Apply moderation
3. Are foremost in doing good by Allah's permission

The best favour is when Allah chooses us to carry the Qur'an. The foremost among those who do good will have gardens of paradise, where all sadness will be removed as appreciation from Allah. Indeed it is a great blessing when Allah removes feelings of sadness and fatigue from us.

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<sup>259</sup> Surah Fatir 27 to 35



## WHO IS ASH SHAKIR ASH SHAKOOR?



### MEANING IN THE LANGUAGE

The meaning of (شكر) is:

1. Increment
2. Growth
3. Visibility
4. Praise

### MEANING IN THE RELIGION

Allah *Ash Shakir Ash Shakoor* (The Appreciative, The All-Appreciative) is the One Who appreciates our meagre deeds, accepts it, rewards us for it, praises us for it, showers us with blessings and forgives our deficiency.

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. He provides 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 multiplying it without limit. He appreciates the actions of the slave, such that he forbids himself from something for the



sake of Allah, so Allah gives him what is better than it. If He does something for His sake, He returns it in multitudes, although He is the One Who guided Him to forbid and struggle for His sake.” (عدة الصابرين)

When we go the extra mile, are grateful and believe, then Allah will deal with us with His Names, *Ash Shakir Al Aleem* (The Appreciative, The All-Knowing). He knows when we do more and He is appreciative of that.

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.<sup>260</sup>*

The Name of Allah *Ash Shakoora* (The All-Appreciative) is mentioned together with recompense and increment. We have to take a step forward and even this step is guidance from Allah. Allah will forgive our sins and accept whatever little we do.

We are all prone to sin, but that does not mean He will not appreciate our deeds until we complete them with perfection. Despite our faults and shortcomings, He still appreciates us. For example, in the story of the prostitute who gave water to the dog, Allah accepted her good deed and forgave her sins.

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<sup>260</sup> Surah An Nisa'a 147

## Sins Forgiven For Giving Water To A Dog

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " غُفِرَ لِامْرَأَةٍ مُومِسَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رِيٍّ يَلْهَثُ، قَالَ كَادَ يَمُوتُ مِنَ الْعَطَشِ، فَزَعَتْ حُفَّهَا، فَأَوْتَقَتْهُ بِخِمَارِهَا، فَزَعَتْ لَهُ مِنْ الْمَاءِ، فُغْفِرَ لَهَا بِذَلِكَ "

*Allah's Messenger (peace and blessings of Allah be upon him) said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that."*<sup>261</sup>

He will also give us abundant reward for our insufficient deeds. For example, the person who removed harm from the road was granted paradise.

## Removing Harm From The Path

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَرَّ رَجُلٌ بِغُصْنٍ سَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ فَقَالَ وَاللَّهِ لِأَتْحِيَنَّ هَذَا عَنِ الْمُسْلِمِينَ لَا يُؤْذِيهِمْ . فَأَدْخَلَ الْجَنَّةَ "

*Abu Huraira reported Allah's Messenger (peace and blessings of Allah be upon him) as saying:*

*A person while walking along the path saw the branches of a tree lying there. He said: By Allah, I shall remove these from this so that these may not do harm to the Muslims, and he was admitted to Paradise.*<sup>262</sup>

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<sup>261</sup> Sahih al-Bukhari 3321

<sup>262</sup> Sahih Muslim 1914

Allah appreciates it when we are appreciative of others, and appreciates the blessings He granted us. Allah gives us abundant blessings by day and by night which are incalculable, and when we appreciate this, He will appreciate us more and grant us more of His favours.

He appreciates His by praising them in front of the angels, and He will cast appreciation among the people on earth which will make everyone acknowledge that person. Therefore, we must never make the recognition of people our biggest concern, but make our highest concern the appreciation of Allah. Sometimes we may assume we are not appreciated enough for the work we do, but Allah appreciates everything we do, and He casts appreciation on the earth, so that we receive it with honour.

Allah appreciates when we do good deeds and when we leave a sin for His sake.

Thus His appreciation is shown from all aspects by:

- Forgiving us
- Multiplying the deeds for us
- Accepting everything we do
- Praising us
- Showering us with blessings



Allah appreciates everyone, even the sinner who does not fulfil the rights of Allah such as abandoning prayers, but is still good to people or animals. Allah will reduce his punishment. He also recompenses the disbelievers for the good they do in this life, but there will be no reward for them in the hereafter.





# IMPACTS OF BELIEVING IN ALLAH ASH SHAKIR ASH SHAKOOR

- Be grateful and admit the blessings are from Allah. Speak of the blessing and show it. The more grateful we are, the more Allah will hold the blessing for us and not deprive us.
- We go through decrees in life to remind us to be grateful. We must not underestimate the people around us or what they do, because everything is a great blessing; we must not take things for granted.
- We must speak good and especially appreciate our parents, spouses, children, and our homes so that Allah may increase it and maintain it for us.

## Supplication To Be Grateful

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك

*The Messenger of Allah (peace and blessings of Allah be upon him) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".<sup>263</sup>*

<sup>263</sup> Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

(65)

# AL 'ALEEM

(العليم)

*The All-Knower*



## INTRODUCTION



The name of Allah *Al Aleem* (The All-Knower) is mentioned 152 times in the Qur'an.

Life without knowledge is a life full of darkness, and life with knowledge is one of enlightenment. The more we know, the more Allah will grant us opportunities to do good. Allah's knowledge is unlimited and there is no limit as to how He can teach us, though it requires patience and not arrogance as arrogance impedes a person from gaining knowledge.

There are many virtues to seeking knowledge because it is an honorable deed in the sight of Allah. After Allah created Adam (peace be upon him), He honoured him by teaching him the names of everything and this gave value to Adam (peace be upon him) ahead of the angels.



وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

*And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."<sup>264</sup>*

The position of a knowledgeable person is higher than a worshipper because there is great intensity and feelings in this worship. And its impact is far reaching than just the person himself.

### Superiority Of A Scholar Over A Worshipper

وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ

*The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies.<sup>265</sup>*

Allah mentions in the Qur'an, it is those that have knowledge who truly have feelings of fear (*hashya*) of Allah in their hearts.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

*It is only those who have knowledge among His slaves that fear Allah.<sup>266</sup>*

The Prophet (peace and blessings of Allah be upon him) did not ask for any increment in his life except to be increased in knowledge.

<sup>264</sup> Surah Al Baqarah 31

<sup>265</sup> Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

<sup>266</sup> Surah Fatir 28

## وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

*And say: "My Lord! Increase me in knowledge."<sup>267</sup>*

The angels will lower their wings out of appreciation to those who seek knowledge. And the one who takes the path to seek knowledge then Allah will make his path easy to paradise.

### Whoever Takes The Path To Seek Knowledge, Allah Makes The Path To Paradise Easy For Him

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَتَّعُجُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطَّةٍ وَافِرٍ

*'I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share."<sup>268</sup>*

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<sup>267</sup> Surah Ta Ha 114

<sup>268</sup> Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

If there is no knowledge, then ignorance and mischief will develop and spread. The more we gain knowledge, the more we will fulfill our purpose in life. Allah loves His names and attributes and He loves the people of knowledge. Therefore, it is important to appreciate and respect the people of knowledge.



## WHO IS AL 'ALEEM?

### MEANING IN THE LANGUAGE

The meaning of (علم) is:

1. To know a matter in its reality. The reality of everything is what Allah has informed us. Knowledge is complete when taken with evidence from the Qur'an and Sunnah, wherein there are no doubts.
2. Flag: it is an indicator

## MEANING IN THE RELIGION

### 1. ALLAH IS THE ALL-KNOWER HIMSELF

Our relationship with Allah is not about just receiving and giving. Allah loves that we know about Him. Allah is The All-Knower Who has perfect and complete knowledge. His knowledge is not preceded by ignorance, nor is it followed by forgetfulness. Unlike humans who did not know anything before, and can forget after they know something.

Anyone other than Allah has been taught. When we are born, we are unaware, but Allah provides us the means to knowledge so that we may be grateful. Sometimes we do not appreciate others because we do not know them, therefore we understand that appreciation comes with knowledge.

Allah's knowledge is complete and there are no doubts, gaps or hesitation in it. He knows all that we do, what we will do and what we have already done. He knows the operations and processes behind every matter.

He knows when a leaf falls, and when an ant moves, and knows all that is apparent and hidden. Anything unseen or concealed is apparent and known to Him. He knows the secrets and what is more hidden than the secrets.



وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَ وَأَخْفَى ﴿٧﴾

*And if you (O Muhammad (peace and blessings of Allah be upon him)) speak aloud, then verily, He knows the secret and that which is yet more hidden.<sup>269</sup>*

Allah knows even when the slightest thought crosses our heart or even a thought that has not yet crossed our heart.

Allah's knowledge encompasses everything and there is nothing hidden from Him. He knows all that is taking place in the universe and no incident distracts Him from another. He knows the reality of everything.

There is no limit to Allah's knowledge. When Allah hears, He hears with knowledge. When He forbears, He forbears with knowledge and when He appreciates, He appreciates with knowledge. Therefore, His appreciation is the best, His forbearing is the best and His hearing is the best because it is encompassed with knowledge.

Sometimes we may judge others without knowing the reality of their situation, but when it is shown to us then we become tolerant. And this shows we can never know the reality behind people's actions, but Allah *Al Aleem* (The All-Knower) is The Knower of all.

The Knowledge of Allah is expansive, complete and surrounds all matters. He knows the past, present and the future. He knows everything in its reality and surrounds everything by His knowledge. He knows all that is in the heavens and the earth, and what is in between them. He

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<sup>269</sup> Surah Ta Ha 7

knows our deepest feelings and thoughts, though He rose over the Throne in a manner that suits His majesty.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ وَمِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

*It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.<sup>270</sup>*

When we are unaware of any matter we must say, “Allah knows best”, and this is the correct way to answer. Allah The All-Knower knows how much and what type of knowledge we can handle.

Allah knows all the possibilities and the impossibilities.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

*Had there been therein (in the heavens and the earth) alihah (gods) besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!<sup>271</sup>*

All the decrees are written in the Preserved Tablet, but the knowledge of Allah is greater. He knows all the possibilities and probabilities of what our life could have or would have been, had our decree been different, and He even knows the

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<sup>270</sup> Surah At Talaq 12

<sup>271</sup> Surah Al Anbiya 22



outcome of it all. He knows all the options and choices, but what He has chosen for us is the best decree.

His knowledge is unlimited. Everything we know will perish, but the knowledge of Allah will never diminish.

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِذَ كَلِمَاتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٧٩﴾

*Say (O Muhammad (peace and blessings of Allah be upon him) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."<sup>272</sup>*

## 2. ALLAH TEACHES FROM HIS KNOWLEDGE TO WHOMEVER HE WILLS

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ

تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

*Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad (peace and blessings of Allah be upon him)).<sup>273</sup>*

Allah is in charge of teaching everyone. Our knowledge increases with time, because it is Allah who teaches us through various means.

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<sup>272</sup> Surah Al Kahf 109

<sup>273</sup> Surah An Nisa'a 113

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الرَّحْمٰنِ ۙ

*The Most Gracious (Allah)!*

عَلَّمَ الْقُرْآنَ ۙ

*He has taught (you mankind) the Qur'an (by His Mercy).*

خَلَقَ الْاِنْسَانَ ۙ

*He created man.*

عَلَّمَهُ الْبَيَانَ ۙ

*He taught him eloquent speech.<sup>274</sup>*

He teaches whomever He wills and whatever He wills. He is The All-Knower of when is the best time to receive knowledge and apply it. We would not appreciate it had it came before its time.

Allah first taught Adam (peace be upon him) the names of everything, and the best people He taught are the messengers and prophets. Allah taught them through inspiration and through decrees and situations. Who taught the son of Adam (peace be upon him) how to bury a dead body? Who taught Suleiman (peace be upon him) to comprehend the speech of the ants? It was Allah.

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<sup>274</sup> Surah Ar Rahman 1 to 4

Allah knows the type of knowledge He must teach us, whether it be divine knowledge, intellectual, physical skills and so forth. He knows how we will imbibe it, whether it be directly through a teacher, through a message, an experiment or a situation.

Allah teaches us how to be eloquent and to express the knowledge. And Allah chooses who will teach the knowledge. Al Khidr was a teacher who taught another teacher, Musa (peace be upon him), and Muhammad (peace and blessings of Allah be upon him) is a teacher for all of mankind and jinn.



# IMPACTS OF BELIEVING IN ALLAH AL 'ALEEM



- To learn about Allah is the highest and most exalted knowledge; there is no subject greater than Him. When we know Allah is Al 'Aleem (The All-Knower), it makes us humble and helps us to always turn to Him.
- Fear and be mindful of Allah because He knows our deeds, even when we are alone.
- We must purify our feelings, thoughts, heart and limbs because Allah knows.
- To ask Allah to increase us in knowledge.
- To seek forgiveness because the more we know about Him, the more we will know our rightful place and we will lower ourselves to Him, asking His forgiveness.

فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ

*So know (O Muhammad (peace and blessings of Allah be upon him)) that, La ilaha illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin.<sup>275</sup>*

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<sup>275</sup> Surah Muhammad 19

- Respect the scholars, places of knowledge and books of knowledge.
- To spread the knowledge because a person will not be complete without spreading the knowledge he learns.

### Convey Even If One Ayah

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَلِّغُوا عَنِّي وَلَوْ آيَةً "

*Narrated `Abdullah bin `Amr: The Prophet (peace and blessings of Allah be upon him) said, "Convey (my teachings) to the people even if it were a single sentence."*<sup>276</sup>

Thus knowledge should not end with us, but to share the knowledge and hope for the reward.

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<sup>276</sup> Sahih Al-Bukhari 3461

(66) – (67)

# AL HAAFIDH AL HAFEEDH

(الحافظ الحفيظ)

*The Protector  
The Preserver*



## INTRODUCTION



The Names of Allah *Al Haafidh Al Hafeedh* (The Protector, The Preserver) are mentioned four times in the Qur'an. *Al Haafidh* (The Protector) is mentioned once and *Al Hafeedh* (The Preserver) three times.

We go through different situations in life in order to understand Allah's Names and attach to Him. When there are needs, there will be affinity and devotion towards Allah. One of the greatest needs is the need for protection which we all seek. But there is a process to it and Allah The Protector protects us in the best way.





## WHO IS AL HAAFIDH AL HAFEEDH?

### MEANING IN THE LANGUAGE

The meaning of (حفظ) is:

1. To know: to never forget or neglect something; to not be heedless.
2. To preserve from spoiling or loss, whether it is preserved internally or externally. For example with food, there are preservatives to protect food internally and a fridge to protect food externally.
3. To be aware and to gather
4. To be watchful
5. To guard
6. To count

Therefore when we ask Allah for protection, we must appreciate all the processes that go behind protecting us. When we ask Allah to protect us, we are asking Him for absolute protection.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE PROTECTOR HIMSELF

The Name of Allah *Al Hafeedh* (The Preserver) is mentioned three times in the Qur'an. It shows excessive safeguarding and preserving.

Allah *Al Hafeedh* (The Preserver) preserves all information by His knowledge, and does not forget or lose anything. He is not heedless of a single atom. He is The All-Knower and nothing can be absent or hidden from Him.

We cannot protect something of which we are unaware. But Allah comprehends and encompasses everything by His knowledge. He is fully aware of everything and watches everything. He preserves the deeds of His creation, enumerates their utterances, and knows their intentions. He has written everything in the Preserved Tablet and in addition, has entrusted angels as noble scribes to preserve the deeds of His slaves.

Allah never forgets the deeds, worship or sins of the people.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

*On the Day when Allah will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.<sup>277</sup>*

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<sup>277</sup> Surah Al Mujadila 6



وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

*and your Lord is never forgetful* <sup>278</sup>

## 2. ALLAH PROTECTS EVERYTHING

Allah protects everything, whether we see it or not, and whether we value it or not.

### GENERAL PROTECTION

This protection by default covers everyone without anyone asking for it. Anything that exists will have this general protection which includes safeguarding them internally and externally. Even the heavens and the earth need protection as mentioned in *Ayat Al Kursi* (The Verse of the Footstool).

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

*His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.* <sup>279</sup>

Allah does not tire of protecting the heavens and the earth. This gives us much assurance that if Allah protects His grand creations, then surely we will not be left out.

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<sup>278</sup> Surah Maryam 64

<sup>279</sup> Surah Baqarah 255



تَكَادُ السَّمَاوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَتَشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿١٠﴾

*Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,*

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿١١﴾

*That they ascribe a son (or offspring or children) to the Most Gracious (Allah).*

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿١٢﴾

*But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children).<sup>280</sup>*

Allah protects the heavens and the earth from disintegrating because *shirk* (associating partners with Allah) and the blasphemous words that people associate with Him can even cause the greatest of creations to perish.

Every action and decree taking place on this earth is well preserved and will be witnessed on the Day of Judgement. This general protection includes both the believers and disbelievers.

لَهُ مَعْقِبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَ لَهُ مِنْ أَمْرِ اللَّهِ إِنَّكَ اللَّهُ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعْزِبُوا مَا بَانْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَّالٍ ﴿١١﴾

*For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily! Allah will not change the (good) condition of a people as long as they do not change their*

<sup>280</sup> Surah Maryam 90 to 92

*state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.*<sup>281</sup>

There are angels in succession who protect by Allah's command. Allah protects us even in moments where we are about to fall into danger.

Imagine the amount of diseases and viruses around the world, yet Allah protects us all the time. We are totally unaware of how many times or from what, Allah has protected us throughout our life. When we see on the Day of Judgment all the times He has protected us, we will praise Him.

Therefore, Allah protects us without us being aware of it and even if we do not ask Him for it, and this only increases our love for Him.

## SPECIAL PROTECTION

This protection is for the believers. Allah protects their faith from doubts, trials and temptations. He protects them from their enemies, among the *Jinn* and mankind, and by repelling their plots.

Anything that is valuable will have extra and special protection. The most valuable things on earth are the religion of Allah and the Book of Allah. Only Allah can protect something divine.

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<sup>281</sup> Surah Ar Ra'ad 11

When the revelation would descend, Allah would protect it from being heard by the *shayateen* (devils) so that no one could hear it before the Prophet (peace and blessings of Allah be upon him).

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).<sup>282</sup>*

Allah preserves the Qur'an from anyone changing it, adding to it or deleting from it. The Qur'an will remain preserved until He lifts it from the earth and erases it from the minds of the people, and this will take place when the most wicked people will inhabit the earth.

The Qur'an was revealed as words and not as a book, and then it was compiled and recorded in a book because those who memorized it began passing away. When something is written, it becomes a means of preservation.

Allah preserves the righteous people, places of worships, and the faith of His special believing slaves from doubts, desires or anything that can affect it.

Allah preserved the faith and bodies of the Companions of the Cave. He even preserved the wealth of a righteous man for his orphaned children as mentioned in Surah Al Kahf.

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<sup>282</sup> Surah Al Hijr 9

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَوْ تَشَاءُ عَلَيْهِ صَبْرًا ﴿٨٢﴾

*"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."<sup>283</sup>*

There is a story of an old man who was together with younger men. As they were walking together, he was able to keep up with them, jump and to be just as active with them. They asked him, "How are you able to keep up with us?". He said, "We guarded Allah's commands when we were young, and He has protected our health when we became old."

We want our love and feelings for Allah to be preserved, we want our love for the Prophet (peace and blessings of Allah be upon him) to be preserved, and we want our feelings for those whom we love to be preserved.

We want our body, memory, mind, health, family, wealth, home, spouse and children to be preserved as well. And surely Allah is All-Able just as He preserves His religion.

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<sup>283</sup> Surah Al Kahf 82

# IMPACTS OF BELIEVING IN ALLAH AL HAAFIDH AL HAFEEDH

- Guard Allah's commands, His rules and legislations, because it shows our truthfulness and devotion to Him. Someone may think "Allah is already protecting us, so why do I need to ask Him or do anything?". Allah is without doubt protecting us, but there is something to be done on our part in order to show our truthfulness to Him.

## Guard Allah's Commands And He Will Protect You

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 "

*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 to benefit you, they will not be able to benefit you except that which Allah had fore ordained (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 pre-destined against you. The pen has been lifted and the ink has dried up".<sup>284</sup>*

<sup>284</sup> Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 62

- Guard the wealth and secrets of the husband (for a woman).
- We must guard our tawheed (attributing Oneness to Allah) because this is Allah's right. We should preserve our tawheed (attributing Oneness to Allah) from doubts, fitna (trials) or from anyone that can affect it.
- Guard our wudhu (ablution): a believer always wants to safeguard his internal and external cleanliness. The believer remains in a state of purity.

### A Believer Keeps His Wudhu At All Times

وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ ."

*and that no one maintains his ablution except a believer.*<sup>285</sup>

- To guard our prayers especially the middle prayer (the 'asr prayer).

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

*Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr) . And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].*<sup>286</sup>

<sup>285</sup> Sunan Ibn Majah, Book 1, Hadith 290

<sup>286</sup> Surah Al Baqarah 238

Guarding our prayers protects us from falling into sins, especially indecent sins.

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ لِابْتِغَاءِ الصَّلَاةِ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

*Recite (O Muhammad (peace and blessings of Allah be upon him)) what has been revealed to you of the Book (the Qur'an), and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers. And Allah knows what you do.]<sup>287</sup>*

The prayers guard our provision, soul, wealth and even face. Praying *qiyam al layl* (night prayers) will even protect us from disease.

- We must guard our limbs from anything forbidden and our eyes from looking at what is indecent.
- We must guard our chastity and honour.
- We must guard our promises.
- To ask Allah to be protected from the shaitan (devil) and deviation at the time of death.

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<sup>287</sup> Surah Al'Ankaboot 45



- We must believe that anything we entrust to Allah will never be lost and will always be protected.



(68)

# AL AKRAM

(الأكرم)

*The Most Generous*



## INTRODUCTION



The Name of Allah *Al Akram* (The Most Generous) is mentioned once in the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١

*Read! In the Name of your Lord Who has created (all that exists).*

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢

*He has created man from a clot (a piece of thick coagulated blood).*

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣

*Read! And your Lord is the Most Generous.*



الَّذِي عَلَّمَ بِالْقَلَمِ

*Who has taught (the writing) by the pen.*

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم

*He has taught man that which he knew not.<sup>288</sup>*

Allah commands us to recite in His name. He is the Lord Who created us from a clot of blood, and only He can nurture us to be able to learn.

We are commanded to read by a Most Generous Lord. He taught us by the pen, and by various means including sending a messenger. This is from Allah's generosity and honour upon us.

It is by His generosity that He taught us matters which we would never have known otherwise.

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<sup>288</sup> Surah Al'Alaq 1 to 5

## WHO IS AL AKRAM?



### MEANING IN THE LANGUAGE

The meaning of (كرم) is:

1. Abundant goodness
2. Easy to attain
3. Most precious
4. Most vast
5. Most honorable
6. Most exalted
7. Most high

When Allah provides different ways to present knowledge when and He teaches us something new, then this is from the impacts of Allah *Al Akram* (The Most Generous). The name of Allah *Al Akram* (The Most Generous) is especially related to knowledge.



## MEANING IN THE RELIGION

### 1. ALLAH IS AL AKRAM HIMSELF

All perfection and goodness are from Him. He has perfect wisdom, knowledge, generosity, compassion, mercy and all perfect qualities.

All of His names and actions are the Most Generous and Honourable.

### 2. ALLAH IS THE UTMOST IN GIVING

People love those who are generous to them, who deal with them in goodness and give them more than required.

Allah gives in abundance and with ease. When He gives, He provides without restrictions. He does not give us something that is reduced in quality, but gives us the best so that we benefit from it the most.

There are people who may give us things, but in an unkind manner. But Allah *Al Akram* (The Most Generous) deals with us with generosity and kindness. It does not matter to Allah how much He gives or to whom He gives, and when He gives, He gives far more than our desires or imagination. Anyone who goes to Allah seeking His help will not be disappointed, and anyone who entrusts Him with anything will not lose it.



Allah *Al Akram* (The Most Generous) pardons us and fulfills all that He has promised us. And it does not matter to Him how many times He forgives or pardons us, but what will not be acceptable is if we attach to someone else rather than Him.

Allah honoured the children of Adam (peace be upon him), caused them to walk on their feet, created them in an upright stature, and taught them which they did not know.

﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴾

*And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.<sup>289</sup>*

When Allah *Al Akram* (The Most Generous) grants us a blessing, He gives it to us with abundance and honour.

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<sup>289</sup> Surah Al Israa 70

# IMPACTS OF BELIEVING IN ALLAH AL AKRAM

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقَكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. he is one of the Muttaqun (the pious)]. Verily, Allah is All-Knowing, All-Aware.<sup>290</sup>*

- Beware of following desires: the most honourable in Allah's sight are those with the most *taqwa* (piety). The more *taqwa* (piety) one has, the more their position with Allah *Al Akram* (The Most Generous). If a person does not follow their desires, then Allah will honour them, but the one who follows their desires, even if they are fulfilled, will not be dealt with honourably.

## Supplication To Be Granted Taqwa

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها

*O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.<sup>291</sup>*

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<sup>290</sup> Surah Al Hujurat 13

<sup>291</sup> Riyadh As Saliheen, Muslim, Book 17, Hadith 1479

- Honour the guest: when receiving a guest, we must not only provide them with what is better, but also deal with them in the best manner.
- Honour the neighbour: to do our best when dealing with neighbours.
- Honour the authority: to respect the one in charge.
- Honour the elderly.
- Honour the carrier of the Qur'an.
- Respect the food we have, even if it is just bread.
- Honour our hair and take care of it.
- Show Allah's blessing and generosity upon us: when Allah provides us with a blessing, we must demonstrate His generosity upon us by wearing good clothes and taking care of ourselves, rather than looking miserable.
- Show generosity towards others: when we display generosity towards others, Allah will honour us and show generosity towards us.
- To ask Allah to honour us at the time of death, when we are placed in our graves and when we are resurrected.





(69)

# AL AWWAL

(الأول)

*The First*



## INTRODUCTION

The Name of Allah *Al Awwal* (The First) is connected together with the Name of Allah *Al Akhir* (The Last). These two Names together are mentioned once in the Qur'an.

Allah initiates everything, and we want that He reestablish our faith, feelings and gratitude towards Him. It is important to set up our priorities and when we make Allah the foremost, He will put everything in the right order for us.

### Supplication To Relieve All Our Debts

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَقَالِقِ الْحَبِّ وَالنُّوَى وَمُنزِلِ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ أَفْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ



*Abu Hurairah (may Allah be pleased with him) said: “The Messenger of Allah (peace and blessings of Allah be upon him) used to order that when one of us went to sleep, he should say: ‘O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qur’an. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and The Apparent, there is nothing above You, and You are The Hidden, there is nothing below You. Relieve me of my debt, and enrich me from poverty.’*<sup>292</sup>

Allah is the Lord of the Great Throne and the Lord of splitting the stone. We seek His help to setup our priorities, to fulfill our debts and to overcome our deficiencies.

The Name of Allah *Al Awwal* (The First) is mentioned together with the Names *Al Akhir Adh Dhaahir Al Baatin* (The Last, The Apparent, The Hidden).

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.*<sup>293</sup>

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<sup>292</sup> Sahih Muslim 2713

<sup>293</sup> Surah Al Hadid 3



## WHO IS AL AWWAL?

### MEANING IN THE LANGUAGE

The meaning of (أَوَّلٌ) is:

1. Something that is depended upon
2. Start, origin and source of something
3. First based on chronological order such as history
4. First based on hierarchy and position
5. First based on places that you pass through as you travel
6. First based on the order of constructing something

The concept of being first is very appealing to humans, and anything that is “first” will always have a special memory attached to it, but it is important to remember that Allah is *Al Awwal* (The First) from every aspect.

He is the One Who must be our priority, the first we think of or speak to, the first we turn to, and His authority upon us is first, before anyone else’s. Knowing Allah *Al Awwal* (The First) compels us to have the right priorities and the right intentions because nothing can come before Him.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE FIRST HIMSELF

Allah is always The First without any beginning. There is no one and nothing before Him or with Him. He precedes all that exists and He precedes all in His attributes and actions. He is The Most Merciful before anyone and He is the Most Generous before anyone. He is absolute in perfection from all aspects. Unlike humans whom when they do something for the first time still need fine tuning to make it better.

When people ask, “Who is the first”? It is Allah *Al Awwal*. He is The First to place an idea in the mind of the human being.

### 2. HE IS THE ORIGIN OF EVERYTHING

He initiated the creation by first creating The Pen. Among the humans, Adam (peace be upon him) is the first one created, and the first word he spoke was “*Alhamdulillah*” (all praise belongs to Allah) and the first words he heard were “May Allah have mercy on you”. The first words he said to the angels were, “peace be upon you”, and the first words they said to him were, “and upon you peace and Allah’s mercy”.



## First Words Of Adam (Peace B Upon Him)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ اذْهَبْ إِلَى أَوْلَائِكَ الْمَلَائِكَةِ إِلَى مَا مِنْهُمْ جُلُوسٍ فَقُلِ السَّلَامُ عَلَيْكُمْ . قَالُوا وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ إِنَّ هَذِهِ تَحِيَّاتُكَ وَتَحِيَّاتُ بَنِيكَ بَيْنَهُمْ .

*Abu Hurairah narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said:*

*“When Allah created Adam, He breathed the soul into him, then he sneezed and said: ‘All praise is due to Allah.’ So he praised Allah by His permission. Then His Lord said to him: ‘May Allah have mercy upon you O Adam. Go to those angels – to that gathering of them sitting – and say: “Peace be upon you”. They replied to him saying, “And upon you peace and the mercy of Allah”. Then he returned to his Lord, He said: “This is your greeting and the greeting of your children among each other.”<sup>294</sup>*

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<sup>294</sup> Jami’ At Tirmidhi Book 47, Hadith 3694

Allah initiates time, numbers and all the creation:

- The first House of Allah (mosque) on this earth is *Bait Allah Al Haram* (The Sacred House of Allah) in Makkah.
- The Prophet (peace and blessings of Allah be upon him) is the first to enter paradise and his *ummah* (nation) are the first to enter paradise.
- The Prophet (peace and blessings of Allah be upon him) is the first to intercede with his Lord on the Day of Judgement.
- Ibrahim (peace be upon him) is the first to be dressed on the Day of Judgement and he is the first to call us “Muslims”.
- Nuh (peace be upon him) is the first to create a ship, but it is Allah The First to show him how to do it.
- The first woman to accept Islam was Khadijah (may Allah be pleased with her). Abu Bakr (may Allah be pleased with him) was the first man to accept Islam, and Ali bin Abi Talib (may Allah be pleased with him) is the first youth to accept Islam.
- Allah is the first to initiate feelings of faith, gratitude and any kind of goodness. He is the First to give us an idea, and to provide all the favours and blessings we have.

## Order Of Best Deeds

عَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ  
قَالَ " الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ "

*A man asked the Prophet (peace and blessings of Allah be upon him) "What deeds are the best?" The Prophet (peace and blessings of Allah be upon him) said: "(1) To perform the (daily compulsory) prayers at their (early) stated fixed times, (2) to be good and dutiful to one's own parents, (3) and to struggle in Allah's Cause. "*<sup>295</sup>

- The first matter we will be asked about on the Day of Judgment is our prayer.
- Among the people who will have the first priority are our parents and household. The best charity to be given is to the household.
- The obligatory duties are our priority before the voluntary duties.
- We must prioritise our focus on a matter that we do constantly and not something that is a one-off matter.
- Anything that benefits more people is priority, over something less beneficial and that which only helps ourselves.
- Our belief is a priority before any action.

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<sup>295</sup> Sahih al-Bukhari 7534

- To make things easy is a priority before making things difficult.
- To conceal our *sadaqah* (voluntary charity) is a priority over revealing it.
- The rights of Allah precede the rights of anyone else.





# IMPACTS OF BELIEVING IN ALLAH AL AWWAL



- To make Allah our priority in life. We must believe in Him, love Him, and run to Him first and foremost. When He tells us that honey is cure for people, we must believe Him instantly without hesitation, and not base our belief on a scientific discovery that proves it. When we believe Allah is *Al Awwal* (The First) in everything, then surely the subsequent steps will be correct and easy.
- To single Him out with humility and turn to Him alone, and not rely on anyone besides Him. We must free ourselves from attachment to the means because Allah's grace precedes all means.
- To consider as priority whomever Allah considers as priority. He told us to love Him first, and then the Prophet (peace and blessings of Allah be upon him).
- To ask Allah to make us among the foremost in belief. The *siddiqueen* (the constantly truthful) are those who rely on and trust Allah; their rank follows the messengers and precedes the martyrs. They always believe and do not question Allah. As a result they will not be questioned in the grave. Abu Bakr (may Allah be pleased with him) was called, "*As Siddique*" (the truthful one) because he immediately believed when he was informed of the Isra' and Mi'raj. He did not go back to the Prophet (peace and blessings of Allah be upon him) to verify what he heard.

- To be the first to believe and not the first to disbelieve, especially when we have a Scripture.
- To always place our trust and *tawakkul* (reliance) in Allah before the means. The *mutawakkileen* (those who put their trust in Allah) free themselves from attaching to the means. They take the means if provided to them, but do not trust them, but only trust Allah. And if they do not have the means, they still move forward. Just as Zakariya (peace be upon him), who did not have any means to have a child, but still asked Allah for it.
- To remember that Allah precedes all means. He comes before the Books, Messengers, Angels and anyone and anything else in this life. If something is broken, we ask Allah first to fix it for us, rather than thinking we can do it by ourselves.
- To be grateful and appreciative of everything because Allah is The First, and attribute it to Him.
- To appreciate all that He is doing for us. He is the One Who first places the thought in someone's mind to give us a gift.
- To remember that Allah is The First when we see any good quality in a person, such as patience, knowledge or generosity.

# AL AKHIR

(الآخر)

*The Last*



## INTRODUCTION

The Name of Allah *Al Akhir* (The Last) is joined together with the Name of Allah *Al Awwal*, (The First), *Adh Dhahir*, (The Apparent) and *Al Baatin*, (The Hidden). All four names are mentioned once in the Qur'an and together they indicate encompassment of time and place.

### Supplication When Going To Sleep

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا فُلَانُ إِذَا أُوَيْتَ إِلَى فِرَاشِكَ فَقُلِ اللَّهُمَّ أَسْلَمْتُ نَفْسِي  
إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَقَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا  
مَلْجَأَ وَلَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنَّكَ إِنْ مُتُّ  
فِي لَيْلَتِكَ مُتُّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصَبْتَ أَجْرًا "

*Allah's Messenger (peace and blessings of Allah be upon him) said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allah! I have surrendered myself over to you and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You*



*have sent.' If you then die on that night, then you will die as a Muslim, and if you wake alive in the morning then you will receive the reward.*"<sup>296</sup>

We need this Name in our life because we suffer from many undecided and unresolved issues, or from matters that are in a state of uncertainty. Knowing Allah *Al Akhir* (The Last) will conclude all matters so that we can move on in life. In the end, we will all return to Allah *Al Akhir* (The Last).

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*<sup>297</sup>

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<sup>296</sup> Sahih al-Bukhari 7488

<sup>297</sup> Surah Al Hadid 3

## WHO IS AL AKHIR?

### MEANING IN THE LANGUAGE

The meaning of (آخر) is:

1. To delay
2. To come afterwards
3. End
4. Opposite of first

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE LAST HIMSELF, NO ONE COMES AFTER HIM

Every existence has an end, but Allah is The Last without an end, whether it is in His existence or His attributes. He is the utmost in all qualities and descriptions. Everything will perish and die except Allah.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٣﴾

*Whatsoever is on it (the earth) will perish.*

وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

*And the Face of your Lord full of Majesty and Honour will remain forever.<sup>298</sup>*

All the attributes and actions will end, but not Allah's. Every living and moving being in this life will end with death, but Allah is The Last Who will remain forever. Allah The First and The Last Who encompasses the creation in their existence and their means of survival.

Sometimes a problem may reappear because we did not turn to the One Who is the true resolver and judge of all matters. Rather we sought help from the means and matters became uncertain and prolonged. If we do not make Allah *Al Akhir* (The Last), then the pain will continue to recur.

## 2. THE RETURN IS FOR HIM ALONE

All of the creation, judgements and decisions return back to Him. In order for the means to be effective, it must return back to Him. People who go through never ending issues are stuck with the means. Only Allah can show the best results and only He can activate and make those very means effective.

Problems and solutions return back to Him, and the intercession returns back to Him. When we are stranded in situations, we must return back to the Words of Allah and the *Sunnah* (practice of the Prophet (peace and blessings of Allah be upon him)), and matters will be concluded because no decision will come after it.

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<sup>298</sup> Surah Ar Rahman 26 to 27

With Allah *Al Akhir* (The Last) we will get the best from the beginning without us having to go through several means or situations, and without feeling the need for more.

There are no open cases in the Qur'an, all of them have an end.

- When the Companions of the Cave woke-up, they questioned each other how long they slept. They said, "Allah knows best" and the matter ended.
- Regarding the incident of slander, it was an uncertain and difficult issue for Aisha (may Allah be pleased with her), until Allah revealed verses proving her innocence.
- In Surah Al Qasas, we find the return of Musa (peace be upon him) to Egypt after he left, and we see the return of the Prophet (peace and blessings of Allah be upon him) to Makkah after leaving it.
- Even Eisa (peace be upon him) will return back and the Dajjal will be killed.

When we have Allah *Al Akhir* (The Last) in our life, we will not be stranded because we will always keep moving to another chapter. We will not be in limbo going around the same issue. Sometimes we may keep going back to the same sin over and over again, but turning to Allah *Al Akhir* (The Last) puts an end to it. And when Allah *Al Akhir* (The Last) resolves an issue, it will be final and will never return back again.



# IMPACTS OF BELIEVING IN ALLAH AL AKHIR



- To make Allah the goal and the One Whom we turn back to. Return to Him for all judgements and never stop at anyone else's judgement.
- To perform *istikhara* (prayer of seeking guidance) and turn to Him when we make up our mind regarding something. We cannot progress if we do not return matters back to Allah *Al Akhir* (The Last).
- To “Allah knows best” for anything which we have no knowledge.
- To make our goal the hereafter because it is better and ever-lasting.
- To submit to the commands of Allah. Submission is a conclusion and resolution for all commands and prohibitions; therefore, we must listen and obey. We will all have to submit either willingly or unwillingly, so it is better to submit willingly.
- To avoid dragging matters when dealing with people or keep them hanging, as to not give them answers or in cases of marriage proposals.



- To ask Allah for a good end to all matters and for life to end in goodness, even when separating or divorcing, to seek an end with a good note.
- To say (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) (Verily we belong to Allah and verily we will return back to Him) whenever there is a calamity, because everything returns back to Him.
- To say “*Alhamdulillah*” (all praise belongs to Allah) as a conclusion to any news we hear or any decree that befalls us.

وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ ۖ أَيْنِيهِ ۖ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣﴾

*And say [(O Muhammad (peace and blessings of Allah be upon him)) to these polytheists and pagans.]: "All the praises and thanks be to Allah. He will show you His Ayat (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."*<sup>299</sup>

- To say “*Alhamdulillah*” (all praise belongs to Allah) for all good and bad matters, as saying it fills the scales.

### Alhamdulillah In All Cases

كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا رَأَى مَا يُحِبُّ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي  
"بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ " . وَإِذَا رَأَى مَا يَكْرَهُ قَالَ " الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

*"When the Messenger of Allah (peace and blessings of Allah be upon him) saw something he liked, he would say: 'Al-hamdu lillahil-ladhi bi ni'matihi tatimmus-salihah (Praise is to Allah by Whose grace good deeds are completed).' And if he saw something*

<sup>299</sup> Surah An Naml 93

*that he disliked, he would say: 'Al-hamdu lillahi 'ala kulli hal  
(Praise is to Allah in all circumstances).''<sup>300</sup>*

- After everything is settled on the Day of Judgement, the people of the hellfire, the people of paradise and the angels will all say, “Alhamdulillah” (all praise belongs to Allah).

وَتَرَى الْمَلَائِكَةَ حَافِيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ <sup>ط</sup> وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).''<sup>301</sup>*

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<sup>300</sup> Sunan Ibn Majah 3081, Authenticated by Al Albani as Hasan

<sup>301</sup> Surah Az Zumar 75

# ADH DHAHIR

(الظاهر)

*The Apparent*



## INTRODUCTION

The Name of Allah *Adh Dhahir* (The Apparent) is grouped together with the Names of Allah *Al Awwal* (The First) *Al Akhir* (The Last) and *Al Baatin* (The Hidden). All four names are mentioned once in the Qur'an. The meanings of these four names revolve around Allah's encompassment of His creation which are of two types: time and place.

### Supplication To Relieve All Our Debts

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَقَالِقِ الْحَبِّ وَالنَّوَى وَمُنْزِلِ التَّوْرَةَ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ أَفْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ"

*Abu Hurairah (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) used to order that when one of us went to sleep, he should say: 'O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of*



*the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qur'an. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and The Apparent, there is nothing above You, and You are The Hidden, there is nothing below You. Relieve me of my debt, and enrich me from poverty.<sup>302</sup>*

This supplication is to fulfill any open debt we may have. Allah is the One Who relieves us of our debts and enriches us to fulfill our needs. Sometimes things may appear in our life in order to fix, reform, or catch up with it; nothing is in vain or random. Sometimes matters may appear all of a sudden, and we may knowingly ignore it, but when it reappears, it is for a resolution in order to have victory and openings.

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<sup>302</sup> Sahih Muslim 2713



## WHO IS ADH DHAHIR?

### MEANING IN THE LANGUAGE

The meaning of (ظاهر) is:

1. To come into sight or appear; it was invisible, then it appears
2. To be raised higher
3. To help and support
4. To protect
5. To overcome and to be irresistible

There are times when in very difficult circumstances, something materialises in order to help or protect us, or someone appears to take us towards higher and better opportunities.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE APPARENT HIMSELF

Allah is The Most Apparent and Visible, though we cannot see Him. He is the One Who gives support and help, is Irresistible and The Most High. He is in the highest place, above the seven heavens. He rose over the Throne in a manner that suits His Majesty, and He is The Most High in all His Names and Attributes.

Imagine in a sea of knowledgeable people, if there is one more distinct in his knowledge, he becomes more prominent. Similarly, if there are many students, and one of them is quiet but diligent in his work, he becomes apparent.

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

He is The Most Apparent by showing His signs, commands and legislations. He is The Dominator, thus He should be the most prominent in our life. We must always remember Him, especially when He is The Most Apparent.



## 2. ALLAH IS THE ONE WHO MAKES THINGS APPEAR

He will make things appear for a purpose, to show the truth and to grant victory and support. For the believers, Allah will make things apparent to grant them victory and protect them from all evil.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

*They intend to put out the Light of Allah (i.e. the Religion of Islam, this Qur'an, and the Prophet Muhammad (صلى الله عليه وسلم) with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it)).<sup>303</sup>*

Allah will always make His religion and the truth the most apparent, even if people try to diminish it.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

*It is He Who has sent His Messenger (Muhammad (peace and blessings of Allah be upon him)) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)).<sup>304</sup>*

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<sup>303</sup> Surah As Saff 8

<sup>304</sup> Surah At Tawbah 33

Allah will show Islam, place it above all other religions, and place the good people above all others. He will make His messengers, prophets, the righteous, scholars and worshippers the uppermost, while falsehood will be in the lowest of depths.

In times of trials, Allah is The Most Apparent and He shows us the reality of ourselves and others. He reveals who are the truthful ones and the liars. He revealed the truth of Aisha (may Allah be pleased with her) and proved her innocence to all.

Allah will exhibit to us that all He decreed for us in our past was in truth and wisdom. It may be that we would not have realized the wisdom behind it at the time, but after the passing of many years, when we look back at our life, we will witness the perfection of His plan.

Allah *Adh Dhahir* (The Apparent) will show whatever He wills to the people. Sometimes He reveals the truth to people through a dream or vision like in the story of Yusuf (peace be upon him). There are times, we do not know what step to take next, but Allah will make something apparent as to what needs to be done.

In Surah At Tahreem, two wives of the Prophet (peace and blessings of Allah be upon him) confided in each other, but Allah revealed to the Prophet (peace and blessings of Allah be upon him) all that was said. The Prophet (peace and blessings of Allah be upon him) disclosed some information to his wives, but not all, so that they do not feel any kind of awkwardness. Also, a father may forbid something on his children, but he will not go into disclosing the details of the reason behind it, so that his children do not panic.



# IMPACTS OF BELIEVING IN ALLAH ADH DHAHIR



- To be pleased with Allah and to not ignore, deny, disbelieve or be ungrateful to Him.
- To believe that anything Allah reveals to us is to support us, forgive us and bring us more opportunities. Sometimes we are reminded of a past sin, so that we can repent and return back to Him.
- To make Allah One and worship Him with *tawheed* (attributing Oneness to Him) and *ihsan* (excellence) because He is The Most Apparent and Visible.
- When there is something that has not been made apparent to us, then we must not try to “lift the cover” because we will not be able to handle what we see.

# AL BAATIN

(الباطن)

*The Hidden*



## INTRODUCTION



The Name of Allah *Al Batin* (The Hidden) is grouped together with the Names of Allah *Al Awwal* (The First), *Al Akhir* (The Last) and *Adh Dahir* (The Apparent). All four names are mentioned once in the Qur'an. The meanings of these four Names revolve around Allah's encompassment of His creation which are of two types: time and place.

### Supplication To Relieve All Our Debts

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَقَالِقِ الْحَبِّ وَالنَّوَى وَمُنزِلِ التَّوْرَةَ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ أَفْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ"

*Abu Hurairah (may Allah be pleased with him) said: “The Messenger of Allah (peace and blessings of Allah be upon him) used to order that when one of us went to sleep, he should say: ‘O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qur’an. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and The Apparent, there is nothing above You, and You are The Hidden, there is nothing below You. Relieve me of my debt, and enrich me from poverty.’*<sup>305</sup>

This supplication is to fulfill any open debt we may have. We ask Allah by His Four Names: *Al Awwal*, *Al Akhir*, *Adh Dhahir*, and *Al Batin* (The First, The Last, The Apparent, The Hidden) to cover us from all directions in time and place, because we are unaware of the myriad avenues of indebtedness we suffer.

Allah is *Al Batin*, The Most Hidden and there are many secrets and hidden matters in life that we cannot encompass. Also, there are many things which we are unaware of and if we were to know of it, we would be unable to handle it, but Allah *Al Batin* (The Hidden) knows and will take care of it.

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<sup>305</sup> Sahih Muslim 2713

## WHO IS AL BATIN?



### MEANING IN THE LANGUAGE

The meaning of (باطن) is:

1. To hide and cover
2. To be discreet and not show-off
3. The inner-lining of clothing
4. Those who are near to the king are called (بطانة) – they know secrets that the public does not know.

This Name teaches us about belief in the unseen. For example, on the Night of Decree, all our decrees for one year will be revealed to the angels, but not to us.

There are people who try to go deep inside the thoughts of others, to figure out their personality, but we do not have to go to fortune-tellers, palm readers, drawing readers or use hypnosis. These matters are *batin* (hidden), which are hidden in the first place, and going into them will only cause disturbance.



## MEANING IN THE RELIGION

### 1. ALLAH IS THE MOST HIDDEN HIMSELF FROM OTHERS

Allah is The Most Hidden from the creation. He is discreet, we cannot see Him in this life nor can we encompass Him. Only the believers who are worthy will see Allah in paradise when He will lift His Veil. We cannot grasp all of His beauty; the Names and Attributes of Allah are more than ninety-nine, and there are some that will be revealed to the Prophet (peace and blessings of Allah be upon him) on the Day of Judgement when he asks for the intercession.

Allah does so much for us, yet He is discreet. Someone may give us a gift or do something for us, but it is Allah Who is behind that decree or the means.

### 2. ALLAH IS AL BATIN HIMSELF TO OTHERS

Allah is *Al Baatin* (The Hidden) to all and The Most Near Who knows the thoughts, feelings and mysteries of everyone. 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 over concealed matters.



He is above the seven heavens and He rose over the Throne in a manner that suits His majesty, yet no one can be nearer to us than Him. His Highness does not veil His nearness; rather what is hidden is apparent to Him, and what is unseen is seen to Him, what is far is near to Him, and what is secret is open to Him. He knows more secrets about us than we know about ourselves; He knows our intentions, what we think, and what we want, but He will not disclose everything to us. He knows the secrets of everyone, but He will not expose it. He knows so many things about us, but He overlooks our mistakes and does not reform us on the spot.

No one can encompass this kind of knowledge. No one can handle going deep into someone's mind because they will lose their own mind. Similarly, there are people who analyze the nature of people by going deep into their lives and reactions, but even this can cause the person mental disturbance.

He knows the processes behind everything. For example, when we send a message to someone on a device, we have no knowledge of the inner workings of that device, and we do not have the need to know if we are not a computer programmer ourselves. When we go too deep into matters, we confuse ourselves, and lose our minds and sometimes even relationships along the way.

When we deal with people, we must deal with what is apparent to us, and not what is not shown to us. We must never have assumptions about others because people who do that always fall into error.



خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

*Show forgiveness, enjoin what is good, and turn away from the foolish  
(i.e. don't punish them).<sup>306</sup>*

This means to take whatever people show us and not go deeper.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَسْـَٔلُوْا عَنۡ اَشْيَآءٍ اِنۡ تُبَدَّلَ لَكُمۡ تَسْوِ۫وٰكُمۡ وَاِنۡ سَـَٔلُوْا عَنْهَا جِئِنۡ يُنۡزَلۡ  
الْقُرْءَانُ تُبَدَّلَ لَكُمۡ عَمَّاۤ اَللّٰهُ عَنۡهَا وَاَللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿١٠١﴾

*O you who believe! Ask not about things which, if made plain to you,  
may cause you trouble. But if you ask about them while the Qur'an is  
being revealed, they will be made plain to you. Allah has forgiven that,  
and Allah is Oft-Forgiving, Most Forbearing.<sup>307</sup>*

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<sup>306</sup> Surah Al'Araaf 199

<sup>307</sup> Surah Al Ma'ida 101

# IMPACTS OF BELIEVING IN ALLAH AL BATIN



- To accept everything without asking too many questions and submit to Allah.
- To avoid going to fortune-tellers or engaging in any matters of divination since that is *shirk* (associating partners with Allah), and no one knows the unseen except Allah.
- To worship Allah with pure love because He is *Al Batin* (The Hidden). Anyone who loves or is near to us knows more about us. And this is out of pure love.
- To avoid judging anyone because we cannot see their intentions.
- To be mindful of Allah because He knows what we are hiding.
- To take care of the faith and the external appearance will correct itself. When our internal self is corrected then our external self will be corrected too.
- To remember that any deed done in secret brings more sincerity to Allah.



(73)

# AL MUHAYMIN

(المهيمن)

*The Dominator*



## INTRODUCTION

The Name of Allah *Al Muhaymin* (The Dominator) is mentioned once in the Qur'an.

Life is full of information, news and constant changes. We will be in this life for a short time and then head to an eternal life. When we are surrounded by many things, we can easily get distracted or attracted to something, or get frightened of something, which may start to dominate our feelings, thoughts and actions. This may cause us to neglect our responsibilities, lose relationships or even ourselves. Sometimes matters can be so overpowering that it can freeze us and overtake our lives in a way that may distract us from our real purpose, which is to worship Allah alone.

Various matters can dominate us whether it is a spouse, child, work, disease or problem and sometimes we can be so consumed by them that we do not make use of what Allah has provided us to move forward. Anything that takes us towards our goal is a favour from Allah, and anything that stops us from it, is a *fitna* (trial). The solution is to return back to Allah.



Allah *Al Muhaymin* (The Dominator) is the One Who keeps us safe and protected because He watches us all the time. He dominates, protects and guards us. If Allah is not the *muhaymin* (dominator) in our life, then any matter can overpower us and cause us sorrow.

Allah *Al Muhaymin* (The Dominator) takes care of all our issues that can dominate or disable us. When we make Him the *Muhaymin* (Dominator) in our life, then we will always have a beautiful picture in front us and we will have peace. When we rely on Allah, it brings out our best.





## WHO IS AL MUHAYMIN?

### MEANING IN THE LANGUAGE

The meaning of (مهيمن) is:

1. The one who witnesses
2. The one who watches and observes everything
3. The one who confirms the truth
4. The one who guards and protects
5. The one whom we trust
6. The one who looks after all matters
7. The one high above

All these qualities together lead to domination. In life, there are those who observe others, make others falsely trust them, give them protection, look after them and then falsely manipulate them, bully them and take control of them. Such qualities of domination in a human being are a very dispraised quality, and can be very dangerous because they may be misused. But when Allah dominates us, it is only for a good and beneficial purpose.

## MEANING IN THE RELIGION

Allah *Al Muhaymin* (The Dominator) is the One Who sees the hidden matters and secrets of the heart. The One Who encompasses everything with His knowledge. He witnesses the actions of the creation, and is ever watchful over their utterances and deeds. Nothing they do is absent from Him and not even the weight of an atom in the heavens or the earth can escape Him.

### 1. ALLAH IS AL MUHAYMIN HIMSELF

Allah is *Al Muhaymin* (The Dominator) even if there is no one. People in life cannot be dominating over anyone if there is no one, but Allah is *Al Muhaymin* irrespective, and this is His personal attribute. He is *Al Muhaymin* in all His Names, Actions and Attributes. For example, He is dominating in His mercy, His forbearance, His might and power, His forgiveness and so forth.

### 2. ALLAH IS WATCHFUL OVER ALL THINGS

Allah encompasses us, observes us at all times, and has complete knowledge of us. He knows what weakens us, strengthens us and motivates us. He knows the type of sins we commit, along with all the details about us. When He deals with us, He wants the best for us.



### 3. ALLAH HAS COMPLETE CONTROL TO BENEFIT US

Allah *Al Muhaymin* (The Dominator) has full control over us, in order to reform and elevate us. He has chosen a path for each person, and He will bring us support, resources and companions to help us continue.

For the disbeliever, Allah *Al Muhaymin* (The Dominator) will impede his desires, but for the believer, Allah *Al Muhaymin* (The Dominator) will always elevate him. Take the example of a child who refuses to let go of his phone, and the mother takes it away by force, so that he completes his schoolwork, unlike the child who puts away his phone during school work, because he wants to avoid being distracted. Surely the mother will be well pleased with the latter.

### 4. ALLAH GIVES ASSURANCE

Allah grants us security and protection from losing anything, or someone coming to snatch anything away from us. There will be no fear or panic nor will we be lost or misguided because Allah is the Most Trustworthy and He assures protection for us.



# IMPACTS OF BELIEVING IN ALLAH AL MUHAYMIN



- To make our highest concern Allah *Al Muhaymin* (The Dominator). We must not allow people and their opinion about us dominate our minds, such that we end up losing our own identity.
- To keep in mind that our position with Allah is what matters. This will calm and quieten us because we will not indulge in flattery or blame.
- To remember that no one can have favours on us except Allah. We must never assume that ‘we’ are the ones favouring others, it is Allah Who provides, and this should humble us.
- To be mindful of our thoughts because Allah watches and hears us.
- To make the Qur’an the *muhaymin*, the dominating book in our life.
- To rely on Him for everything and He will provide us in the most honourable way.

# AL HAQQ

(الحق)

*The Truth*



## INTRODUCTION

The Name of Allah *Al Haqq* (The Truth) has been mentioned ten times in the Qur'an.

### Supplication During The Night Prayer

سَمِعَ ابْنُ عَبَّاسٍ، يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ

*Whenever the Prophet (peace and blessings of Allah be upon him) offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise*



*is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You ."<sup>308</sup>*

In this supplication, we praise Allah because He is the Truth, His Promise is the Truth, His Words are the Truth, meeting Him is the Truth, paradise is True, the hellfire is True, the prophets are True and the Hour is True.

Imagine someone who lives a fake life being surrounded by false people, false speech, and false feelings. Anything that is untrue will not last and anything that is real will be respected and will be given its right. Falsehood maybe loud, but what will remain is the truth.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ  
أَبْيَعَاءَ حَلِيمَةٍ أَوْ مَنَعِ زَبْدٌ مِثْلَهُ، كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا  
يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿٧﴾

*He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).<sup>309</sup>*

<sup>308</sup> Sahih al-Bukhari 7499

<sup>309</sup> Surah Ar Ra'ad 17



Surah Ar Ra'ad contains an intense *ayah* (verse) that is a parable which says when the truth arrives, it is like rain; a “shower of truth” which comes down and brings all the falsehood to the surface and then it goes away. Truth is revealed either through knowledge like water or through experiences like fire.

When Allah brings about a situation, it reveals the reality of the people. Only what is true and beneficial will remain and everything false will perish. Truthfulness is putting everything in its right place, so that a person will have a balanced life, free from any disturbance.



## WHO IS AL HAQQ?



### MEANING IN THE LANGUAGE

The meaning of (حق) is:

1. To match: what is being said matches what is being done.
2. To close all gaps and loopholes.
3. Agreement and harmony.
4. Something constant and firm which will not be removed.

We all want to live a life of truth, which is to be shown the truth and follow it, and to recognise falsehood and turn away from it.

### MEANING IN THE RELIGION

Allah *Al Haqq* (The Truth) is the One Whom there is no doubt or uncertainty in His Being, Names, Attributes or Divinity. He is the only One worthy and deserving of worship. All His Names and Attributes, His Actions and Speech, His religion and legislations, His revelation and His promises are nothing but the truth. Our meeting with Him is the truth which we all need to remember.



## 1. ALLAH IS THE TRUTH HIMSELF

Allah is The Truth Himself and He will make the truth apparent and will also make the falseness of falsehood apparent to everyone.

The Existence of Allah is true, constant, unchanged and cannot not be removed. Our existence is not true because we were not in existence before and we will die in the future. But Allah is The One Who is always constant and He alone is the One worthy of our worship.

### Right Of Allah To Not Associate With Him

كنت ردف النبي صلى الله عليه وسلم، على حمار فقال: " يا معاذ هل تدري ما حق الله على عباده، وما حق العباد على الله. ؟ قلت: الله ورسوله أعلم. قال: "فإن حق الله على العباد أن يعبدوه، ولا يشركوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرك به شيئاً، فقلت،  
"يا رسول الله أفلا أبشر الناس؟ قال لا تبشرهم فيتكلوا"

*I was riding a pillion with the Prophet (peace and blessings of Allah be upon him) on a donkey. He (peace and blessings of Allah be upon him) said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'adh) added: I said to the Messenger of Allah: "Shall I give the glad tidings to people?" He (peace and blessings of Allah be upon him) said, "Do not tell them this good news for they will depend on it alone".<sup>310</sup>*

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<sup>310</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 426



Allah's right is for us to worship Him and not associate with Him any partners. And our right is that Allah will not punish us, if we do not associate with Him any partner. Thus the right between us and Allah is *tawheed* (attributing Oneness to Allah). When we associate partners with Allah then it proves we are not giving Him His right.

All the Names, Attributes and Actions of Allah are true and will never perish or be affected, and no one can anyone interfere in His actions. We may have names that do not reflect our characters, but there is no falsehood in any of the Names, Attributes or Actions of Allah.

His rules, commands and legislation are true, full of wisdom, mercy and guidance. Every decree of Allah is true and there is nothing that takes place except that it is true, even when falsehood is shown, because it is done in order to prove its reality. There is no transgression, injustice or oppression when Allah shows the truth. This makes us love and seek the truth and be inspired by it. We want to avoid anything false in our life, and that is the level of the *siddiqeen* (the ever-truthful ones).

No one has more rights than Allah, and He has the rights of all perfection and beauty, all praises, appreciation, devotion, hope, love and fear. He has the rights to the hearts of the people, to run and flee to Him before anyone else. Before we think of our own rights or the rights of others, we must think of Allah's rights first. Allah's right precedes the rights of anyone, be it our parents or spouse or family. We do not need to worry about our rights, because Allah will give it to us without us having to ask for it.

We may think we can give Allah His right by only praying to Him, but He has a right to our feelings before that. We have to give Allah the rights of *taqwa* (piety) which are:

TO REMEMBER HIM	AND NEVER FORGET HIM
TO BE GRATEFUL TO HIM	AND NEVER BE UNGRATEFUL TO HIM
TO OBEY HIM	AND NEVER DISOBEY HIM

If we begin by fulfilling the rights of others before Allah, then matters will not fall into place and it would be, as though we are giving a dead person his rights before someone who is alive. And to Allah belongs the best example, Allah is The Ever-Living Who never dies but we perish. Therefore we must give rights first, to the One Who is always constant, and He will inspire us and guide us to the best way to fulfil the rights of others. When we give Allah His Right, Allah will help us fulfil the rights of others and then we will live a true, balanced and harmonious life.

## 2. ALLAH WILL MAKE THE TRUTH REAL TO EVERYONE

Allah is the One Who will make the truth apparent and visible to whomever He wills and in whatever way He wills. The truth is shown through legislated signs (Qur'an and *Sunnah* (*practice of the Prophet* peace and blessings of Allah be upon him)) and universal signs such as the creation.



He is the One Who can make the truth exist and dominate falsehood. He is the One Who can make our dreams and goals a reality. Our dreams only come true because Allah *Al Haqq* (The Truth) made it a reality. Yusuf (peace be upon him) saw a vision when he was a child, and Allah brought it to reality and fulfilled it.

Allah obliged it upon Himself to give the believers their *haqq* (true right) and to give them victory. He has obliged it upon Himself to save them and to give them all goodness. He will grant the believers paradise and protect them from the fire. Allah *Al Haqq* (The Truth) will fulfill all His promises for the *muttaqeen* (pious slaves who act according to what is pleasing to Allah), believers, *muhsineen* (good doers) and the grateful ones.

When we believe in Allah, He makes us worthy of victory, goodness, and a good life, and will fulfill all our dreams and wishes.

Allah *Al Haqq* (The Truth) will cast the truth and remove falsehood, just as the staff of Musa (peace be upon him) was cast and became a real snake that destroyed all the illusionary snakes of the magicians. This is the manner in which truth arrives and defeats falsehood.



# IMPACTS OF BELIEVING IN ALLAH AL HAQQ



- To be sufficed with Allah *Al Haqq* (The Truth).
- To ask Allah *Al Haqq* (The Truth) to make us among the *siddiqeen* (the ever-truthful ones) who are the highest in rank after the prophets and messengers.
- To ask Allah *Al Haqq* (The Truth) to show us the truth and help us act upon it.
- To ask Allah *Al Haqq* (The Truth) to show us the truth in any uncertain matters or when making decisions.
- To always take the side of truth and never fear falsehood.
- To live a life of truth: to love the truth and seek it, to speak and act on the truth, and to befriend the truthful ones.
- To seek protection with Allah from hypocrisy and from every trait of the hypocrites.

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# AL MUBEEN

(المبين)

*The Most Clear*



## INTRODUCTION



The Name of Allah *Al Mubeen* (The Most Clear) is mentioned once in the Qur'an and is mentioned together with Allah *Al Haqq* (The Truth). There can be truth, but it may not be clear to all. The Names of Allah *Al Mubeen* (The Most Clear) clarifies the truth to all in a simple way. For example, when people create short clips to simplify a matter on how to do it, or show it step by step, are all impacts of the Name of Allah *Al Mubeen* (The Most Clear).







## WHO IS AL MUBEEN?

### MEANING IN THE LANGUAGE

The meaning of (مبين) is:

1. To clarify by statement: For example, people clarify by presenting something in different languages, sign language, icons, etc.
2. To clarify by action: For example, to be shown how to do something, “this is how to pray”, “this is how you perform hajj”. There are people who learn visually, some through hearing and some through experiencing.
3. Bayyinah: is clear evidence – whether it is logical or tangible.

Sometimes we elaborate on things to make it clear for others, and then we notice it becomes too wordy, so we cut it short. We do not have a device which can measure everyone’s preference, and are unaware if something is overwhelming or underwhelming for people. But Allah *Al Mubeen* (The Most Clear) makes everything clear to all in the perfect way and in the right measure.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE MOST CLEAR HIMSELF

Allah is The Most Clear and Manifest, and no one can be clearer than Him though He rose over the Throne in a manner that suits His Majesty. Allah is The Most Clear in His existence, Names and Attributes. It is clear that He is The Most Rich, The Most Merciful, and The Most Strong.

Allah is The Most Clear and Visible; He is not unknown. Everyone needs to advertise or make themselves known whether it is for business, marriage, education and the like. When Allah would choose a messenger, it would be a person who is already known to the people. When we befriend others or eat with someone, we need to know them well.

#### Befriend A Believer And Eat With Someone Who Has Taqwa

عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، - أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا

*Abu Sa'eed narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Do not accompany except a believer, and do not serve your food except to one with Taqwa."*<sup>311</sup>

Allah told us about Himself, whether concisely through Surah Al Ikhlas or elaborately through the entire Qur'an and Sunnah (practice of the Prophet peace and blessings of Allah be upon him). All the hearts can recognize Him, but the minds cannot encompass Him.

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<sup>311</sup>Jami` at-Tirmidhi 2395

## 2. ALLAH CLARIFIES TO ALL

Allah *Al Mubeen* (The Most Clear) identifies things, names them and labels them. People clarify things with different colours, fonts, languages and so forth. All the different ways of clarification are from the impacts of Allah *Al Mubeen* (The Most Clear).

Allah clarifies His judgement, rules and legislations, and provides evidence and proofs to the people. He clarifies to the people that He is One and Only One and no one is perfect but Him.

He makes it clear through the:

1. *Ayat* (verses) of the Qur'an
2. Decrees
3. Universal signs

Allah gives us parables and stories in the Qur'an, and fluctuations in the *ayat* (verses) to make the truth clear to us. Allah clarifies that He is perfect through the decrees.

He will show us His Oneness, His Lordship and perfection, so that our job in this life is clear, which is to worship Him alone. He clarifies to us the purpose behind our existence. He makes good deeds clear to us, by which we will attain reward, and He makes sins and their evil consequences clear to us so that we avoid them.



When the input is clear then the output will be clear. Allah makes it simple for us, so that we will be clear in our actions.

However we may suffer from uncertainty due to our desires and distractions around us. When our mind is crowded there cannot be clarity. The one who is busy with the *duniya* (worldly life) and running errands back-to-back cannot see clearly.

Also Allah *Al Mubeen* (The Most Clear) will show the reality of everyone on the Day of Judgement.



# IMPACTS OF BELIEVING IN ALLAH AL MUBEEN



- To seek help from Allah to live a life of clarity and to ask for direction when there is uncertainty in life.
- To be clear in our intentions and feelings towards Allah.
- To spread knowledge about Allah and clarify it to the people.
- To be clear with people and not give contradicting messages.

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# AL FATTAAH

(الفتاح)

*The Opener*

## INTRODUCTION

The Name of Allah *Al Fattaah* (The Opener) is mentioned once in the Qur'an.

رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

*" Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment. "*<sup>312</sup>

Before we ask for anything, we need to know Allah is The Opener. And we attribute all blessings and beginnings to Him. Allah not only opens closed doors, but closed hearts, feelings and minds. Allah can open our eyes, ears and hearts in a moment. Each Name of Allah is a big opening. On the Day of Judgement, Allah will reveal to the Prophet (peace and blessings of Allah be upon him) other Names by which he will praise Him.

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<sup>312</sup> Surah Al Araf 89



## WHO IS AL FATTAAH?

### MEANING IN THE LANGUAGE

The meaning of (فتح) is:

1. The opposite of being closed.
2. Removal of any confusion and anything concealed or closed. It can be about tangible openings such as a door, or intangible openings such as opening of feelings.
3. Judgement, justice and separation between two matters.
4. Asking for victory and help.

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE BEST OPENER

Whether Allah opens or closes something, it is all considered opening. Even when He blocks or seals something, it is for a new opening. Allah always wants to take us to what is better.

What does Allah open?

## GENERAL OPENING

General opening includes openings related to the *duniya* (worldly life). This is given without asking for it.

- He opens the gates of provision and different ways to receive provision.
- He opens feelings and goodness for the people.
- He opens means or ways which were closed before. Sometimes we do not know how to operate something, but He will open a way for us to understand it.

When Allah opens, no one can close or withhold it.

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



*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.<sup>313</sup>*

No one can withhold any mercy Allah has opened for us, therefore we must not be afraid that it will be taken away from us, nor be afraid of any evil eye because of it. Nothing can close without the will of Allah.

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<sup>313</sup> Surah Fatir 2



Allah *Al Fattaah* (The Opener) opens between truth and falsehood by granting victory to those on the truth and disgracing those upon falsehood.

## SPECIAL OPENING

Special openings are related to faith, belief, divine knowledge and the hereafter. Those who devote themselves to Allah, worship Him, and believe in Him will surely have special openings.

For His messengers and special believing slaves, Allah opens between them and their enemies. This means He will open safety, knowledge, victory and the truth for the messengers.

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾

*He said: "My Lord! Verily, my people have belied me.*

فَأَفْضَحْ 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.*"<sup>314</sup>

When there are disbelieving people involved, matters become difficult to handle. Nuh (peace be upon him) invoked Allah to judge between him and the disbelievers, and to save him with the believers.

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<sup>314</sup> Surah Ash Shu'ara 117 to 118

﴿ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ كَفَرِينَ ﴾<sup>٨٨</sup>

*The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!?"*

﴿ قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَعَثْنَا اللَّهَ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاضِلِينَ ﴾<sup>٨٩</sup>

*"We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."<sup>315</sup>*

Allah opened for Shuaib (peace be upon him) with truth because he turned to Allah.

﴿ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴾<sup>٩٠</sup>

*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 Just Judge, the All-Knower of the true state of affairs."<sup>316</sup>*

<sup>315</sup> Surah Al'Araf 88 to 89

<sup>316</sup> Surah Saba 26

He opens for His special believing slaves all that benefits their *duniya* (worldly life) and the *deen* (religion). It is not true that when a person is on the *deen* (religion), Allah will not open the *duniya* (worldly life) for them. On the contrary, Allah will open for them from the best of the *duniya* (worldly life) in the purest way.

Allah opens the locks of the hearts in order to know more about Him, to love Him and to turn to Him. He opens the hearts to understand the Qur'an, love it and act on it.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

*Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?<sup>317</sup>*

Allah opens our eyes and heart to see the truth and act on the divine knowledge which will reform all our matters. He opens our hearts to love and submit to Him. And for those whom Allah loves and who turn to Him, Allah will grant divine knowledge and special situations to taste the sweetness of faith. It is an opening from Allah when a person tastes the sweetness of faith.

### Tasting The Sweetness Of Faith

عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ " .

<sup>317</sup> Surah Muhammad 24

*Abu Sa'eed (may Allah be pleased with him) narrated: It is reported on the authority of Anas that the Prophet of Allah (may peace and blessings be upon him) said: There are three qualities for which anyone who is characterized by them will relish the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a man for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell.*<sup>318</sup>

Allah will open for the believers treasures from His generosity. He will open opportunities for them in this life, make difficult affairs easy for them and open for them doors which were previously closed. He will open the gates of the heavens when they perform good deeds. And when they die, the door by which their provision comes will close, but the doors of all the seven heavens will open. And in the grave, a door will be opened to show them their place in paradise.

Allah sets provision and means in place for the *Muttaqeen* (pious slaves who act according to what is pleasing to Allah) 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.

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<sup>318</sup> Sahih Muslim 43

## 2. ALLAH IS THE JUDGE

Allah judges between the people with justice and it is always right. Allah will judge between the people in both the *duniya* (worldly life) and the *akhirah* (hereafter).

Allah makes clear separation of the *duniya* (worldly life) and the *akhirah* (hereafter). In the *duniya* (worldly life), He initiates judgement through His rules and legislations, so that we can have a manual to refer back to, and also initiates judgement through decrees. Sometimes we are unsure of what to do until a decree takes place, which sets the tone for what needs to be done.

In the hereafter, the Day of Judgement is also called (يوم الفتح) “The Day of Opening” when Allah will judge between Him and the slaves, and He will judge between the slaves.

## 3. OPENING AS VICTORY

This opening is related to success and victory. Allah gives victory to the believers over the disbelievers, to the good over the bad, to the oppressed over the oppressor.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ

*When there comes the Help of Allah (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).*



وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

*And you see that the people enter Allah's religion (Islam) in crowds.*

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

*So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.<sup>319</sup>*

When we see the victory, opening, and a multitude of people entering Islam, we do not attribute it to ourselves, but glorify and praise Allah. When there is victory, then a person needs to seek forgiveness and purification.

Allah opens for us so that He forgives us.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

*Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory.*

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

*That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path,*

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<sup>319</sup> Surah An Nasr 1 to 3

وَيَبْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾

*And that Allah may help you with strong help.*

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُودُ السَّمَوَاتِ  
وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

*He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.*

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ  
وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

*That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and He may expiate from them their sins; and that is with Allah a supreme success,<sup>320</sup>*

Allah opened all gates of goodness to forgive the Prophet (peace and blessings of Allah be upon him), complete His favours on him and guide him to the Straight Path. Allah will give the believers tranquility in this life in order to increase them in faith, and He will open for them paradise in the hereafter.

When Allah wants good for a person, He will facilitate them him good deeds and make him die on it.

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<sup>320</sup> Surah Al Fat'h 1 to 5

When Allah Wants Good For A Person, He Makes  
Them Die On A Good Deed

إِذَا أَرَادَ اللَّهُ بَعِيدٍ خَيْرًا عَسَلَهُ ، قِيلَ : وَمَا عَسَلَهُ ؟ قَالَ : يَفْتَحُ لَهُ عَمَلًا صَالِحًا قَبْلَ مَوْتِهِ ، ثُمَّ  
يَقْبِضُهُ عَلَيْهِ

*When Allah wants good for a slave, He will sweeten him. They said,  
“what does ‘sweeten’ mean?” He said, “He will open for him good deeds  
before his death, then take his soul on it.”<sup>321</sup>*

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<sup>321</sup> Sahih Aj Jami'e 307, Authenticated by Al Albani as Sahih



# IMPACTS OF BELIEVING IN ALLAH AL FATTAAH



- To ask Allah to make us keys for goodness and locks for evil.
- To never lose hope and always look forward to better and newer beginnings.
- To perform two x two units before *dhuhr* (noon prayer); this opens the gates of paradise.
- Believe that all the gates of paradise are opened in Ramadan.
- The key for all good is (لَا إِلَهَ إِلَّا اللَّهُ) – *tawheed* Allah (attributing Oneness to Allah). Anyone who says it sincerely from their heart then it will reach up to the Throne of Allah.
- To ask Allah *Al Fattaah* (The Opener) to facilitate for us when something is closed and to make a judgement for us when we are confused about anything.

(77)

# AL KHABEER

(الخبير)

*The All-Aware*



## INTRODUCTION



The Name of Allah *Al Khabeer* (The All-Aware) is mentioned forty-five times in the Qur'an.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالْعَرِيَّتِ صَبْحًا ١

*By the racers, panting,*

وَالْمُورِيَّتِ قَدْحًا ٢

*And the producers of sparks [when] striking*

وَالْمَغِيرَاتِ صُبْحًا ٣

*And the chargers at dawn,*



فَأَثَرُنَّ بِهِ نَقَعًا ﴿٤﴾

*Stirring up thereby [clouds of] dust,*

فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾

*Arriving thereby in the center collectively,*

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

*Indeed mankind, to his Lord, is ungrateful.*

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

*And indeed, he is to that a witness.*

وَإِنَّهُ لَحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

*And indeed he is, in love of wealth, intense.*

﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

*But does he not know that when the contents of the graves are scattered*

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

*And that within the breasts is obtained,*

﴿١١﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

*Indeed, their Lord with them, that Day, is [fully] Acquainted.<sup>322</sup>*

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<sup>322</sup> Surah Al'Adiyat 1 to 11

In Surah Al 'Adiyaat, Allah makes an oath by the horses to tell us what we need to do and what can motivate us. We need Allah's nurturing in order to know our faults and encourage us to better ourselves.

No one would expect a scene of horses could be a source of motivation for us to change for the better. Horses are loyal and do their best for their master; they do not live for themselves. They run so fast such that their hooves emit sparks when they strike the stones which show their zeal and determination for the job they are assigned to do. Then they stop at the centre, right at their target, which shows strength and courage in the face of danger. All this shows their obedience and gratitude to their master.

Then there is a shift in the *ayat* (verses) where Allah mentions the subject matter of the oath – the human being. Allah mentions that humans are (كَنُودٌ), terribly ungrateful, by withholding and refusing to show gratitude and loyalty to their Lord.

Despite Allah providing us so much, we act stingily. We do not hasten to do good, nor do we do our best, thereby losing our main purpose. Allah tells us that our love for money has overtaken us, and has made us selfish and restricted in working for the *akhirah* (hereafter). However, when our focus becomes the hereafter, our efficiency will be greater, and when we admit our faults, we will be open to change. Only Allah *Al Khabeer* (The All-Aware) can tell us this because only He knows our faults. He knows how our sins were initiated, how they developed and what the result would be.

Then Allah mentions the recompense and people coming out of their graves, which is a fearful scene reminding us to do our best.

The Name of Allah *Al Khabeer* (The All-Aware) is mentioned on its own in the final *ayah* (verse), and not joined with any another name. Allah *Al Khabeer* (The All-Aware) is our Creator and He nurtures us to make us efficient because He knows our faults. He knows what scenes we need to see in order to change for the better.



## WHO IS AL KHABEER?

### MEANING IN THE LANGUAGE

The meaning of (خبرة) is:

1. Knowledge that goes deep into matters.
2. To nurture someone so they become very efficient.
3. Expertise.
4. Knowledge of fine details.
5. To know the reality of something.

## MEANING IN THE RELIGION

### ALLAH IS THE ALL-AWARE

The Name of Allah *Al Aleem* (The All-Knowing) is about different ways of knowledge, *Al Lateef* (The All-Subtle) is subtle knowledge while *Al Khabeer* (The All-Aware) is deep knowledge.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسْئَلْ  
بِهِ خَيْرًا ﴿٥٩﴾

*He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne - the Most Merciful, so ask about Him one well informed.*<sup>323</sup>

Allah *Al Khabeer* (The All-Aware) is the One whose knowledge grasps all secrets, the One Who is aware of concealed intentions, and the One 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, fineness and concealment. In addition, He has knowledge of what is clear and apparent. Allah has ultimate knowledge in encompassing deep mysteries. He knows what motivates us, changes us, what we are going through and how to solve it for us. He knows the advantages and disadvantages to everything and the benefits and harms of all matters. He knows every side of matters. Nothing is hidden from Him.

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<sup>323</sup> Surah Al Furqan 59

He knows the beginning and the root of any matter, its consequences and the end of it. For example, sometimes we find changes in a child's behavior, and we trace it back to finding out that he had not slept well that day. Or if a woman is quieter than usual, because she got into an argument with her husband.

Sometimes we may wish to express something, but do not know how to, or we may want to do something, but are not sure what it is. Allah *Al Khabeer* (The All-Aware) can pinpoint to us and guide us to what exactly is needed. When we have knowledge, we want to be guided to present it in the best way and only Allah *Al Khabeer* (The All-Aware) knows how.

The one who does not have experience will speak in the same way as he was taught through a book, but the one with experience will speak from the "book of life." Someone without experience will make "too much noise", but the one with experience will observe and look without asking. For example, an expert doctor can recognize changes in his patients without even asking them.

Dealing with someone who is an expert is easier since they are more efficient in their work, but they are more expensive to hire. These are all impacts from Allah *Al Khabeer* (The All-Aware).



## IN THE QUR'AN

The Name of Allah *Al Khabeer* (The All-Aware) is joined with *Al Baseer* (The All-Seeing). Allah sees deep into matters and has insight of all that we feel.

*Al Khabeer* (The All-Aware) is also joined with *Al Lateef* (The Most Subtle). He has deep knowledge, and when He reforms us and our actions, He does so gently and subtly. In life, some people who are experts can be very arrogant or harsh, but the best combination is to be all-aware and gentle.

*Al Khabeer* (The All-Aware) is also joined with *Al Hakeem* (The Most Wise). He puts everything in its rightful place and this shows complete awareness.

*Al Khabeer* (The All-Aware) is joined with the Name of Allah *Al Aleem* (The All-Knowing). He knows the past, present and future. He knows everything about us.

Sometimes there could be a deficiency of some kind in our body which we are unaware of, but Allah is fully aware of what we need and which food can enrich us. There are times we wish to have feelings when we pray or when we make *dua* (supplication), or when we are with our children, but do not know how. Allah *Al Khabeer* (The All-Aware) knows what is needed to bring out emotions in us.



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 ﴿٣٤﴾

*Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.<sup>324</sup>*

We are unaware of what we will do tomorrow, what we will earn, and in what land we will die, but only Allah *Al Khabeer* (The All-Aware) has that knowledge.

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<sup>324</sup> Surah Luqman 34

# IMPACTS OF BELIEVING IN ALLAH AL KHABEER



- To rely only on Allah *Al Khabeer* (The All-Aware) to fulfill our tasks in life.
- To ask Allah *Al Khabeer* (The All-Aware) to make us experts in our fields and to give us shortcuts and solutions to whatever we need.
- To ask Allah *Al Khabeer* (The All-Aware) to give us a more efficient and productive life.
- To seek guidance to say and do things without causing any disturbance.
- To fear Him because He is All-Aware of everything and our intentions, what our hearts conceal and the betrayal of the eyes.
- To lower the gaze because it is a means of purification.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

*Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do.*<sup>325</sup>

- To be fair at all times because this makes us closer to a life of *taqwa* (piety).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَيْكُمْ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

*O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do.*<sup>326</sup>

- To always base our worship on obedience and not desires.

<sup>325</sup> Surah An Noor 30

<sup>326</sup> Surah Al Ma'ida 8

(78)

# AL WAKEEL

(الوكيل)

*The Trustee*



## INTRODUCTION



The Name of Allah *Al Wakeel* (The Trustee) is mentioned thirteen times in the Qur'an.

Our test in life is not about how intelligent, experienced, or powerful we are, neither is it about our thought process and what we should know. Rather it is how much we believe in Allah and trust in Him to make our lives easy.

We need *tawakkul* (reliance) when:

1. Facing situations from an outer enemy
2. Facing a hidden enemy
3. Fearing something in the future
4. Wanting to reach and achieve our dreams



We are unable to make use of all the talents we possess, nor are we in control of our own heartbeat, nor how our lungs function, and not even the act of swallowing. We are truly weak, poor and needy.

If we do not feel the need for something, then we cannot have devotion and reliance towards it. The more needy we are, the more our feelings towards Allah will be alive. There can be no devotion when we are devoid of emotions or feel numb because we have become desensitised to everything around us.

When Ibrahim (peace be upon him) was thrown into the fire, without doubt he did not want to hurt himself, but he had full confidence in Allah that He would take care of him. *Tawakkul* (reliance) is to have needs and emotions, but at the same time having hope and tranquility because one trusts their Lord.

With *tawheed* (attributing Oneness to Allah), we will have pure feelings towards Allah, but when there is a lack of it, we will seek out different means for help. On the Day of Judgement, the *mutawakkileen* (those who put their trust in Allah) will enter paradise without torment or account. They are the ones who fulfilled *tawheed* (attributing Oneness to Allah) because all their feelings were directed to the One and Only. *Tawakkul* (reliance) is the highest form of faith because it is consolidating all our feelings towards Allah alone.

We must trust Allah *Al Wakeel* (The Trustee) and rely on Him for all our affairs.



## WHO IS AL WAKEEL?



### MEANING IN THE LANGUAGE

The meaning of (وكيل) is:

1. Trustee
2. Sponsor
3. Sufficient
4. Protector

### MEANING IN THE RELIGION

*Al Wakeel* (The Trustee) is the One in Whom we place our trust. All affairs are entrusted to Him to bring goodness and repel harm. This trait does not suit anyone except Allah. He warned against taking a *Wakeel* (trustee) besides Him because there is no one who causes benefit and harm, and no one who suffices, except Allah Alone. He is Sufficient for us and He is the Best Disposer of Affairs.



## 1. ALLAH IS THE TRUSTEE

Anyone who is a trustee has:

1. Knowledge
2. Encompasses all details
3. Authority to act
4. Protection
5. Wisdom: to deal with and put everything in its place.  
There is nothing random in His act.

Allah is *Al Wakeel* (The Trustee) and He is the One Whom we need to trust and feel at peace. He is sufficient and enough for us because He has all the perfect qualities. When we trust Him, He will never abandon us. He will open doors for us and make a way out for us which we can never imagine. He knows all situations and all needs; therefore, we trust Him to protect us, and put everything in its rightful place.

In life there are trustees, sponsors and guardians, but Allah *Al Wakeel* (The Trustee) is most worthy of this Name. When we go through trials, we are unable to trust ourselves, but we must trust the One Who is worthy of our trust.



وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٣﴾

*And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs).<sup>327</sup>*

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدَّ جَمَعُوا لَكُمْ فَاتَّقُوا اللَّهَ فَمَا بِهِمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

*Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."<sup>328</sup>*

When we trust someone, we cannot see this feeling because it exists only in the heart, and only Allah can see it. *Tawakkul* (reliance) is only for Allah; and it is *shirk* (associating partners with Allah) when we rely on anyone other than Him.

## GENERAL TRUSTEESHIP

Allah is in charge of all the creation without anyone asking for it. There are many operations and processes that take place in life which we are unaware of, nor do we ask for it to be taken care of. For example, when our blood flows, our eyes blink, our heart beats, when we turn our bodies during sleep, the rising and setting of the sun are all taken care of by Allah and we did not ask Him for it. And Allah disposes all the universal affairs without us having to worry about it.

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<sup>327</sup> Surah Al Ahzaab 3

<sup>328</sup> Surah Aal Imran 173



## SPECIAL TRUSTEESHIP

This in particular are for His believing slaves who put their trust in Him. Allah commanded His slaves to put their trust in Him Alone, and He made it a sign of faith. He promised a great reward and good abode for those who put their trust in Him and warned those who put their trust in anyone beside Him.

Placing one's reliance on Allah and entrusting one's affairs to Him bring blessings and repel harm. It is one of the most comprehensive types of worship, and most important because of what it produces of good deeds and obedience. If the heart depends on Allah in one's religious and worldly affairs with trust, then 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.

Those who trust Allah are always truthful and foremost. They courageously move forward, whether they have the means or not. No door will stop the *mutawakkileen* (those who put their trust in Allah) and there is no punishment or account for them because they always rely on Him.

When we rely on Allah, He will be sufficient for us, protect us, complete His favour upon us, and grant us wisdom so that we will act and produce the best.

When faced with difficulties in life, we must turn to Allah and rely on Him, and not just say "this is what it decreed for us" and give up. We must not have an attitude of resignation, and believe that things would never change. A true believer never



gives up or loses hope in Allah. Allah takes care of 99.9% of our affairs, and for the rest, we need to make that move towards Him.

The obstacles to *tawakkul* (reliance) can be our experience, our abilities and the means we possess. When we tend to have too much experience, we depend on what we know, and not depend on Allah. When we make Allah our *Wakeel* (Trustee), then all our stress and difficulties will be taken away, our needs will be fulfilled and all harm will be lifted. Whoever trusts Allah then He will be sufficient for Him.



# IMPACTS OF BELIEVING IN ALLAH AL WAKEEL

- To rely on Allah in all cases. *Tawakkul* (complete reliance) is an action of the heart. When any harm befalls us, no one can remove it except Allah. When we hope for anything, then we rely on Allah. If we have *wiswas* (whispering) or are thinking too much, then we rely on Allah.
- To take the means but have zero trust in them, and 100% trust in Allah. This is *tawakkul* (complete reliance). Do not fall into the extremes of only taking the means and not trusting Allah, nor the other extreme of only relying on Allah and not taking the means.
- To seek to be among the *mutawakkileen* (those who put their trust in Allah), who are the 70,000 who enter paradise without any account or torment.

## Seventy Thousand Enter Paradise With No Account Or Torment

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ ". قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ "

*Verily the Messenger of Allah (peace and blessings of Allah be upon him) said: Seventy thousand of my Ummah would enter Paradise without rendering account. They (the companions of the Prophet (peace and blessings of Allah be upon him)) said: Who are they, Messenger of Allah? He said: "They would be those who do not ask others to do ruqyah for them, do not believe in omens, do not cauterize, and place their trust in their Lord."<sup>329</sup>*

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<sup>329</sup> Sahih Muslim 218

(79)

# AL MUQEET

(المقيت)

*The Nourisher*



## INTRODUCTION

The Name of Allah *Al Muqeet* (The Nourisher) is mentioned once in the Qur'an.

*Al Muqeet* (The Nourisher) is the One Who provides us an accurate measure of our essentials in daily life, and anything more or less would destroy us. When we see portion control, blood sugar, pressure levels, drips, dosages, recipes and food wastage, these are all impacts of the name of Allah *Al Muqeet* (The Nourisher).

This Name puts everything in the right scale and amount, so nothing is out of proportion.

The Name is mentioned once in Surah An Nisaa. The theme of Surah An Nisaa is justice for the weak in society, and notice the shares of inheritance are mentioned in it as well, indicating measurement.



مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا  
 وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا ﴿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.*<sup>330</sup>

The word (يَشْفَعُ) refers to interceding in order to help someone, such as interceding for someone to get a job. For good intercession, the person will receive (نَصِيبٌ) – a portion of the reward. And whoever intercedes to help someone to do bad, then he will have (كِفْلٌ) – this is a measurement for weight, which shows heaviness. He will bear the burden. Notice how different words are used for “measurements” of good and bad. Then the *ayah* (verse) ends with Allah being *Muqet* (Nourisher) over all things and the One Who gives the correct measure for everything.

There are other impacts of the name of Allah *Al Muqet* (The Nourisher) too. If we did not have a sense of fullness while eating, then we would continue to eat, which would result in harming our body. Similarly in surgery, there needs to be a right amount of anesthesia given to a patient, which needs constant monitoring and adjustment, and if the dosage is not correct then it may cause harm and pain.

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<sup>330</sup> Surah An Nisaa 85

## WHO IS AL MUQEET?

### MEANING IN THE LANGUAGE

The meaning of (قوت) is:

1. Essential provision: such as air, water and food.
2. Precise measurement of what is needed.
3. To withhold and restrict: similar to dieting or fasting, a time when we stop eating.
4. Protection: to preserve health and to preserve the person from being destroyed.
5. Ability and power over something.

To Have Security, Health, Food For The Day Is To  
Have Everything

قال رسول الله صلى الله عليه وسلم: " من أصبح منكم آمناً في سربه، معافى في جسده، عنده  
قوت يومه، فكأنما حيزت له الدنيا بحذافيرها "

*Messenger of Allah (peace and blessings of Allah be upon him) said,  
"Whosoever begins the day feeling family security and good health; and  
possessing provision for his day is as though he possessed the whole  
world."<sup>331</sup>*

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<sup>331</sup> Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 511

## MEANING IN THE RELIGION

### ALLAH IS AL MUQEET (THE NOURISHER)

Allah *Al Muqeet* (The Nourisher) 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 His perfect wisdom and praise. He sends down what nourishes His creation, divides the provision amongst the big and small, the rich and poor and the strong and weak.

Allah knows what each creation needs. He takes charge of creating their provision and basic needs, which gives strength to the creation. Allah knows the time they will eat, where they will eat, and how they will receive the provision. He is in charge of making it reach the creation with full protection and ability.

Allah *Al Muqeet* (The Nourisher) provides us nourishment to keep us in the best shape, so that we eat the right amount. There are some things we need daily, some weekly and so forth. He not only provides us with tangible provision, but intangible provision as well. Even the amount of feelings and mercy shown to us, are the right amount.

We need nourishment for our body, soul and heart. Allah *Al Muqeet* (The Nourisher) nourishes the bodies with food and provision, and nourishes the hearts of those whom He wills with knowledge and faith. Nourishment for the soul includes knowledge of His Names. And He knows how much, and for how long we can handle information. Some people can only handle a little and some a little more. Some through a lecture, some through a video or poster or story, and everything is measured.



All the creations have different nourishment which Allah *Al Muqeet* (The Nourisher) provides accordingly. The nourishment of the animals is different from the nourishment of the humans which is different from that of the angels. The nourishment of the angels is “*tasbeeh*” which is glorification of Allah and negating all imperfection from Him; they cannot survive without it.

Allah *Al Muqeet* (The Nourisher) gives us the sense to feel when we are hungry, thirsty, sad or lacking feelings. He watches over us, and gives us senses to know if something is missing or is too much. And He brings to us whatever we need and has full ability to do so. Any nourishment that comes to us will keep us nourished and balanced.

Allah *Al Muqeet* (The Nourisher) knows the right measure of recompense for our good and bad deeds.



# IMPACTS OF BELIEVING IN ALLAH AL MUQEET



- To love Allah and appreciate that He is *Al Muqeet* (The Nourisher) for taking care of us all our lives.
- To be moderate in life and ask Allah *Al Muqeet* (The Nourisher) to give us the right portion in food, speech, actions, worships and feelings. We do not want to go through extremes while we are alive, by not doing anything or doing so much that we harm ourselves.
- To ask Allah *Al Muqeet* (The Nourisher) for all the nourishment needed for us and our family.

# AN NASEER

(النصير)

*The Victor, The Supporter*



## INTRODUCTION

The Name of Allah *An Naseer* (The Victor, The Supporter) is mentioned four times in the Qur'an.

We all desire victory, fulfillment of goals and security, and all that we wish and seek are fulfilled through the Names of Allah. If we are unaware of Who is Allah *An Naseer* (The Victor, The Supporter) then we may end up dispraising victory by being arrogant. But when we know Allah *An Naseer* (The Victor, The Supporter), we will be protected from any type of failure and disgrace. Allah is The Best to grant victory, and no one can grant victory like Him.



## WHO IS AN NASEER?



### MEANING IN THE LANGUAGE

The meaning of (نصر) is:

1. Help
2. Support
3. Defense
4. Trust
5. Security

Victory is not one dimensional. True victory is about relief and assistance, and not conquering. It is to defend and not cause harm, it is to trust and not betray, and it is to grant security and not fear. Some people may give victory for wrong causes, and not for noble reasons. For example, a criminal may assume he has achieved victory when he has concluded his crime. But true victory is to help the oppressed, to make life easy and to contribute only goodness.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ

*When there comes the Help of Allah (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).*



وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

*And you see that the people enter Allah's religion (Islam) in crowds.*

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

*So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.<sup>332</sup>*

The opening and victory mentioned in the verses is when people enter the religion of Allah in groups and crowds. Anything to exalt the Name of Allah is victory, to be a part of Allah's victory and opening, gives us much hope.

How must we conduct ourselves when faced with  
victory?

GLORIFY THE PRAISES  
OF OUR LORD

AND ASK FOR  
FORGIVENESS

This shows us that humility plays an important part in victory. We need to negate all imperfections from Allah, and not attribute victory to anyone or anything else besides Him. And we must ask for forgiveness, because He is *At Tawwab* (The Initiator and Acceptor of Repentance).

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<sup>332</sup> Surah An Nasr 1 to 3



## MEANING IN THE RELIGION

### 1. ALLAH GIVES VICTORY TO WHOMEVER HE WILLS

Allah *An Naseer* (The Victor, The Supporter) is the Best of Victors (خير الناصرين). Allah gives victory to His messenger, prophets and special believing slaves over their enemies. He grants them victory both in this life and the next.

In this life, He grants them victory by keeping them firm in battle so they will not hesitate or escape. Allah also casts terror into the hearts of their enemies.

وَكَاثِبًا حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

*and (as for) the believers, it was incumbent upon Us to help (them).<sup>333</sup>*

It is a right upon Allah to give victory to the believers.

Allah grants victory over:

1. The external enemy: hypocrites and non-believers.
2. The internal enemy: the shaitan and our *nafs* (self) because it never separates from us as long as we are alive. The shaitan is the leader and the *nafs* (self) is the follower.

In order to be victorious over our external enemies, we must strive against our internal enemy, the *shaitan* (devil) and our own internal self which commands us to evil.

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<sup>333</sup> Surah Ar Room 47

The *shaitan* (devil) has declared war against all the offspring of Adam (peace be upon him), and wishes to take everyone to hellfire. We should not depend on ourselves, but depend on Allah to grant us victory over the *shaitan* (devil).

أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

*You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.*<sup>334</sup>

There are different ways by which Allah *An Naseer* (The Victor, The Supporter) grants victory to the believers over the enemy. He would send angels to support the believers, or send a flock of birds or wind or an awful cry to destroy the enemies. Or He would spread terror in the hearts of the enemy and thus make the believers victorious over them.

## 2. ALLAH GIVES VICTORY BY DEFENDING

Victory is not limited to overcoming and moving forward, but it is also to be in the same place and protected.

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٢٨٧﴾

*Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Shaitan (Satan)].*<sup>335</sup>

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<sup>334</sup> Surah Al Baqarah 286

<sup>335</sup> Surah Al Hajj 38

A person may go through oppression and has no power or strength to retaliate, but Allah will grant victory by defending that person. Abu Bakr (may Allah be pleased with him) was being insulted by another man in front of the Prophet (peace and blessings of Allah be upon him), but the Prophet (peace and blessings of Allah be upon him) did not say anything.

The moment Abu Bakr (may Allah be pleased with him) defended himself by responding, the Prophet (peace and blessings of Allah be upon him) left him. Abu Bakr (may Allah be pleased with him) wanted to know the reason, and upon asking, the Prophet (peace and blessings of Allah be upon him) said to him that when he did not respond to the insults, there was an angel defending him, but the moment he retaliated by speaking, the angel left and the shaitan came and took its place.

### Angel Defends The One Who Does Not Reply Back To Insults

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَمَعَهُ أَصْحَابُهُ وَقَعَ رَجُلٌ بِأَبِي بَكْرٍ فَأَذَاهُ فَصَمَتَ عَنْهُ أَبُو بَكْرٍ ثُمَّ آذَاهُ الثَّانِيَةَ فَصَمَتَ عَنْهُ أَبُو بَكْرٍ ثُمَّ آذَاهُ الثَّلَاثَةَ فَانْتَصَرَ مِنْهُ أَبُو بَكْرٍ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ انْتَصَرَ أَبُو بَكْرٍ فَقَالَ أَبُو بَكْرٍ أَوْجَدْتَ عَلَيَّ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَزَلَ مَلَكٌ مِنَ السَّمَاءِ يَكْذِبُهُ بِمَا قَالَ لَكَ فَلَمَّا انْتَصَرْتَ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَجْلِسَ إِذْ وَقَعَ الشَّيْطَانُ "

*While the Messenger of Allah (peace and blessings of Allah be upon him) was sitting with some of his companions, a man reviled Abu Bakr (may Allah be pleased with him) and insulted him. But Abu Bakr (may Allah be pleased with him) remained silent. He insulted him twice, but Abu Bakr (may Allah be pleased with him) controlled himself. He insulted him thrice and Abu Bakr (may Allah be pleased with him) took revenge on him. Then the Messenger of Allah (peace and blessings of*



*Allah be upon him) got up when Abu Bakr (may Allah be pleased with him) took revenge.*

*Abu Bakr (may Allah be pleased with him) said: Were you angry with me, Messenger of Allah?*

*The Messenger of Allah (peace and blessings of Allah be upon him) replied: An angel came down from Heaven and he was rejecting what he had said to you. When you took revenge, a devil came down. I was not going to sit when the devil came down.<sup>336</sup>*

### 3. ALLAH GRANTS SUPPORT

Aid from Allah can come in different ways, whether emotionally or physically through people or other various resources. When Allah offers support, it can never be taken away, and if He does not offer His support, then no one other than Him can help.

بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

*With the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.<sup>337</sup>*

Not everyone who is granted support will have honour and mercy. We must ask Allah *An Naseer* (The Victor, The Supporter) to grant us support with honour and not with humiliation, where we may have to beg someone. Complete support is to be given victory with honour and mercy.

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<sup>336</sup> Sunan Abi Dawud 4896, Authenticated by Al Albani as Hasan li Ghairih

<sup>337</sup> Surah Ar Room 5



#### 4. THE ONE WHOM WE TRUST

Allah *An Naseer* (The Victor, The Supporter) will never disappoint us because we trust Him. We trust and believe that victory cannot be attained except by Allah and His favour.

#### 5. ALLAH GRANTS SECURITY

Allah *An Naseer* (The Victor, The Supporter) grants us security. We will not be granted victory along with fear, but we will receive victory and security in unison.

#### IN THE QUR'AN

The Name *An Naseer* (The Victor, The Supporter) is connected with the Name *Al Wali* (The Loving Companion), The One Who gives us victory, is near to us as a Companion and loves us.

The Name *An Naseer* (The Victor, The Supporter) is connected with *Al Aziz Ar Raheem* (The All-Mighty, The Especially Merciful).



# IMPACTS OF BELIEVING IN ALLAH AL NASEER

- To victory to one another, to the oppressor and the oppressed. Giving victory to the oppressor is by stopping him from committing injustice.
- To give victory to the religion of Allah through following it and being a good example.
- To be patient because indeed victory comes through patience. And the opposite is true, without impatience, there will be no victory.

## Victory Is With Patience

وَأَعْلَمُ أَنَّ النَّصْرَ مَعَ الصَّبْرِ

*And know that victory comes with patience<sup>338</sup>*

- To obey Allah and His Messenger (peace and blessings of Allah be upon him) as it is one of the means to attaining victory.
- To maintain humility which is also a means to victory. Victory is not about conquering and shedding blood, nor is it pursued for egotistical reasons. It is to overcome our weaknesses, to help others, to spread peace and exalt the Name of Allah.

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<sup>338</sup> At Tirmidhi 2516

(81)

# AR RAQEEB

(الرقيب)

*The Ever-Watchful*



## INTRODUCTION



The Name of Allah *Ar Raqeeb* (The Ever-Watchful) is mentioned three times in the Qur'an.

The concept of watchfulness and monitoring is used for different reasons. For example, in life there are people who supervise, and there are devices which monitor, trace, observe and assess, whether it is to track a criminal, to monitor the vitals of a sick person, or it is to hire professionals to monitor statistics. There are also people, who observe and monitor for wrong purposes in order to commit crimes.

No one is allowed to watch or track anyone without a purpose, because this is something which suits and is perfect only for Allah. Allah is *Ar Raqeeb* (The Ever-Watchful), and there is no one more worthy to observe us and watch us, all the time except Him. He watches us to nurture us, protect us, maintain us and evaluate us.





## WHO IS AR RAQEEB?

### MEANING IN THE LANGUAGE

The meaning of (رقابة) is:

1. To observe and watch
2. To guard and protect
3. To wait
4. To look
5. To be aware and not heedless

### MEANING IN THE RELIGION

Allah *Ar Raqeeb* (The Ever-Watchful) is the One Who watches and observes what is concealed in the chests (hearts), and the One Who recompenses every person 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 sight, His hearing and His knowledge, which encompasses everything.

## AR RAQEEB IN THE QUR'AN

The Name of Allah *Ar Raqeeb* (The Ever-Watchful) is mentioned in the Qur'an in Surah An Nisaa, Al Maeda and Al Ahzaab. When we observe the themes of the surahs, Surah An Nisaa is about justice and mercy to the weak and oppressed. In order to carry out justice and mercy, observation and watchfulness are required.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَاتَّقُوا اللّٰهَ الَّذِي اَلَيْسَ لَكُمْ مِنْ دُونِهِ وَاٰرَاحَامٌ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيبًا

*O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.*<sup>339</sup>

In Surah Al Maeda, the theme is about fulfilling the covenant. When Eisa (peace be upon him) was with the people, he was watching over them so they avoid idolizing him.

مَا قُلْتُ لَهُمْ اِلَّا مَا اَمَرْتَنِي بِوَجْهِ اَنْ اَعْبُدُ وَاَللّٰهُ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ اَنْتَ الرَّقِيبَ عَلَيْهِمْ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ

<sup>339</sup> Surah Nisaa 1

*"Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things.<sup>340</sup>*

Surah Al Ahzaab is about submission and it mentions Allah is Watchful over what He has made lawful and unlawful.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ  
يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

*It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allah is Ever a Watcher over all things.<sup>341</sup>*

## 1. AR RAQEEB FOR NURTURING

Allah watches and monitors everything in this universe. He monitors the movements of every creation. He observes the actions of the people and what they earn. He observes their intentions, and what is inside their hearts. He observes their utterances, thoughts, actions, and He even observes their blood flow.

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<sup>340</sup> Surah Al Ma'ida 117

<sup>341</sup> Surah Al Ahzaab 52

We are under observation by Allah *Ar Raqeeb* (The Ever-Watchful), for protection and to be rectified. He is all aware of the means by which we will be rectified, whether it is by giving, withholding, increasing or decreasing. Anyone indulging in wrongdoing, needs to be monitored and observed in order to be nurtured and rectified.

## 2. AR RAQEEB FOR MAINTAINING

Allah *Ar Raqeeb* (The Ever-Watchful) is the One Who maintains the life of the creation and protects it. For example, a person may possess patience, which is a good quality, and Allah observes them in order they maintain that quality of patience.

Thus *Ar Raqeeb* (The Ever-Watchful) is not only about observing our faults in order to be corrected, but also to maintain any good qualities or good impression we may possess.

## 3. AR RAQEEB FOR JUDGEMENT

Allah is the One Who determines who deserves to go to paradise and who does not, and He also determines the recompense for everyone.





## WATCHFULNESS OF ALLAH

Allah is *Ar Raqeeb* (The Ever-Watchful) by His sight, knowledge, and hearing. This is complete observation, yet it is discreet. Allah is always Ever-Watchful over us, but it is not connected to His will. This means we are observed and watched by Him at all times. We want Allah *Ar Raqeeb* (The Ever-Watchful) to protect every part of our life, such as our faith, knowledge and children. We cannot be with our children 24/7, but Allah *Ar Raqeeb* (The Ever-Watchful) watches over them at all times, even after we die.

One of the actions of the heart is (مراقبة), that is to be mindful of Allah, which makes us careful of our worship towards Him, and of our thoughts, speech and actions.

1. To observe our intentions: When we want to do any good deed, we have to ask ourselves, “Why are we doing it? For whom are we doing it?” and while doing the deed, “Is our heart turning to someone else?”. Thus ‘before’ performing any deed, truthfulness is required, and ‘while’ performing any deed sincerity is required.
2. To be cautious of sinning, so that we can quickly repent to Allah.
3. To observe our gratitude and patience in blessings.

When a person is mindful of their thoughts, utterances and actions, they will reach the level of *Ihsaan* (excellence). And when a person worships Allah with excellence and is watchful of Allah then they will taste the sweetness of faith.



## Sweetness Of Faith

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ - وَقَالَ بَنْدَارٌ حَلَاوَةَ الْإِيمَانِ - مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ . وَمَنْ كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا . وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ "

*It was narrated from Anas bin Malik that the Messenger of Allah (peace and blessings of Allah be upon him) said:*

*“There are three things, whoever has them has found the taste of faith (One of the narrators) Bundar said: ‘The sweetness of faith; When he loves a man and only loves him for the sake of Allah. When Allah and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allah has saved him from it.’”<sup>342</sup>*

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<sup>342</sup> Sunan Ibn Majah 4033

# IMPACTS OF BELIEVING IN ALLAH AR RAQEEB



- To ask Allah *Ar Raqeeb* (The Ever-Watchful) to monitor and watch our family, children, wealth, health and belongings. We must try to maintain the good qualities we may have, and also our reputation, so that it is not tarnished.
- To be aware of Allah's watchfulness, which requires presence of the 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 beautiful delight which the slave receives in this world before the next life.
- To maintain and preserve the relationship with Allah, the love for Him, the love of the Messenger (peace and blessings of Allah be upon him) and those whom we love for His sake.

(82)

# AL WAARITH

(الوارث)

*The Inheritor*



## INTRODUCTION



The Name of Allah *Al Waarith* (The Inheritor) is mentioned three times in the Qur'an, all in the plural form.

In life we witness shifts and fluctuations in situations, places, people and times. We witness life and death, we witness that nothing remains the same, but the Only One Who will remain forever is Allah.

As long as we are alive, we want all our blessings to be preserved, such as our eyes, ears, faith, knowledge and relationships.

Everything in this life goes back to Allah, and we too will die and return back to Him. To Him belongs the return, and the end, to Him is the final destination.



وَإِنَّا لَنَحْنُ نُحْيِيهِمْ وَنُمِيتُهُمْ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

*And certainly We! We it is Who give life, and cause death, and We are the Inheritors.*<sup>343</sup>

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجِعُونَ ﴿٤٠﴾

*Verily We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,*<sup>344</sup>

Allah will inherit the earth and what is on it, by causing it to perish and return to Him. None besides Him will remain alive, when that time comes. All will vanish and die, and Allah alone will remain; the Ever-Living Who never dies.

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<sup>343</sup> Surah Al Hijr 23

<sup>344</sup> Surah Maryam 40

## WHO IS AL WAARITH?



### MEANING IN THE LANGUAGE

The meaning of (وارث) is:

1. Something that comes to a person and goes to another.
2. The one worthy of inheritance.
3. The one who retains all rights.
4. The one who remains.

In life, when someone passes away, there are inheritors among whom the inheritance will be distributed, and many a times, controversies arise due to the same, but knowing Allah *Al Waarith* (The Inheritor) resolves such issues.

The best of inheritance is the inheritance of the prophets and messengers. They did not leave behind anything from the *duniya* (worldly life), but they left behind knowledge, which is the true inheritance of the prophets. The Prophet (peace and blessings of Allah be upon him) has passed away, but what remains is his *Sunnah* (practice of the prophet (peace and blessings of Allah be upon him), loving him and sending blessings on him.



## Knowledge Is The Inheritance Of The Prophets

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَتَّعِبُ أَعْنَاجَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّهِ وَأَفْرٍ " .

*He said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.<sup>345</sup>*

Anyone who busies himself for this life and not the next, will have nothing left, not his name nor his reputation, and all belongings will perish.

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<sup>345</sup> Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih



## MEANING IN THE RELIGION

### 1. ALLAH IS THE INHERITOR HIMSELF

Allah *Al Waarith* (The Inheritor) is the One Whom everything returns back to. He is the One worthy of everything and He is the One Who remains and is eternal. Everything will wither away, but His Remembrance, His Perfect Names and Attributes, and being grateful to Him will remain.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٣١﴾

*Whatsoever is on it (the earth) will perish.*

وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٣٢﴾

*And the Face of your Lord full of Majesty and Honour will remain forever.<sup>346</sup>*

The Prophet (peace and blessings of Allah be upon him) and the messengers (peace be upon them) have all passed away, but only He remains. We do not remain the same all the time, but Allah changes us for the better.

Allah is The Inheritor without anyone enriching Him. The kingship, dominion and belongings of people are temporary, and can change, but only Allah will remain forever. We always want to be with the One Who remains because it gives us security and protection.

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<sup>346</sup> Surah Ar Rahman 26 to 27



In life some relationships are discontinued when it is based on desires, but connections with people will endure if made for the sake of Allah. Our deeds will remain if it is done for the sake of Allah. If anyone worships Muhammad (peace and blessings of Allah be upon him), then know that Muhammad (peace and blessings of Allah be upon him) has died, but anyone who worships Allah, then He is the Ever-Living Who never dies.

## 2. ALLAH INHERITS AND DISTRIBUTES INHERITANCE TO WHOMEVER HE WILLS

He is the origin of everything in this life, because He is the Owner of all. He distributes inheritance to whomever He wills and gives to whomever He loves.

Inheritance is similar to a change in shifts, someone goes and another comes.

When a person dies and has money to be distributed, we think it will go to the heirs, but it goes back to Allah *Al Waarith* (The Inheritor) and He distributes it to whomever He wills.

When we receive something which we did not have before, it is because Allah *Al Waarith* (The Inheritor) gave it to us. And sometimes we may be doing something, and Allah will provide us something better than that. It can be a shift or an upgrade. However, if we do not do our best, then it can go to someone else because Allah is the Owner of everything, whether it is land, position, deeds, feelings or relationships. Fir'aun had buildings which were inherited by Banu Israel. Thus, it is important to be grateful for whatever Allah has given us, so that we remain inheritors of it.



قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعينُوا بِاللّٰهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلّٰهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

*Musa (Moses) 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 Muttaqeen."<sup>347</sup>*

We want whatever good we possess from faith, deeds, relationships and feelings to remain with us.

The believers will inherit from the disbelievers in this life and the next.

In this life, they will inherit from whatever was left behind because of the ingratitude of the disbelievers. Anyone who is ungrateful will lose what he has, and it will be given to the one who is grateful.

وَأَوْرَثْنَاكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَّوُّوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿١٢٧﴾

*And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things."<sup>348</sup>*

In the hereafter, the dwellings of the disbelievers in paradise will be inherited by the believers. They sold it due to their disbelief and ingratitude.

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<sup>347</sup> Surah Al'Araaf 128

<sup>348</sup> Surah Al Ahzaab 27

## Believers Inherit The Place Of The Disbelievers In Paradise Had They Believed

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا لَهُ مَنْزِلَانِ مَنَزِلٌ فِي الْجَنَّةِ وَمَنَزِلٌ فِي النَّارِ فَإِذَا مَاتَ فَدَخَلَ النَّارَ وَرَثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ فَذَلِكَ قَوْلُهُ تَعَالَى {أَوْلِيَّكَ هُمُ الْوَارِثُونَ } "

*It was narrated from Abu Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him) said:*

*"There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allah says: 'These are indeed the inheritors.'" [23:10]<sup>349</sup>*

وَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

*And make me one of the inheritors of the Paradise of Delight.<sup>350</sup>*

Ibrahim (peace be upon him) asked Allah to make him among the inheritors of the garden of delight.

ذَلِكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿١٣﴾

*Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqun.<sup>351</sup>*

<sup>349</sup> Sunan Ibn Majah Book 37, Hadith 4485

<sup>350</sup> Surah Ash Shu'ara 85

<sup>351</sup> Surah Maryam 63

The believers who are *muttaqeen* (pious slaves who act according to what is pleasing to Allah), are worthy of the *duniya* (worldly life) and *akhirah* (hereafter), while the disbelievers because of their disbelief and ingratitude, will lose what they have. Similarly, if we do not appreciate something, then someone else will take ownership of it. For example, if a person does not do his job correctly at his workplace, then it will be passed on to someone else. We must let go of what is bad, from habits and wrong thinking, but must hold on to anything that is good.

### Supplication To Enjoy And Keep The Blessings We Have

قلما كان رسول الله صلى الله عليه وسلم يقوم من مجلس حتى يدعو بهؤلاء الدعوات: "اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا".

*The Messenger of Allah (peace and blessings of Allah be upon him) seldom left a gathering without supplicating in these terms: (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."*<sup>352</sup>

<sup>352</sup> Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834

Only Allah can preserve our limbs, eyes, ears and health as long as we are alive.

The best inheritance is to inherit from the Book of Allah, the Qur'an.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ، وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

*Then We gave the Book (the Qur'an) as 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) - that is indeed a great grace.<sup>353</sup>*

Allah choose to whom to give the Qur'an. And then from it, three categories of people develop:

1. Those who wrong themselves (the red line is disbelief and ingratitude).
2. Those who are moderate.
3. Those who hasten towards good.

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<sup>353</sup> Surah Fatir 32

# IMPACTS OF BELIEVING IN ALLAH AL WAARITH



- To attach to Allah *Al Waarith* (The Inheritor) and ask Him for the best inheritance and not to have anything taken away.
- To ask Allah *Al Waarith* (The Inheritor) to make us from among the *muttaqeen* (pious slaves who act according to what is pleasing to Allah) who inherit everything in this life and the next.
- To be just and fair in distributing the inheritance.

# AL HASEEB

(الحسيب)

*The Reckoner*



## INTRODUCTION

The Name of Allah *Al Haseeb* (The Reckoner) is mentioned three times in the Qur'an.

Many a times, matters do not take place according to our expectations or calculations, due to unexplainable reasons. The more we plan, the more we end up stressing ourselves. Only Allah *Al Haseeb's* (The Reckoner) calculation is above everyone else's. He alone is sufficient for us and He is the One Whom we need to believe and trust. We want to enter paradise without reckoning, therefore we must not tire ourselves trying to analyse Allah's decree.

The calculations and expectations of men, women, children and the elderly are different from each other. And the calculations and expectations of someone in authority is different from someone without authority. With Allah *Al Haseeb* (The Reckoner), we submit without overthinking calculations and expectations because Sufficient is Allah *Al Haseeb* (The Reckoner) to account.



## WHO IS AL HASEEB?



### MEANING IN THE LANGUAGE

The meaning of (حسب) is:

1. Account
2. Controlling numbers
3. Measurement
4. Sufficiency
5. Position
6. Rank

People need numbers, evaluations, assessments and gradings but they cannot get it right all the time.



## MEANING IN THE RELIGION

### 1. ALLAH IS THE RECKONER HIMSELF

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

*O Prophet (Muhammad (peace and blessings of Allah be upon him))!  
Allah is Sufficient for you and for the believers who follow you.<sup>354</sup>*

Before accounting the people, let us remember that Allah *Al Haseeb* (The Reckoner) is the highest in rank. His calculations, measurements and accounting are of the highest standards. His actions towards the people are beyond our imagination. He accounts everyone and everything, at all times and in all places. He enumerates the numbers of the creation, the measure of every limb, every breath, every provision, every action, every word and every worship. He enumerates how much *taqwa* (piety) we have, what is the percentage, how much *tawakkul* (complete reliance) we have, and how much we understand. He enumerates what kind of provision and the amount of provision we need to increase in faith. We are unable to even estimate and measure our sleep, our wake-up times, or the time or amount of food we eat, and if we cannot calculate or measure our own selves, then how can we do it for others?

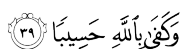
We will get the best provision when we do not deal with Allah with calculations and measures.

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<sup>354</sup> Surah Al Anfaal 64



Allah is privy to all of our data, especially to the “data” of our heart, which only He has access to. He guards and witnesses the numbers, therefore no one can interfere, reject or oppose what He does. He accounts everyone at the same time, despite there being various types of people on the Day of Judgement. There are those who will not be held accountable, some whose accounts will be dealt with ease and some whose accounts will be dealt with difficulty.



*And Sufficient is Allah as a Reckoner.<sup>355</sup>*

Sufficient is Allah *Al Haseeb* (The Reckoner) to take everything to account. He protects all the deeds of His slaves, He enumerates them and has knowledge of them, while they themselves forget. He distinguishes the righteous deed from the corrupt deed, the good deed from the evil deed. He knows what they deserve of recompense, and the right amount of reward or punishment that needs to be exacted.

Allah is the One Who gives the real and true value of everything and everyone. And when Allah gives value to something, it is a true measure.

Sometimes mothers may complain of being unappreciated, but Allah knows everyone’s worth. Hajar was left in the desert with a hungry child without any help. She ran between the mountains of Safa and Marwah mindlessly, but it was Allah Who appreciated it. Someone may question the usefulness of such an act, but Allah is *Al Haseeb* (The Reckoner) and He is the one to understand the value of it.

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<sup>355</sup> Al Ahzaab 39

## 2. ALLAH IS SUFFICIENT

Allah is Sufficient and His calculations and measures are also sufficient, therefore we do not need to interfere in His dealings. When we trust Allah and follow the Prophet (peace and blessings of Allah be upon him) then Allah will suffice us. Everything will come to us without account. Allah will suffice us from all our worries in our worldly and religious affairs. He will make easy all that is needed, and remove all that is injurious.

The *mutawakkileen* (those who put their trust in Allah), have a special value with Him; seventy thousand will enter paradise without reckoning or torment.



# IMPACTS OF BELIEVING IN ALLAH AL HASEEB



- To trust Allah *Al Haseeb* (The Reckoner) and not the imperfect plans we make for ourselves which. Trust Him will give us a sound heart.
- To ask Allah for provision and entry to paradise without reckoning.
- To deal with Allah without questioning or accounting His decree and He will provide for us without account.
- To think good of everyone and to have good expectations of them.
- To take account of our own selves and not the people around us. Only Allah *Al Haseeb* (The Reckoner) has the right to judge the people since He has access to every heart, which we are not privy to.

# AL QAABIDH AL BAASIT

(القابض الباسط)

*The Restrainer The Expander*



## INTRODUCTION

The Name of Allah *Al Qaabidh Al Baasit* (The Restrainer, The Expander) is not mentioned in the Qur'an but in the Prophetic Sunnah.

### Supplication For Expansion Of Blessings

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا مُقَرَّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَقْضَلِكِ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ، وَالْأَمْنَ يَوْمَ الْحَرْبِ، اللَّهُمَّ عَائِدًا بِكَ مِنْ سُوءِ مَا أَعْطَيْتَنَا، وَشَرِّ مَا مَنَعْتَ مِنَّا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ، وَأَخِينَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ، غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ.

*'O Allah, all praise is due to You. O Allah, none can contract what You expand nor bring near what you put far away. None can put far away what You bring near. None can give what You withhold nor withhold what You give. O Allah, expand to us some of Your blessings, mercy and favour and give us provision! O Allah, I ask You for the abiding blessing which is neither changed nor removed. O Allah, I ask You for blessing on the Day*



*of Utter Poverty and security on the Day of Fear. O Allah, I seek refuge with You from the evil of what You give us. O Allah, make us love belief and adorn our hearts with it. Make us hate disbelief, deviance and rebellion. Place us among the rightly-guided. O Allah, make us die Muslims and make us live as Muslims and join us to the rightly, acting, who are neither disappointed nor afflicted.*<sup>356</sup>

In life we grow through restriction and expansion, and we must believe there is wisdom and benefit behind everything; nothing is random. When we recognise Allah is *Al Haseeb* (The Reckoner) and He measures and calculates everything perfectly, then we will not be overwhelmed when there are fluctuations in life.

Allah is *Al Qaabidh Al Baasit*, (The Restrainer The Expander). Allah restricts things because in His wisdom, He knows we would be unable to handle more of it. Therefore in times of restrictions, we need to have *taqwa* (piety). And when Allah opens something for us, He prepares us for it and brings glad tidings.

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<sup>356</sup> Al Adab Al Mufrad, Book 1, Hadith 699, Authenticated by Al Albani as Sahih

## Prices Going Up

عَنْ أَتَيْسٍ، قَالَ قَالَ النَّاسُ يَا رَسُولَ اللَّهِ غَلَا السَّعْرُ فَسَعِّرْ لَنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَإِنِّي لِأَرْجُو أَنْ أَلْقَى اللَّهَ وَيَسَّ أَحَدٌ مِنْكُمْ يُطَالِبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ ".

*The people said: Messenger of Allah ((peace and blessings of Allah be upon him)), prices have shot up, so fix prices for us. Thereupon the Messenger of Allah (peace and blessings of Allah be upon him) said: Allah is the one Who fixes prices, Who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.<sup>357</sup>*

## WHO IS AL QAABIDH AL BAASIT?

### MEANING IN THE LANGUAGE

The meaning of (قبض) is:

1. To restrict
2. To grasp
3. To collect and gather

<sup>357</sup> Sunan Abi Dawud 3451, Authenticated by Al Albani as Sahih

When Allah restrains anything, we become collected. But when things are open and floating, we become agitated and disorganised since we cannot concentrate or focus. Restraint is not to harm us, but to gather us. It may feel uncomfortable, but it is to unite and bring things together.

The meaning of (بسط) is:

1. To stretch
2. To expand
3. To be filled with favours and bounties

When there is stillness and silence, then this is “*qabdh*” (قبض) (restraint), and when there is movement and activity then this is “*bast*” (بسط) (expansion). There is benefit in times of stillness and movement. There is wisdom in restraint and favour in expansion. We find majesty, greatness and justice in the Name of Allah *Al Qaabidh* (The Restrainer), and we find generosity, beauty, mercy and love in the Name of Allah *Al Baasit* (The Expander).

When we see someone quiet and silent, then this is from the impacts of the Name of Allah *Al Qaabidh* (The Restrainer) and when someone is speaking, then this is from the impacts of Allah *Al Baasit* (The Expander). Frowning is from the impacts of the Name of Allah *Al Qaabidh* (The Restrainer) and smiling is from the impacts of Allah *Al Baasit* (The Expander). Someone withholding is from the impacts of the Name of Allah *Al Qaabidh*, and someone giving is from the impacts of Allah *Al Baasit* (The Expander).



## MEANING IN THE RELIGION

### ALLAH IS THE RESTRAINER THE EXPANDER

*Al Baasit* (The Expander) is the One Who stretches forth provision for whomsoever He wills from among His slaves, and *Al Qaabidh* (The Restrainer) is the One Who restricts or deprives whomsoever He wills from His provision, and this is because of what He knows of the benefit therein for them.

He is the One Who withholds and expands, the One Who debases and elevates, the One Who gives and prevents, the One Who honours and humiliates, and He has no partner with Him.

These two Names cannot be used individually, but are used together. Allah restrains and expands both:

### TANGIBLY

By His Hands:

He grasps by His Hands and stretches by His Hands. He grasps the heavens and the earth, and He expands the heavens and the earth.



## Allah Grasps The Heavens And The Earth By His Hand

عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، أَنَّهُ نَظَرَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كَيْفَ يَحْكِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا خُذُ اللَّهُ عَزَّ وَجَلَّ سَمَوَاتِهِ وَأَرْضِيهِ بِيَدَيْهِ فَيَقُولُ أَنَا اللَّهُ - وَيَقْبِضُ أَصَابِعَهُ وَيَبْسُطُهَا - أَنَا الْمَلِكُ

*Abdullah b. Miqsam reported that he saw Abdullah b. Umar as he narrated Allah's Messenger (peace and blessings of Allah be upon him) as saying: Allah, the Exalted and Glorious, would take in His hand His Heavens and His Earth, and would say: I am Allah. And He would clench His fingers and then would open them (and say): I am the King*

<sup>1358</sup>

All the offspring of Adam (peace be upon him) were in the Hands of Allah.

## Offspring Of Adam In The Hands Of Allah

فَقَالَ اللَّهُ لَهُ وَيَدَاهُ مَقْبُوضَتَانِ اخْتَرِ أَيُّهُمَا شِئْتَ قَالَ اخْتَرْتُ يَمِينَ رَبِّي وَكِلْتَا يَدَيَّ رَبِّي يَمِينٌ مُبَارَكَةٌ . ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَذُرِّيَّتُهُ فَقَالَ أَيُّ رَبِّ مَا هَؤُلَاءِ فَقَالَ هَؤُلَاءِ ذُرِّيَّتِكَ

*Then Allah said to him – while His Two Hands were closed – ‘Choose which of them you wish.’ He said: ‘I chose the right My Lord and both of the Hands of my Lord are right, blessed.’ Then He extended it, and there was Adam and his offspring in it.’ So he said: ‘What are these O my Lord?’ He said: ‘These are your offspring.’<sup>359</sup>*

The Hands of Allah are always stretched for those who repent and invoke Him.

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<sup>358</sup> Sahih Muslim 2788

<sup>359</sup> Jami' At Tirmidhi, Book 47, Hadith 3694 – Part of longer hadith

## Allah Stretches His Hands To The Sinners To Repent

عن النبي صلى الله عليه وسلم قال: " إن الله تعالى يبسط يده بالليل ليتوب مسيء النهار،  
ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها"

*The Prophet (peace and blessings of Allah be upon him) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west".<sup>360</sup>*

On the Day of Judgement, after the angels, prophets and people intercede, then only the intercession of The Most Merciful remains, and He will physically take out people from the hellfire. No one can place his hands in the hellfire except Allah. He will grasp with His Hands, people from the hellfire who never did good in their life, and then cause them to enter paradise.

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<sup>360</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 16



## INTANGIBLY

For provision: Allah restricts and expands provision for whomever He wills according to His perfect wisdom and knowledge. He removes all types of sins and gathers us, then expands us with favours. We must not be afraid when there is a tightening of provision because surely there will be expansion after it without any kind of excessiveness. Allah wants to save us and take us to paradise, and not harm us or put us in the hellfire.

﴿وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ﴾



*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. Verily! He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).<sup>361</sup>*

For shadow and light: Allah restrains and expands the shadow according to His will.

﴿أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٥﴾﴾

*Have you not seen how your Lord spread the shadow. If He willed, He could have made it still - But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at mid noon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).<sup>362</sup>*

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<sup>361</sup> Surah Ash Shura 27

<sup>362</sup> Surah Al Furqan 45

For the hearts: Allah restrains and expands the hearts according to His perfect wisdom. Allah makes the heart so tight and constricted, as if the person is climbing up to the sky, and there are hearts which Allah expands, so that they receive truth and guidance.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَشْرَحْ صَدْرَهُ، لِلْإِسْلَامِ، وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا  
كَأَنَّمَا يَصْعَقُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

*And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.<sup>363</sup>*

Halal and haram: Allah restricts matters for our benefit and in order to protect us from harm. He expands many things for us which are permissible.

**Souls:** When a person dies, Allah grasps his soul and He will release it on the Day of Judgement.

**Deeds:** Allah grasps the sadaqah and He stretches it out to the one in need. When we smile, Allah grasps it, and stretches it to the one who will receive it. When we show feelings to someone, Allah takes it and stretches it to the one who will receive it. Therefore, it is important to do things for the sake of Allah so it will be received by Him first, before anyone else.

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<sup>363</sup> Surah Al An'aam 125

# IMPACTS OF BELIEVING IN ALLAH AL QAABIDH AL BAASIT



- To be aware of restriction of anything beneficial that comes due to our ingratitude and denial. We do not want restriction as a result of our sins, therefore we must repent to Allah.
- To pardon and help others, and to be in whom we accompany.
- To always smile and remind the people of Allah's favours.
- To ask Allah *Al Qaabidh Al Baasit* (The Restrainer The Expander) to restrain all evil and expand all goodness for us, and to be among those who always show goodness to people and avoid harming them.

(86) – (87)

# AL MUQADDIM AL MUAKHIR

(المقدم المؤخر)

*The Expediter The Delayer*



## INTRODUCTION

The Names of Allah *Al Muqaddim Al Muakhir* (The Expediter, The Delayer) are mentioned in the Prophetic Sunnah.

We all love to be among the foremost and we dislike delay. Allah *Al Muqaddim Al Muakhir* (The Expediter, The Delayer) is the One Who accelerates and delays matters. We will always be delayed when we do not do our best. And when we sin, it weighs us down, makes us heavy and slows us down, while seeking forgiveness lightens us and causes us to move forward.

We want to be among the foremost, who are always ahead in their obedience, gratitude, patience, belief, worship and feelings. We must move forward with goodness, but we must delay and be cautious with sins. Such people possess the best hearts, and they are very few, but near to Allah.

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

*And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam] will be foremost (in Paradise).*

أُولَئِكَ الْمَقْرَّبُونَ ﴿١١﴾

*These will be the nearest (to Allah).<sup>364</sup>*

We want to move forward in order to be near to Allah.

Come Close To The Imam During The Sermon In Order To Not Be Delayed From Entering Paradise

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَحْضَرُوا الدُّكْرَ وَادْتُوا مِنَ الْإِمَامِ فَإِنَّ الرَّجُلَ لَا يَزَالُ يَتْبَعُهُ حَتَّى يُؤَخَّرَ فِي الْجَنَّةِ وَإِنْ دَخَلَهَا "

*The Prophet (peace and blessings of Allah be upon him) said: Attend the sermon (on Friday) and sit near the imam, for a man keeps himself away until he will be left behind at the time of entering Paradise though he enters it.<sup>365</sup>*

It is not about being close to the *imam* (leader in prayer)) or competing with the people, but it is about nearness to Allah.

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<sup>364</sup> Surah Al Waqiah 10 to 11

<sup>365</sup> Sunan Abi Dawud 1108, Authenticated by Al Albani as Hasan



Anyone who knows he can do better, but procrastinates, his entry to paradise will be delayed.

## WHO IS AL MUQADDIM AL MUAKHIR?

### MEANING IN THE LANGUAGE

The meaning of (مقدم) is:

- To be foremost

The meaning of (مؤخر) is:

- To be delayed

Being delayed is disliked, when we do it out of laziness or out of choice, but not all delays are bad. When we are unable to find what we looked for, or if our plans or appointments have been delayed, it happens for a good reason and it is to put everything in the right order.

In life, some relationships go forward, which means there is a measure causing it to move forward, while some relationships are stalled, which means there was something that triggered it to fall back, and that individual needs to start all over again from scratch. There are different measures and triggers that can upgrade or downgrade someone, and these are from the impacts of Allah *Al Muqaddim Al Muakhir* (The Expediter, The Delayer).

## MEANING IN THE RELIGION

These two Names are connected names which cannot be used individually because their completion depends on both of them being used 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.

### 1. EXPEDITING AND DELAYING ALREADY SET IN THE UNIVERSE BY ALLAH (التقديم والتأخير الكوني)

Allah is the One Who expedites and delays decrees. Some will come forward before others. For example, the *jinn* were created before humans. The means always precede the results, because that is how Allah intended it. For example, we need to study, so that we can pass the exam. We need to perform *wudhu* (ablution) before we can pray. Allah created the order of time, so 2 o'clock comes before 3 o'clock. Darkness comes before light. He has placed the decree before the creation.

There are certain things we want quickly, such as our order deliveries, and there are certain things that we want delayed, such as writing an exam. When we know that Allah has set all the things in place, this will not only increase us in faith, but will also make us accept any decree, which may come forward or may be delayed.

## 2. EXPEDITING AND DELAYING IN THE LEGISLATION (التقديم والتأخير الشرعي)

### LEGISLATION

- We need to declare the testimony of faith to enter Islam before we start praying and fasting.
- We need to recite the first *tashahud* before we can recite the final *tashahud* in the prayer.
- The obligations precede the voluntary acts. Worship which will benefit many, precedes worship which only benefit ourselves.

### PEOPLE

- Allah has brought forward the messengers before the people.
- And among the messengers are the messengers of determination who are foremost, and the Prophet (peace and blessings of Allah be upon him) is the foremost among all of them.



- The rank of the prophets comes foremost, then the *siddiqeen* (the constantly truthful), the martyrs, and then the righteous. We cannot attain the level of the prophets, but next in line are the *siddiqeen* (the constantly truthful) who are the patient ones, who have certainty and who put their trust in Allah.
- Allah brings forward whomever He loves because they fulfill the requirements of being truthful and having *taqwa* (piety). And there are those who are delayed because they did not fulfil the requirements.

## SEEKING FORGIVENESS TAKES US FORWARD AND SINS DELAY US

We always desire to be the foremost and to keep advancing. People think that we can be the foremost just by doing multiple deeds, but in reality, being foremost requires freedom from sins. We move forward when we seek forgiveness, and we will be delayed when we sin. Sins always precede a problem; therefore we must always seek the forgiveness of Allah. When we seek forgiveness, Allah will grant us power and strength and will heal us. Always keep in mind that sins impede our progress.

## TAWAKKUL

When we rely on Allah, we will move forward.



## Relying On Allah Takes Us Forward

قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ " . قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " هُمُ الَّذِينَ لَا يَكْتُوبُونَ وَلَا يَسْتَرْقُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ " . فَقَامَ عُكَّاشَةُ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ . قَالَ " أَنْتَ مِنْهُمْ " . قَالَ فَقَامَ رَجُلٌ فَقَالَ يَا نَبِيَّ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ . قَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ "

*It is reported on the authority of 'Imran that the Messenger of Allah (peace and blessings of Allah be upon him) said: Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account. They (the companions) said: Who would be of those (fortunate persons)? He said: Those who do not cauterise and practise charm, but repose trust in their Lord, 'Ukkasha then stood up and said: Supplicate (before) Allah that He should make me one among them. He said: You are among them. He (the narrator) said: A man stood up and said: Messenger of Allah, supplicate (before) Allah that He should make me one among them. He (the Prophet) said: 'Ukkasha has preceded you (in this matter).<sup>366</sup>*

'Ukasha preceded others in asking the Prophet (peace and blessings of Allah be upon him) to invoke Allah so that he may be among the 70,000, and this is due to his *tawakkul* (complete reliance) on Allah. Then another person went on to ask for the same for himself, but the Prophet (peace and blessings of Allah be upon him) told him that 'Ukasha had beat him to it. The man found the confidence to ask only after seeing the response for 'Ukasha which reassured him to go forward and ask. Someone who takes the first step is different from someone who follows suit after seeing the result.

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<sup>366</sup> Sahih Muslim 218

## OBEDIENCE AND FOLLOWING THE SUNNAH OF THE PROPHET (peace and blessings of Allah be upon him)

When a person is obedient to the one in charge, he will progress, but if a person questions authority, he may be delayed.

### Following The One In Charge Takes Us Forward

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى فِي أَصْحَابِهِ تَأَخَّرًا فَقَالَ " تَقَدَّمُوا فَأَتَمُّوا بِي وَلِيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَهُمُ اللَّهُ "

*It was narrated from Abu Sa'eed that the Messenger of Allah (peace and blessings of Allah be upon him) saw that some of his Companions tended to stand in the rear, so he said:*

*"Come forward and follow me, and let those who are behind you follow your lead. If people continue to lag behind, Allah will put them back."*<sup>367</sup>

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<sup>367</sup> Sunan Ibn Majah Book 5, Hadith 1031

# IMPACTS OF BELIEVING IN ALLAH AL MUQADDIM AL MUAKHIR



- To hold fast to Allah and rely on Him alone.
- To be patient and think good of Allah because there is wisdom behind postponement of certain things. When we know Allah is The One delays or brings matters forward, it makes it easier for us to deal with it. Know that it is not in anyone's hand to make something come forward or delayed. Allah wishes to teach us that He is *Al Muqaddim Al Muakhir* (The Expediter, The Delayer). The one who knows he is dealing with Allah and not the people, will refrain from argument.
- To ask Allah to be among the foremost who are near to Him, and the reason for being foremost is to experience nearness to Allah, and not to show-off or compete.
- To always hasten to bring forward anything that is good and to not delay it.
- To seek constant forgiveness, repentance and pardoning from Allah in order to progress and avoid delay.

# AL MANNAAN

(المنان)

## *The Bestower Of Favours*



### INTRODUCTION

The Name of Allah *Al Mannaan* (The Bestower of Favours) is confirmed in the Prophetic Sunnah.

#### Supplicating By Allah's Greatest Name

قَالَ سَمِعَ النَّبِيُّ - صلى الله عليه وسلم - رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنَّانُ بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ دُو الْجَلَالِ وَالْإِكْرَامِ فَقَالَ " لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أُجَابَ " .

*"The Prophet (peace and blessings of Allah be upon him) heard a man say:*

*'Allahumma! Inni as'aluka bi-anna lakal-hamd. La ilaha illa Anta, wahdaka la sharika laka. Al-Mannan. Badi'us-samawati wal-ard.*

*Dhul-jalali wal-ikram*



*(O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor.' He said: 'He has asked Allah by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.'<sup>368</sup>*

All praises belong to Allah, The Bestower and Originator of the Heavens and the Earth. He is *Al Mannaan*, The Beneficent Bestower of Bounties, the One Who grants the greatest blessings and favours.

We are enjoying countless favours of Allah in the world today, but our hearts are rarely moved by them. We must realize this enormity, and be grateful for His endless blessings and favours that He bestows upon us every second of the day, some of which, we may not even be worthy of.

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<sup>368</sup> Sunan Ibn Majah 3858

## WHO IS AL MANNAAN?



### MEANING IN THE LANGUAGE

The meaning of (منة) is:

1. A type of food nourishment that came down from the sky which was provided to Banu Israel. “Mann” can also be truffles which are grow on their own and are considered a high-grade delicacy.
2. A gift.
3. A great and abundant blessing which a person cannot return as a favour. It is complete from all aspects.



## MEANING IN THE RELIGION

Allah *Al Mannaan* (The Bestower of Favours) is the One Who is abundant in giving, great in gifting and vast in benevolence. He successively grants blessings out of His generosity. He initiates blessings before being asked and He grants favours upon His slaves while they have no favours upon Him, Exalted is He.

### 1. ALLAH IS THE BESTOWER OF FAVORS

All that Allah grants us from His favours is complete. It is something very exclusive because a person does not ask for it. When He grants us a favour, He will give us something we never expected, and that is out of His vast, unlimited generosity. He does not expect a recompense, reward or praise in return, because we can never reward or praise Allah as He deserves to be praised.

Also keep in mind, that it is a dispraised quality to bestow gifts on others, or do them a favour, and then remind them of it.

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا لَئِن بَطَلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا  
يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٦﴾

*O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything*



*with what they have earned. And Allah does not guide the disbelieving people.*<sup>369</sup>

A person may possess a blessing or provision, but it could be combined with trials or difficulties. But the favours from Allah are complete delights and pleasures which He bestows with perfect ability and will. Therefore, when Allah favours someone, no one and nothing can come in between it, and is a complete favour without trials or difficulties.

## IN THIS LIFE

### WHO ARE THE FAVORED ONES?

1. All of mankind
2. The oppressed
3. The believers
4. Messengers and prophets

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<sup>369</sup> Surah Al Baqarah 264

## 1. ALL OF MANKIND

Allah favours everyone by giving them without them asking.

- He gave us life.
- He gave us a mind.
- He gave us the ability to speak.
- He fashioned us in the best form.
- He sent messengers to us.

Allah has favoured the human being over other creations, such as animals, who do not have the intellect or ability to express. It is a favour from Allah to send messengers and prophets to us because we did not ask for it. They are our role models, to guide us and clarify the truth to us.



## 2. THE OPPRESSED

This includes those who went through oppression, difficult situations or who may live under vicious people.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ



*And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,*

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمْ مَا كَانُوا يَحْذَرُونَ

*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.<sup>370</sup>*

What are Allah's favours on those who are oppressed?

- To make them leaders
- To make them inheritors of the land
- To give them power and authority

This is the way of Allah, where anyone oppressed in life whether at work, by a spouse, or in-laws, and so forth, will be favoured in a way they cannot imagine. The oppressed ones might ask for the oppression to end, but they would not imagine that they would be given power and authority. This is a glad tiding for anyone who has been oppressed because Allah will give them something others do not have.

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<sup>370</sup> Surah Al Qasas 5 to 6

Hence the more we know about Allah, the more we ask Him and show humility to Him.

### 3. THE BELIEVERS

Allah has made faith beloved to the believers, and beautified it in their hearts, and has made disbelief, rebellion and disobedience abhorrent to them. He made them of the rightly guided, and called them Muslims before He created them.

Allah favours the believers by:

- Guiding them to faith and Islam: We must never think of faith as a common blessing, it is a great favour from Allah. And He guides us in a way we cannot imagine.

يُؤْتُونَكَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَمَكُمُ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِن كُنْتُمْ صَادِقِينَ ﴿١٧﴾

*They regard as favour to you (O Muhammad (peace and blessings of Allah be upon him)) that they have embraced Islam. Say: "Count not your Islam as a favour to me. Nay, but Allah has conferred a favour upon you that He has guided you to the Faith if you indeed are true."<sup>371</sup>*

- Sending them a messenger: When we do not have a messenger to teach or guide us, then we are in clear misguidance. It is a great favour from Allah when we have a teacher. It

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<sup>371</sup> Surah Al Hujuraat 17

is important to remember our past, and how we were devoid of any knowledge. This allows us to realise how Allah favoured us with this beautiful faith.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

*Indeed Allah conferred a great favour 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 (peace and blessings of Allah be upon him) (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.<sup>372</sup>*

Allah reminds the believers of His favour, of sending the Messenger (peace and blessings of Allah be upon him) and guiding them to His religion, and removing them from the darkness of *shirk* (associating partners with Allah) and disbelief.

- Rescuing them from punishment: Sometimes when we wish for something without knowledge, Allah will show us the bad end of someone who had possessed it.

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ  
إِنَّهُ لَدْوَ حَظٌّ عَظِيمٌ ﴿٧٨﴾

<sup>372</sup> Surah Aal Imran 164



*So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun (Korah) has been given! Verily he is the owner of a great fortune."*

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلِكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَن ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا  
 الصَّابِرُونَ ﴿٨٠﴾

*But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sabirun (the patient in following the truth)."*

فَنَسْفَنَاهُءِ وَبَدَّارُهُ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُءِ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ  
 ﴿٨١﴾

*So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.*

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ  
 وَيَقْدِرُ لَوْلَا أَن مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ لَا يُلْقِحُ الْكٰفِرُونَ ﴿٨٢﴾

*And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful."<sup>373</sup>*

<sup>373</sup> Surah Al Qasas 79 to 82

The people wished to have what Qaroon had, but when they saw his end, they knew it was Allah's favour on them to save them from the punishment he faced.

#### 4. THE MESSENGERS AND THE PROPHETS

It is Allah's favour to choose them:

- Allah favoured Musa (peace be upon him)

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾

*"And indeed We conferred a favour on you another time (before)."*<sup>374</sup>

- Allah favoured Yusuf (peace be upon him) to have patience and taqwa (piety). He also favoured him by granting him authority and making him reach the rank of the *muhsineen* (good doers).

قَالُوا أَيْ تِلْكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٠﴾

*They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the Muhsinun (good-doers) to be lost."*<sup>375</sup>

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<sup>374</sup> Surah Ta Ha 37

<sup>375</sup> Surah Yusuf 90

## IN THE HEREAFTER

### PEOPLE OF PARADISE

The believers will see Allah's favours upon them in the hereafter when He will save them from the hellfire and admit them to paradise.

They will ask each other about their life, and remember their past about how they were fearful when they were among their families, feeling afraid of their previous sins and deviations. They will acknowledge the favour of Allah upon them, how He protected them from sinning in their lives, and how He protected them from the torment of the hellfire. And they will remember how they used to invoke Allah in their lives and how He dealt with them with favours, vastness and compassion. Truly Allah is *Al Barr Ar Raheem* (Vast in His Goodness and Especially Merciful).

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

*And some of them draw near to others, questioning*

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

*Saying: "Aforetime, we were afraid (of the punishment of Allah) in the midst of our families.*

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّانَا عَذَابَ السَّمُورِ ﴿٢٧﴾

*"So Allah has been gracious to us, and has saved us from the torment of the Fire.*

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٣٨﴾

*"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."*<sup>376</sup>

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<sup>376</sup> Surah At Tur 25 to 28

# IMPACTS OF BELIEVING IN ALLAH AL MANNAAN



- To observe Allah's gifts and reflect upon them, and to recollect the past and how Allah favoured us.
- To be humble and grateful for Allah's favours.
- To never lose hope in Allah *Al Mannaan* (The Bestower of Favours). Those who have been oppressed, will be made inheritors of the land, will be granted authority and will be established.
- To do good to others without reminding them of our favour.

(89)

# AR RAFEEQ

(الرفيق)

*The Most Gentle Companion*



## INTRODUCTION



The Name of Allah *Ar Rafeeq* (The Most Gentle Companion) is mentioned in the Prophetic Sunnah.

As humans, we all love perfection and beauty, and when we know how perfect and beautiful is Allah, we desire to have the attributes which He loves. We want to be merciful because He is Merciful, we want to be generous because He is Generous, we want to be gentle because He is Gentle.

Gentleness is a gem in the “necklace of manners”. It is a quality of perfection. Harshness does not show perfection, instead it shows faults which were hidden.

Anyone who does things harshly will be deprived of good. The one who is taking his time, is calm and easy going will attain his goal, unlike the one who is harsh or aggressive, and does not allow others to breathe.



We all want a home filled with gentleness that is free of screaming and shouting. For example, when getting children ready for school, if done harshly, the whole environment gets affected, and there will be no goodness in it. With gentleness, we perform better, and others perform better as well.

Allah *Ar Rafeeq* is The Most Gentle Companion who will accompany us in every station of life and will gently reform us, without us feeling anything. And at the end of journey, we will suddenly notice that we have been dignified and elevated.

### Allah Is Ar Rafeeq

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ. فَقُلْتُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ " يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفِيقَ فِي الْأَمْرِ كُلِّهِ ". قُلْتُ أَوْلَمَ تَسْمَعُ مَا قَالُوا قَالَ " قُلْتُ وَعَلَيْكُمْ ".

*Narrated `Aisha (may Allah be pleased with her): A group of Jews asked permission to visit the Prophet (peace and blessings of Allah be upon him) and when they were admitted) they said, "As- Samu 'Alaika (Death be upon you)." I said (to them), "But death and the curse of Allah be upon you!" The Prophet (peace and blessings of Allah be upon him) said, "O `Aisha! Allah is kind and lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you).<sup>377</sup>*

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<sup>377</sup> Sahih al-Bukhari 6927

## WHO IS AR RAFAEQ?



### MEANING IN THE LANGUAGE

The meaning of (رفيق) is:

1. The opposite of being harsh
2. Softness
3. Gentleness
4. Companion
5. Someone who will not leave you hanging or disconnected.
6. To give accommodation and support

We all dislike loneliness and Allah *Ar Rafeeq* (The Most Gentle Companion) is the One Who accompanies us every step of the way. He creates resources for us so that we do not wander around, unaware of the next step to be taken.

With Allah *Ar Rafeeq* (The Most Gentle Companion) we will always reach our destination with extreme ease.





## MEANING IN THE RELIGION

### 1. ALLAH IS THE COMPANION HIMSELF

Allah is The Most Gentle Companion and His companionship suits His greatness and majesty. He is above the heavens and rose over The Throne in a manner that suits His majesty, yet He accompanies us by His knowledge, hearing and sight. He knows every detail of our life, He hears all we say and think, and He sees everything.

In life, it is not possible for a companion to be with everyone at the same time, but Allah *Ar Rafeeq* (The Most Gentle Companion) is the Best Companion to everyone at the same time. He is not only gentle to those who remember and appreciate Him, but even to those who are heedless, ignorant and disbelieve in Him.



## 2. ALLAH IS THE MOST GENTLE IN HIS COMPANIONSHIP

### GENERAL COMPANIONSHIP

Allah *Ar Rafeeq* is the Gentle Companion in:

- **The Decree:** All that He creates and decrees is done gradually and with gentleness. He could create everything on the spot in no time, yet He created the heavens and the earth in six days, which shows His gentleness. There is nothing abrupt or harsh about Him.
- **Rules and Legislations:** All that He commands us, is with ease and gentleness. The Qur'an was revealed piece by piece, and the commands came gradually, and although He is able to force the rules on us, He gently makes us familiar with the commands without rushing us. Whenever we do something wrong, we will not feel being chased after. He provides means to us, every step of the way, without us feeling anything, and does not burden us beyond our capacity.

## SPECIAL COMPANIONSHIP

Allah *Ar Rafeeq* (The Most Gentle Companion) accompanies the believers in an exclusive way because they believe in Him and trust Him. He shows exclusive companionship to those who are patient, who show *ihsan* (excellence) and have *taqwa* (piety).

### IN THE DUNIYA

- He gives them complete love. His Love is absolute and without any gaps.
- He protects, supports and grants them victory.

### IN THE HEREAFTER

- He will give them His companionship of loftiness and nearness, physically in paradise.

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي  
الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

*And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."<sup>378</sup>*

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<sup>378</sup> Surah At Tahreem 11



Asiya chose Allah's vicinity and companionship before she asked for a house in paradise.



# IMPACTS OF BELIEVING IN ALLAH AR RAFEEQ

- To be gentle in all affairs, away from hastiness, recklessness and acting on impulse.
- To long for, hope and ask Allah *Ar Rafeeq* (The Most Gentle Companion) to bring gentleness in our life and in anything we are facing.
- To avoid being harsh in speech and dealing with others. To be gentle to our parents, spouses, children, employees, housekeepers, animals and to ourselves. The one with the upper-hand, must be more lenient and gentler than the one below.

## Share Of Gentleness Is A Share Of Good

عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ "

*"Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good."*<sup>379</sup>

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<sup>379</sup>Jami` at-Tirmidhi 2013

When Allah Wants Good For A Household, He Will  
Make Them Gentle To Each Other

إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا أَدخَلَ عَلَيْهِمُ الرِّفْقَ

*If Allah wants goodness for a household, He will make them gentle to one another.<sup>380</sup>*

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<sup>380</sup> Sahih Aj Jami'e 303, Authenticated by Al Albani as Sahih

(90)

# AL HAYIY

(الحيي)

## *The Modest One*



### INTRODUCTION

The Name Allah *Al Hayiy* (The Modest One) is found in the Prophetic Sunnah and is mentioned in two *hadiths* (sayings).

Knowing the Name of Allah inspires and motivates us to adopt beautiful characteristics. We all desire good speech and manners, but coupled with modesty. We wish to show our best characters, in the most proper way, and show the truth in the most modest way, without embarrassing or offending anyone. Modesty is of great value and is a branch of faith.

#### Modesty Is A Branch Of Faith

"الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ."

*Faith has over seventy branches, and modesty is a branch of faith.*<sup>381</sup>

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<sup>381</sup> Sahih Muslim 35



The opposite of modesty is being bold and brazen in the faces of people, calling it frankness, but instead offending and embarrassing them.

Imagine Allah the King, the Most Powerful and Able, who chose to be *Al Hayiy* (The Modest One), then what about us?

## WHO IS AL HAYIY?

### Allah Is Al Hayiy – Hadith #1

عَنْ سَلْمَانَ الْفَارِسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ اللَّهَ حَيٌّ 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 Hayiy, Generous. When a man raises his hands to Him, He feels shy to return them to him empty and rejected."*<sup>382</sup>

It is a beautiful combination to be modest and generous. Imagine when someone comes to us, seeking something from us, and we are embarrassed to turn them away and not give them. And to Allah belongs the best example, the modesty of Allah is of generosity and goodness. His modesty can be seen, when He does not reject anyone who approaches Him. Anyone who asks or requests from Allah will not return empty-handed. Anyone who raises his hand to Allah will never be disappointed or turned away.

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<sup>382</sup> Jami' At-Tirmidhi 3556, Authenticated by Al Albani as Sahih



## Allah Is Al Hayiy – Hadith #2

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَّازِ بِلَا إِزَارٍ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ".

*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."<sup>383</sup>*

Allah loves modesty and covering. The modesty of Allah is perfect, that which suits His majesty and highness. The modesty and shyness of Allah cannot be encompassed by the minds because there is none like Him.

The modesty of Allah is that He does not abandon people who feel restricted, or leave them in difficulty. He is accommodating to all and does not leave the people in a constricted state.

It is out of the modesty of Allah *Al Hayiy* (The Modest One) that He does not use any vulgar or suggestive words, or words that can embarrass others in His Book. He uses very modest and proper language. For example when speaking of spousal relations, He says, "to touch the women".

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<sup>383</sup> Sunan Abu Dawud 4012, Authenticated by Al Albani as Sahih



يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرُبُوْا الصَّلٰوةَ وَاَنْتُمْ سٰكِرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا  
 عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ اَوْ  
 لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوْا مَاءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ اِنَّ اللّٰهَ  
 كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾

*O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it].  
 Indeed, Allah is ever Pardoning and Forgiving.<sup>384</sup>*

Therefore, even when a child reads the Qur’an, he does not feel embarrassed. This teaches us to be modest while speaking about any private matters between a husband and wife.

‘Uthman bin ‘Affan (رضي الله عنه) was a shy man. There was an incident when the Prophet (peace and blessings of Allah be upon him) was lying down, Abu Bakr (رضي الله عنه) came to him, and the Prophet (peace and blessings of Allah be upon him) did not change his position. And he was in a similar state with Umar bin Al Khattab (رضي الله عنه) too. But when ‘Uthman bin ‘Affan (رضي الله عنه) came, the Prophet (peace and blessings of Allah be upon him) sat properly. ‘Aisha (رضي الله عنها) wanted to know the reason for it. And he told her, because he knows ‘Uthman bin ‘Affan (رضي الله عنه) to be so shy, that he would not have asked his question, had he seen the

<sup>384</sup> Surah An Nisaa’ 43

Prophet (peace and blessings of Allah be upon him) lying down that way. This shows consideration for others.

### Shyness Of Uthman Bin 'Affan (رضي الله عنه)

أَنَّ سَعِيدَ بْنَ الْعَاصِ، أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُثْمَانَ حَدَّثَاهُ أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ لَا يَسُ مِرْطَ عَائِشَةَ فَأَذَنَ لِأَبِي بَكْرٍ وَهُوَ كَذَلِكَ فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذَنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ . قَالَ عُثْمَانُ ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ وَقَالَ لِعَائِشَةَ " اِجْمَعِي عَلَيْكَ ثِيَابَكَ " . فَقَضَيْتُ إِلَيْهِ حَاجَتِي ثُمَّ انْصَرَفْتُ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ مَا لِي لَمْ أَرَكَ فَزَعْتَ لِأَبِي بَكْرٍ وَعَمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَمَا فَزَعْتَ لِعُثْمَانَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ وَإِنِّي خَشِيْتُ أَنْ أَذْنُتُ لَهُ عَلَى تِلْكَ الْحَالِ أَنْ لَا يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ "

*A'isha, the wife of Allah's Messenger (peace and blessings of Allah be upon him), and Uthman both reported that Abu Bakr sought permission from Allah's Messenger (peace and blessings of Allah be upon him) for entrance (in his apartment) as he had been lying on his bed covered with the bed-sheet of A'isha, and he gave permission to Abu Bakr in that very state and he, having his need fulfilled, went back. Then Umar sought permission and it was given to him in that very state and, after having his need fulfilled, he went back. And 'Uthman reported: Then I sought permission from him and he got up and said to A'isha: Wrap yourself well with your cloth, then I got my need fulfilled and came back. And A'isha said: Allah's Messenger, why is it that I did not see you feeling any anxiety in case of dressing properly in the presence of Abu Bakr and 'Umar (Allah be pleased with them) as you showed in case of 'Uthman. Thereupon Allah's Messenger (peace and blessings of Allah be upon him) said: Verily Uthman is a person who is very modest and I was afraid that if I permitted him to enter in this very state he would not inform me of his need.<sup>385</sup>*

<sup>385</sup> Sahih Muslim 2402

The Prophet (peace and blessings of Allah be upon him) was the one with the most *hayaa* (modesty). He was so modest that he could not ask anyone to leave or say something that could embarrass anyone.

### The Prophet (ﷺ) Was Shy

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنْ  
الْعَذْرَاءِ فِي خُدْرِيهَا.

*Abu Sa'id Al-Khudri (may Allah be pleased with him) narrated: "The Prophet (peace and blessings of Allah be upon him) was shier than a veiled virgin girl."* <sup>386</sup>

Modesty is a fruit of faith. The more a person believes, the more they will be modest. They will not be aggressive, bold or inconsiderate of people's feelings. A person is emotionally intelligent, when they do not embarrass others. Thus modesty is a praised quality because it is linked to faith.

Allah is The Most Rich and the Most Able, and can seize the slave on the spot when he sins publicly, yet Allah is *Al Hayiy* (The Modest One) to expose him, and is *Al Hayiy* (The Modest One) to cut-off his provision. This teaches us to not expose or embarrass others, even if they are wrong. We assume modesty to be only about *hijab* (veil) or covering, but modesty is an attitude, where we do not expose others, and do not cut off provision from someone, even if they have erred.

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<sup>386</sup> Sahih Al Bukhari 3562

However, there are things which Allah is not shy of. He is not shy of speaking the truth. He has informed us of His revelation, commands and legislations, which are the truth because it needs to be shown, and it is a dispraised quality to refuse to speak the truth.

Allah is not shy to set forth a parable about a mosquito, a dog or a donkey, because it clarifies the truth in a simple way.

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي ۚ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفٰسِقِينَ ﴿٦٦﴾

*Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient<sup>387</sup>*

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<sup>387</sup> Surah Al Baqarah 26

# IMPACTS OF BELIEVING IN ALLAH AL HAYIY

- To be modest with Allah. We must feel ashamed and embarrassed to sin in front of Allah *Al Hayiy* (The Modest One), and must show our best to Him.

## Have Modesty Towards Allah As Is His Due

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ." قَالَ فُلَانٌ يَا رَسُولَ اللَّهِ إِنِّي لَنَسْتَحْيِيكَ 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 blessings of Allah 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."*<sup>388</sup>

- To not embarrass or put others on the spot.

<sup>388</sup> Sahih Aj Jami'e 935, Authenticated by Al Albani as Hasan

- To abstain from sinning, as sins remove our “covering” and expose us. When Adam (peace be upon him) and Hawwa (Eve) ate from the tree, their faults were exposed to them, which they had never seen before because in paradise everyone is covered.
- To avoid vulgar, indecent or suggestive language. Modesty is not limited to clothing, but is also an attitude where a person is modest in speech, actions and dealing with others.
- To show forthrightness and to not be shy in performing good deeds. In the hadith, there are three people who come to the Prophet (peace and blessings of Allah be upon him), one who came forward, sat and was accommodated by Allah. Another turned away so Allah turned away from him. And yet another who came but his intention was not to attend but when he saw people sitting, he was shy to leave so he sat, and Allah accommodated him.

### Three Who Came To A Gathering

عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَأَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَهَبَ وَاحِدٌ، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةَ فَجَلَسَ، وَأَمَّا الْآخَرَ فَجَلَسَ خَلْفَهُمْ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا أُخْبِرُكُمْ عَنِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ "

*While Allah's Messenger (peace and blessings of Allah be upon him) was sitting in the mosque (with some people) three men came, two of them came in front of Allah's Messenger (peace and blessings of Allah be upon him) and the third one went away, and then one of them found a place in the circle and sat there while the second man sat behind the gathering, and*

*the third one went away. When Allah's Messenger (peace and blessings of Allah be upon him) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah and so Allah accepted him and accommodated him; the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allah, and went away, so Allah turned His face from him likewise."<sup>389</sup>*

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<sup>389</sup> Sahih al-Bukhari 474



# AD DAYYAAN

(الدَّيَّانُ)

*The Recompenser*



## INTRODUCTION

The Name of Allah *Ad Dayyaan* (The Recompenser) is mentioned once in the Prophetic Sunnah.

### Supplication To Fulfill All Our Debts

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَقَالِقِ الْحَبِّ وَالنَّوَى وَمَنْزِلِ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ "

*Abu Hurairah (رضي الله عنه) said: "The Messenger of Allah (peace and blessings of Allah be upon him) used to order that when one of us went to sleep, he should say: 'O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qur'an. I seek refuge in You from the evil of every evil that You are holding by the*

*forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and The Apparent, there is nothing above You, and You are The Hidden, there is nothing below You. Relieve me of my debt, and enrich me from poverty.*<sup>390</sup>

This supplication is recited before sleeping. We generally dislike having anything incomplete in our life, and we always wish to go to bed in peace, without any grudges in our hearts towards others, nor do we want others to have grudges towards us. And we do not want any debts remaining, whether it is monetary or regarding the rights of the people. When a person departs a country, they want all their debts or any open matters to be concluded. Similarly, when we die, we want everything to be settled and cleared.

The One Who will settle matters between the people, and the One Who will account us is Allah *Ad Dayyaan* (The Recompenser). With Allah *Ad Dayyaan* (The Recompenser) there is certainty that everyone will receive their due rights.

وَكُنْبَنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ  
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ. وَمَنْ  
لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

*And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.*<sup>391</sup>

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<sup>390</sup> Sahih Muslim 2713

<sup>391</sup> Surah Al Ma'ida 45

There are concepts that people might believe in such as “karma”, but it is Allah *Ad Dayyaan* (The Recompenser) Who recompenses good for good and bad for bad. When we help others in need, our own needs will be taken care of, and the opposite is true, as in if people oppress others or do magic to separate between a husband and wife, it will backfire and the same fate will overcome them or their children. Anyone who spreads mischief or indulges in evil plots, the same will return back against them.

A person can enter the hellfire because of their ill treatment of people, or even animals. A lady entered the hellfire for locking up a cat and not feeding it until it died. Allah imposed justice for the animal, despite animals not having a final fate or paradise or the fire.

### A Woman Entered The Hellfire For Locking Up A Cat And Not Feeding It Until It Died

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " عَذِّبَتْ  
امْرَأَةً فِي هِرَّةٍ حَبَسَتْهَا، حَتَّى مَاتَتْ جُوعًا، فَدَخَلَتْ فِيهَا النَّارَ - قَالَ فَقَالَ وَاللَّهِ أَعْلَمُ - لَا أَنْتِ  
أَطْعَمْتِهَا وَلَا سَقَيْتِهَا حِينَ حَبَسْتِهَا، وَلَا أَنْتِ أَرْسَلْتِهَا فَأَكَلَتْ مِنْ حَشَاشِ الْأَرْضِ

*Allah's Messenger (peace and blessings of Allah be upon him) said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Messenger (peace and blessings of Allah be upon him) further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat the insects of the earth.'*<sup>392</sup>

On the other hand, Allah admitted a person to paradise for quenching the thirst of a dog.

<sup>392</sup> Sahih al-Bukhari 2365

There is a lot of discourse with regards to human and animal rights in the world today, but in reality, it is Allah Who gives everyone their rights, whether it be women, men, children, grandparents, rulers, teachers, angels, jinn and even animals. Allah *Ad Dayyaan* (The Recompenser) will give even the smallest of creatures their due rights.

### Prohibited To Kill Ants

قَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ النَّمْلَةَ وَالنَّحْلَةَ وَالْهُدُودُ  
وَالصُّرُدُ

*The Prophet (peace and blessings of Allah be upon him) prohibited to kill four creatures: ants, bees, hoopoes, and sparrow-hawks.<sup>393</sup>*

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<sup>393</sup> Sunan Abi Dawud 5267



## WHO IS AD DAYYAAN?

### MEANING IN THE LANGUAGE

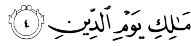
The meaning of (دَيَّان) includes six matters which all together make up a process:

1. The obeyed master: no one can give rights except someone who has authority.
2. The irresistible: no one can stand before him.
3. The ruler: who sets the laws in order to be recompensed.
4. The accountant: who accounts based on the rules.
5. The judge: who decides the result.
6. The recompenser: who establishes the result.

## MEANING IN THE RELIGION

### 1. ALLAH IS THE OBEYED MASTER

Allah is The King and all the dominion belongs to Him.



*Sovereign of the Day of Recompense.*<sup>394</sup>

### 2. THE IRRESISTIBLE

No one can resist Allah; He is the Dominator. All the forelocks are in the Hands of Allah, Who disposes all affairs. Everything and everyone submit to Him in their movements and in their stillness.

The chiefs of Quraish greatly oppressed the Prophet (peace and blessings of Allah be upon him), and all of them died in the Battle of Badr and were placed in a well. The Prophet (peace and blessings of Allah be upon him) said to them, “Did you find what your Lord had promised to be true? We have found what Allah promised us to be true.”

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<sup>394</sup> Surah Al Fatiha 4

## Allah's Promise Is True

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ فَقَذَفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ حَيْثُ مُحَيْثٌ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرَصَةِ ثَلَاثَ لَيَالٍ، فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ، أَمَرَ بِرَاجِلَيْهِ فَشَدَّ عَلَيْهِمَا رَحْلَيْهَا، ثُمَّ مَسَىٰ وَاتَّبَعَهُ أَصْحَابُهُ وَقَالُوا مَا نُرَىٰ يَنْطَلِقُ إِلَّا لِيَبْغُضَ حَاجَتِيهِ، حَتَّىٰ قَامَ عَلَىٰ شَفَةِ الرَّيِّ، فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ " يَا فَلَانُ بْنُ فَلَانٍ، وَيَا فَلَانُ بْنُ فَلَانٍ، أَيَسْرُكُمُ أَنْكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدْنَا رَبَّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ". قَالَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، مَا تَكَلَّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ ".

*On the day of Badr, the Prophet (peace and blessings of Allah be upon him) ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet (peace and blessings of Allah be upon him) that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves. " "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" "Umar said, "O Allah's Messenger (peace and blessings of Allah be upon him)! You are speaking to bodies that have no souls!" Allah's Messenger (peace and blessings of Allah be upon him) said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do."<sup>395</sup>*

<sup>395</sup> Sahih al-Bukhari 3976

### 3. THE RULER

Allah is The Ruler Who sets the rules and laws. When we perform a good deed, it will be recompensed 10 to 700 times, to unlimited. And one sin is accounted as one evil deed. It is Allah Who set this rule.

﴿٧﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ.

*So whoever does an atom's weight of good will see it,*

﴿٨﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

*And whoever does an atom's weight of evil will see it.<sup>396</sup>*

### 4. THE ACCOUNTANT

In the hereafter, Allah will account us all. He never forgets anything we have done, enumerates it all, and is quick to account. He will account everyone at the same time on the Day of Judgement, and will separate between them.

### 5. THE JUDGE

Allah will judge between the people on the Day of Judgement.

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<sup>396</sup> Surah Az Zalzalah 7 to 8



## 6. THE RECOMPENSER

After His decision, He will accordingly recompense who will enter paradise and who will enter the hellfire. He will settle the scores between everyone, including between the believer and disbeliever. Allah will gather all the slaves and call on them and declare, "I am the King, I am *Ad Dayyaan*"

### Allah Is Ad Dayyaan

سمعت رسول الله صلى الله عليه وسلم يقول: "يحشر الناس يوم القيامة، أو قال: (( العباد )) عراةً 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 ينبغى لأحد من أهل النار أن يدخل النار وله عند أحد من أهل الجنة حق حتى أقصه منه، ولا ينبغى 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 - عراةً، غرلاً، بهماً؟" قال: "بالحسنات والسيئات

*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.' '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."'*<sup>397</sup>

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<sup>397</sup> Al Adab Al Mufrad 970, Part of longer hadith

Even the believers will settle the scores between each other before they enter paradise, and this will be at the station of *Qantara* (station before paradise where scores are settled between people).

Anyone who has oppressed, will be held back and his good deeds will be taken from him, and if he runs out of good deeds, then he will take the sins of the one whom he oppressed. For this reason, we must pardon all, and not oppress anyone so that we are not held back at the *Qantara* (station before paradise where scores are settled between people).

### True Bankruptcy

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "أندرون 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 حسناته، فإن فنيت حسناته قبل أن يقضى ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار"

*Messenger of Allah (peace and blessings of Allah be upon him) said, "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 said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with prayer, fasting 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".<sup>398</sup>*

On the Day of Judgement, Allah will also settle between the animals, even though they will ultimately be turned into dust.

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<sup>398</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 218



# IMPACTS OF BELIEVING IN ALLAH AD DAYYAAN



- To constantly account ourselves, and focus on the rights we owe others, and settle anything with them, so that we are not in debt.
- To remember that our dealing with others will determine how we will be dealt with. So we must never oppress anyone, not even animals.
- To beseech Allah for entry into paradise, without account or torment.

# AL MUHSIN

(المحسن)

*The Most Excellent*



## INTRODUCTION

The Name of Allah *Al Muhsin* (The Most Excellent) is confirmed in the Prophetic Sunnah.

Supplication To Be Guided To The Best Deeds And  
Manners

اللَّهُمَّ اهْدِنِي لأَحْسَنِ الأَعْمَالِ وَأَحْسَنِ الأَخْلَاقِ لَا يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ وَفِي سَبِيلِ الأَعْمَالِ  
وَسَبِيلِ الأَخْلَاقِ لَا يَقِي سَبِيلَهَا إِلاَّ أَنْتَ

*O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.*<sup>399</sup>

Everyone wants the best in life, and in this supplication we ask Allah to be guided to the best deeds and manners. Allah *Al Muhsin* (The Most Excellent) will guide us to what is best for us, in the best possible manner.

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<sup>399</sup> Sunan an-Nasa'i 896



## Allah Is Al Muhsin

إِنَّ اللَّهَ مُحْسِنٌ يُحِبُّ الْإِحْسَانَ ، فَإِذَا قَتَلْتُمْ فَأَخْسِنُوا الْقِتْلَةَ ، وَإِذَا ذَبَحْتُمْ فَأَخْسِنُوا الذَّبْحَ ، وَ  
لِيُحَدِّدَ أَحَدَكُمْ شَفْرَتَهُ ، ثُمَّ لِيُرِّخَ ذَبِيحَتَهُ

*“If you judge, then be just and if you kill, then do it with excellence, Verily Allah is Muhsin and loves the Muhsineen, if you kill then do it with excellence, and if you slaughter then do it with excellence, let one sharpen his knife and ease his animal.”<sup>400</sup>*

## WHO IS AL MUHSIN?

### MEANING IN THE LANGUAGE

The meaning of (أحسن) is:

1. To do the best.
2. Perfect beauty from all aspects with adornment.
3. The opposite of ugly.
4. To beautify and adorn.
5. To deal and do the best with beauty and adornment.

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<sup>400</sup> Sahih Aj Jami'e 1824, Authenticated by Al Albani as Sahih

## MEANING IN THE RELIGION

The Name of Allah *Al Muhsin* (The Most Excellent) refers to favours, blessings, giving, generosity and benevolence. *Ihsan* (excellence) is an attribute that is central to Allah, and nothing that exists, is devoid of His *Ihsan* (excellence), whether it is by His bringing them into existence, bestowing favours upon them, or providing for them.

The greatest *Ihsan* (excellence) is guidance to the religion, expansion of the chest to the obedience of Allah, and being kept firm on the truth and guidance until death. And in the hereafter, it is to enter paradise on the Day of Judgement and see the Face of Allah. We ask Allah of His favor.

### 1. ALLAH IS THE MOST EXCELLENT HIMSELF

Perfection for a human being is impossible, and only Allah is The Most Perfect and Best from all aspects. It is our innate nature to love the best, but we need someone to give it to us. When a person reaches his best, he does not want to lower his standard and this keeps him motivated to always challenge himself.

People cannot be the best in everything. A person may be the best in a certain field, but the worst in another. For example, one may be the best in knowledge, but the worst in communication or he may be at his best early morning and at his lowest at night. Sometimes he is at his best with certain people, but not with everyone.



Allah is perfect and the best by Himself. His Name are called (أَسْمَاءُ الْحُسْنَى), which means are the utmost in beauty and excellence.

The Names of Allah are immersed in their attributes and qualities, and no one can remove the beauty from His names.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُوا الَّذِينَ يُلْحِقُونَ فِي أَسْمَائِهِ سُبُجْرُونَ مَا كَانُوا يَعْمَلُونَ



*And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.<sup>401</sup>*

Only Allah, and no one else, has the Most Beautiful, Most Majestic and Most Perfect Names. They are complete in their meanings, and no one can encompass or surround Allah.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ الْإِنْسَانِ مِن طِينٍ

*Who perfected everything which He created and began the creation of man from clay.<sup>402</sup>*

Every creation is created in the best form, even the smallest atom. Allah created everything in the most suitable form to fulfill its purpose in life. Look at the birds, ants, fish and bees which are all suitably made for their purpose.

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<sup>401</sup> Surah Al 'Araf 180

<sup>402</sup> Surah As Sajdah 7



خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

*He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.*<sup>403</sup>

Allah created the heavens and the earth, and He created and perfected the human being in the best form and structure.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا الْقَوْمِ يُوقِنُونَ ﴿٥٠﴾

*Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].*<sup>404</sup>

Allah is the Best in His rules and legislations. Anything He has prescribed for us is the best because it is for a perfect goal and purpose, and to bring forth the best result.

All the actions of Allah are perfect and nothing is done in vain or out of ignorance, Exalted is He.

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<sup>403</sup> Surah At Taghabun 3

<sup>404</sup> Surah Al Ma'ida 50

## 2. ALLAH IS THE DOER OF EXCELLENCE TO OTHERS

Allah shows excellence to all that exists.

### GENERAL EXCELLENCE

It is from the Excellence of Allah when He brings for the creation and sustains them. If someone deals with us in the best way, and we show them the worst, then that person will stop dealing with us. But Allah is *Al Muhsin* (The Most Excellent) to everyone and at all times, whether the people appreciate His excellence to them or not, whether they are obedient to Him or not, are good or evil, He will still deal with them in the best way that is suitable for them. And this is in order to bring out the best from them.

All the decrees He wrote for each and every one are for the best reasons, and match everyone perfectly, yet there are those who return it with disobedience and evil.

He may afflict some and not because He hates them, but to purify them from their faults. He knows what is the best treatment for each in order to bring out the best from them, whether to purify or elevate them.

Allah even deals in the best way with the enemies, by giving them their provision and time to repent. And if they die on disbelief, He still deals with them in the best way with justice and never oppresses them.



## SPECIAL EXCELLENCE

This is for those who appreciate, believe and have *taqwa* (piety) of Allah. Anyone who does their best in faith, righteous good deeds or in any matter, then they will be dealt with in the best way, in this life and the next.

## IN THIS LIFE

Allah deals with the believers in the best way by:

- Guiding them to faith, beautifying it in their hearts, and granting them certainty when they see His *ayat* (signs).
- Keeping them firm on the Straight Path.
- Accompanying them at all times by His support and victory, though He rose over the Throne in a manner that suits His majesty.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

*Indeed, Allah is with those who fear Him and those who are doers of good.*<sup>405</sup>

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<sup>405</sup> Surah An Nahl 128

- Bringing forth decrees to grant the believers to be from the *muhsineen* (good doers).
- Giving them the best from lawful provision.
- Granting them righteous offspring.
- Giving them a secure and excellent life.

When we do our best then Allah will grant us and reward us with the best.

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

*Is there any reward for good other than good<sup>406</sup>*

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١١﴾

*Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.<sup>407</sup>*

He will relieve them from any stress or calamity, and save them from anxiety and worry because they are doing the best.

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<sup>406</sup> Surah Ar Rahman 60

<sup>407</sup> Surah An Nahl 97

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ

... *And He was certainly good to me when He took me out of prison* <sup>408</sup>

He will praise them when they are doing their best in worship. The best praise is the praise of Allah. Thus when anyone does things with excellence, they must seek the praise of Allah, and not focus on the praise of the people. He will always give the excellent doers more than they expect.

## IN THE HEREAFTER

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا

خَالِدُونَ ﴿٣٦﴾

*For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally.* <sup>409</sup>

He will grant them paradise, and even more, He will grant them the delight of looking at His Noble Face. We ask Allah of His Favor.

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<sup>408</sup> Surah Yusuf 100

<sup>409</sup> Surah Yunus 26

## Supplication To See The Noble Face Of Allah In Paradise

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضِرٍّ وَلَا فِتْنَةٍ مُصَلِّهِ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ "

*I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.<sup>410</sup>*

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<sup>410</sup> Sunan an-Nasa'i 1305

# IMPACTS OF BELIEVING IN ALLAH AL MUHSIN

- We will be inspired to do our best and reach the level of *Ihsan* (excellence), which is the highest rank in the levels of the religion. *Ihsan is to worship Allah as if we see Him and if we cannot see Him, then know He sees us.* The best level is to perceive Allah by His Beautiful Names and Attributes, with feelings of love, hope and longing. And if we cannot attain this level, then it is to worship Allah knowing He sees us, and this is out of magnification.
- To always remember that doing things in excellence is not limited to worship alone, but could be any act, such as cooking, ironing, cutting our nails and so forth.

## Allah Prescribed Excellence In Everything

وعن أبي يعلى شداد بن أوس رضي الله عنه، عن رسول الله صلى الله عليه وسلم قال: "إن الله كتب الإحسان على كل شيء، فإذا قتلتم فأحسنوا القتلة وإذا ذبحتم فأحسنوا الذبحة،  
"وليحد أحدكم شفرته وليرح ذبيحته"

*Abu Yà'la Shaddad bin 'Aus (May Allah be pleased with him) reported: Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)."*<sup>411</sup>

<sup>411</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 640

- To do the best towards our parents, spouses, children, housekeepers and even the animals.
- To do the best without wanting appreciation from anyone. We must know that it is Allah Who rewards, and He is the Best One to reward us. Allah promised the good-doers that their reward will never go to waste.

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

*And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.*<sup>412</sup>

- To do good to others just as Allah has done good to us. When we do *Ihsan* (excellence) with others, for sure we will find good.
- To always hope for the best from Allah *Al Muhsin* (The Most Excellent).

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<sup>412</sup> Surah Hud 115



# AS SITTEER

(الستير)

*The Concealer*



## INTRODUCTION

The Name of Allah *As Sitteer* (The Concealer) is confirmed in the Prophetic Sunnah.

### Supplication For Concealment

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي دِينِي وَأَهْلِي، وَأَسْتُرُ عَوْرَتِي، وَأَمِنُ رَوْعَتِي، وَاحْفَظْني مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ يَسَارِي، وَمَنْ فَوْقِي، وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

*Ibn 'Abbas said, "The Prophet, (may Allah bless him and grant him peace), used to make this supplication: "O Allah, I ask You for pardon and good health in this world and the Next. O Allah, I ask You for good health in my deen and my family. Conceal my faults and assuage my terror. Guard me before me, behind me, on my right and my left and above me. I seek refuge with You from unexpected destruction from beneath me."<sup>413</sup>*

<sup>413</sup> Al Adab Al Mufrad Book 1, Hadith 698, Authenticated by Al Albani as Sahih



In this supplication we ask Allah to pardon us and conceal our faults. We need concealment in order to be in the most beautiful image. Concealment is a praised attribute, so that people can meet each other in the best way. Not everything needs to be exposed to others, especially our faults and *'awra* (parts of the body that must remain concealed).

## WHO IS AS SITTEER?

### MEANING IN THE LANGUAGE

The meaning of (ستر) is:

1. To be discreet
2. To cover
3. To protect
4. To prevent
5. To be distant and far away from something

Anything that is covered is more appealing than something exposed. For example, we always prefer to eat a piece of chocolate that has been wrapped than an unwrapped piece of chocolate left in the open.

## MEANING IN THE RELIGION

Allah *As-Sitteer* (The Concealer) 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.

### Allah Is As-Sitteer

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَّازِ بِلَا إِزَارٍ فَصَعَدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيِيٌّ سَتِيْرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ."

*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-Sitteer (characterized by modesty and concealment). So when any of you washes, he should conceal himself."*<sup>414</sup>

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<sup>414</sup> Sunan Abu Dawud 4012, Authenticated by Al Albani as Sahih



## 1. ALLAH IS THE CONCEALER

Allah is The Concealer and He places a barrier as protection for us. If a person were to say or do whatever they felt, then it would be a disaster.

Filtering what we say and do is from the impacts of Allah *As Sitteer* (The Concealer).

### TYPES OF CONCEALMENT OF ALLAH

#### TANGIBLE CONCEALMENT

Allah is *As Sitteer* (The Concealer) and He loves what is honourable. For humans, Allah *As Sitteer* (The Concealer) has given clothing, and for the animals He covered them with skin, fur and feathers. Even their '*awrat* (parts of the body that must remain concealed) are covered.

Allah *As Sitteer* (The Concealer) commands people to be covered in this life and the next. He has commanded concealment such as wearing the *hijab* (veil) for the women. When anyone bathes or undresses, it should not be in front of others. Also, when a person dies, they are concealed with a shroud. And at the time of resurrection, everyone will be dressed according to their piety.

The first person to be dressed after the resurrection is Ibrahim (peace be upon him) because it is said that the people undressed him, when they threw him in the fire, and Allah will honour him with clothes before anyone. The dwellers of paradise will be dressed in the most

honourable attire and they will wear layers of clothing. And the dwellers of hellfire will be clothed with garments made of fire. We ask Allah for the well-being.

The other types of tangible concealment are doors and locks. As ordained by Allah, there are three times when a person needs to get permission before entering.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَدَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

*O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salat (prayer), and while you put off your clothes for the noonday (rest), and after the 'Isha' (late-night) Salat (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allah makes clear the Ayat (the Verses of this Qur'an, showing proofs for the legal aspects of permission for visits) to you. And Allah is All-Knowing, All-Wise.<sup>415</sup>*

<sup>415</sup> Surah An Noor 58

## INTANGIBLE CONCEALMENT

Allah is *As Sitteer* (The Concealer) though He is The Most Rich from the people and their obedience. He loves the concealment of faults, sins and mistakes and does not like to expose the sins or faults of others.

It is the person themselves who expose their faults when they talk about it. We do not need to speak of our faults to others, because not everyone can handle it, and not everyone can pardon or forget. Only Allah can handle all our faults and sins. If our faults are shown to others, they will judge us, look down on us or disgrace us.

Allah subjects means for covering and for concealment of our sins. For example, we might be doing something wrong, but it gets interrupted so that no one sees it. It is not because we are clever to not let others see us, but because Allah was the One to conceal us. And if people praise us, then it is because Allah has concealed our faults in front of their eyes and not because of our own goodness.

Allah hates for a person to expose their sins to others because He is concealing them. A person may commit a sin at night and then expose themselves in the morning.

### Allah Conceals The Sins

قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كُلُّ أُمَّتِي مُعَاقِبٌ إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصِيحَ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولَ يَا فَلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتَرُهُ رَبُّهُ وَيُصِيحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ "

*I heard Allah's Messenger (peace and blessings of Allah be upon him) saying, "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."<sup>416</sup>*

During the time of the Prophet (peace and blessings of Allah be upon him), when a woman committed adultery, he told her to leave and not talk about it because Allah is *As Sitteer* (The Concealer), but she returned because she could not bear the guilt.

In another incident, there was a man who engaged in matters with a woman, except having a relation with her.

### Allah Is As Sitteer

عَنْ عَبْدِ اللَّهِ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي  
عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا فَأَنَا هَذَا فَاقْضِ فِي  
مَا شِئْتُ . فَقَالَ لَهُ عُمَرُ لَقَدْ سَتَرَكَ اللَّهُ لَوْ سَتَرْتَ نَفْسَكَ - قَالَ - فَلَمْ يَرِدْ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَامَ الرَّجُلُ فَاذْطَلَقَ فَأَتْبَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا دَعَاهُ  
وَتَلَا عَلَيْهِ هَذِهِ الْآيَةَ { أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِبْنَ  
السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ } فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا نَبِيَّ اللَّهِ هَذَا لَهُ خَاصَّةٌ قَالَ "  
بَلْ لِلنَّاسِ كَافَّةً "

<sup>416</sup> Sahih al-Bukhari 6069

*'Abdullah reported that a person came to Allah's Messenger (peace and blessings of Allah be upon him) and said: Allah's Messenger (peace and blessings of Allah be upon him), I sported with a woman in the outskirts of Medina, and I have committed an offence short of fornication. Here I am (before you), kindly deliver verdict about me which you deem fit. Umar (may Allah be pleased with him) said: Allah concealed your fault. You had better conceal it yourself also. Allah's Messenger (peace and blessings of Allah be upon him), however, gave no reply to him. The man stood up and went away and Allah's Messenger (peace and blessings of Allah be upon him) sent a person after him to call him and he recited this verse: "And observe prayer at the ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful" (xi. 115). A person amongst the people said: Allah's Messenger (peace and blessings of Allah be upon him), does it concern this man only? Thereupon he said: No, but the people at large.<sup>417</sup>*

If a person feels guilty about doing something, then good deeds remove the sins and a person does not need to admit. People think they need to be honest and talk about everything of their past, but this can strain relationships especially between husband and wife. If a person has repented then they do not need to talk about it. The spouses who are searching to find a fault in their spouse may end up seeing something they do not like.

We do not want our sins to be exposed to others, even after we die. On the Day of Judgement, Allah will bring the people near during the account. He will tell them of their sins and they will admit to it. Allah will tell them that He concealed it for them in their life, and He will forgive them now.

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<sup>417</sup> Sahih Muslim 2763



## Allah Conceals Our Sins And Forgives In The Hereafter

سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى قَالَ "يَذْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَصَحَّ كَنْفَهُ عَلَيْهِ فَيَقُولُ عَمِلْتُ كَذَا وَكَذَا. فَيَقُولُ نَعَمْ. وَيَقُولُ عَمِلْتُ كَذَا وَكَذَا. فَيَقُولُ نَعَمْ. فَيَقْرَهُ 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 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.'"<sup>418</sup>*

There are people who only believe by tongue, but faith did not enter their hearts yet. They must desist backbiting Muslims or following or exposing the sins of others.

## Believed By Tongue, But Faith Did Not Enter The Heart

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَكَمْ يَدْخُلُ الْإِيمَانُ قَلْبَهُ لَا تَعْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ."

<sup>418</sup> Sahih Al-Bukhari 6070

*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.”<sup>419</sup>*

A person must also not speak about a project or something they are working on, such as building a house, until the time is right, or until it is complete.

### Do Not Disclose Projects Until Complete

استعينوا على إنجاز الحوائج بالكتمان؛ فإن كل ذي نعمة محسودٌ

*Seek help in fulfilling projects by concealing, for every blessing is envied.<sup>420</sup>*

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<sup>419</sup> Sunan Abi Dawoud 4880, Authenticated by Al Albani as Hasan Sahih

<sup>420</sup> Sahih Aj Jami'e 943, Authenticated by Al Albani as Sahih

# IMPACTS OF BELIEVING IN ALLAH AS SITTEER



- To honor and love concealments such as the *hijab* (veil) and *niqab* (face veil).
- To avoid exposing the faults of others, or even looking at those expose themselves.
- To avoid spying or tracking others. If there is something we need to know then it will be exposed to us.
- To avoid exposing our sins to others because others may be influenced or may get an idea to do the same.
- To remember if people praise us, it is due to Allah's concealment. A person does not need to proclaim their faults as a way of being humble, honest or not being hypocritical.
- To ask Allah for concealment in this life, at the time of death and resurrection.

# AS SAYYID

(السيد)

*The Master*



## INTRODUCTION



The Name of Allah *As Sayyid* (The Master) is confirmed in the Prophetic Sunnah.

In this *duniya* (worldly life), there are people who call themselves or others, “sayyid” which means master or someone with honour, who believe they can control and organise their life or the life of another person.

We need to know that only Allah is The Master, and only He has control of everything and everyone. He is the One Who places, removes and changes matters.





## WHO IS AS SAYYID?

### MEANING IN THE LANGUAGE

The meaning of (سيد) is:

1. Owner
2. Noble
3. The one in charge
4. The one with honour and dignity
5. The most generous
6. The most forbearing

A master is the one who exceeds others, and no one can influence or overpower him.

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE MASTER HIMSELF

Allah is The True Master. In life, people take on the title of “*sayyid*”, which is false because, they do not have mastery over everything. All majesty and honour belong to Allah alone, and He is The Most Exalted. Every attribute of Allah is complete, and no one can overcome or overpower Him. He is The

Master and He controls everyone because He has the best qualities and there is no one like Him. He benefits everyone because He alone is the Most Exalted.

## 2. ALLAH IS THE MASTER IN HIS ACTIONS

Allah is The True Master in His actions and how He deals with others. He is our Owner and our Creator, He disposes all our affairs, He decrees, He elevates and He debases, and He places whomever He wills, wherever He wills. No one but Allah has mastery over what happens to us.

We should not think anyone is a “master” or “maestro” behind matters. We may seemingly coordinate or situate things, but in reality, it is Allah Who is in full control, and we are all in actuality, working under His command, and will return to Him.

Everyone is needy and deficient to Him. The angels, jinn and humans are all creations owned by Him; no one can be self-sufficient or separated from Allah. We desire to have a “Master” Who takes care of all our affairs. We are in need of Allah *As Sayyid* (The Master) in every part of our lives and cannot live without Him.



# IMPACTS OF BELIEVING IN ALLAH AS SAYYID



- To believe only Allah is the True Master, without believing that someone else can control our life. We will be putting ourselves in the wrong place if we have that assumption.
- To worship Allah alone and not associate partners with Him. We must believe, that no one has the quality of mastership except Him. He is the True Master Whom we must obey without disobedience, show gratitude without ingratitude, and be remembered without forgetfulness. These are the rights of *taqwa* (piety), whereby a person can show loyalty to His Master.
- To remember that all honour, greatness and majesty belong to Allah alone, and if a person has the title of “master”, then this is from Allah. He is the One Who makes an individual, a master. When it was said to the Prophet (peace and blessings of Allah be upon him), “You are our master”, he said, “Allah is *As Sayyid*” (The Master).

## Allah Is As Sayyid – The Master

عَنْ مُطَرِّفٍ، قَالَ قَالَ أَبِي انْطَلَقْتُ فِي وَفْدِ تَيْيِ عَامِرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَقُلْنَا أَنْتَ سَيِّدُنَا. فَقَالَ "السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى. قُلْنَا وَأَفْضَلُنَا فَضْلًا وَأَعْظَمُنَا طَوْلًا. فَقَالَ  
"فُولُوا بِقَوْلِكُمْ أَوْ بَعْضَ قَوْلِكُمْ وَلَا يَسْتَجِرِبَنَّكُمُ 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."<sup>421</sup>*

- To aim for the best qualities and manners, and abstain from evil and sins, so that one can be a master to the people. Mastery in this case is not for dictating and commanding the people, but for their benefit. This mastery is not for *shirk* (associating partners with Allah), but for someone whom the people may ask for worldly help, and find usefulness in them due to their knowledge or other qualities. It is important for good people to have good qualities, and to benefit others, because if this role is not taken on by them, then people will turn to those with bad qualities to fill that paucity.

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<sup>421</sup> Sunan Abi Dawud 4806, Authenticated by Al Albani as Sahih



# ASH SHAAFEE

(الشافي)

*The Curer*



## INTRODUCTION

The Name of Allah *Ash Shaafee* (The Curer) is confirmed in the Prophetic Sunnah.

A blessing which is always unappreciated until it is no more is health. A person will be unable to function without health, even if they are blessed with wealth. We face difficulties or sicknesses in life due to our distance from Allah or due to our lack of knowledge about Him. And through difficulties or sickness, Allah draws us closer to Him, by giving us more knowledge about Him. We are in need of all the Name of Allah to purify us and to keep us “healthy” until we reach the highest level in paradise. We dislike sickness of any kind, be it physical, mental or emotional ailments. We all want a sound heart and the best thing to be provided is well-being.

The Name of Allah *Ash Shaafee* (The Curer) is not only for someone who is unwell. We all need this name to remain gathered.



## WHO IS ASH SHAAFEE?



### MEANING IN THE LANGUAGE

The meaning of (شفا) is:

1. To overcome and defeat.
2. To look after,
3. To monitor.
4. To keep everything in order.
5. To treat by itself.

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE CURER HIMSELF

Allah *Ash Shaafee* (The Curer) is the only One Who cures. There may be means such as doctors, medicines, treatments, equipments, ideas and so forth, but it is Allah Who is behind every aid and only He can make the means beneficial or not.



Allah is the Source of all Cure and He is the Curer; He cures all types of diseases and sicknesses. His cure is complete without any side effects or post ailments. In general, people may be cured in their body, but they may carry the worst diseases in their hearts, such as doubts (wiswas), mental sickness, jealousy, enmity, pride and so forth. But when Allah *Ash Shaafee* (The Curer) cures, there are no mental, physical or emotional sicknesses after it.

When the Prophet (peace and blessings of Allah be upon him) would visit a sick person, he would say the following dua:

### Allah Is Ash Shaafee

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، شِفَاءٌ لَا يُعَادِرُ 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."*<sup>422</sup>

Allah *Ash Shaafee* (The Curer) knows the intensity of any illness and knows the right amount of cure and dose for any type of sickness whether it is bodily, mental or pertaining to the heart.

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<sup>422</sup> Sahih Al-Bukhari 5743



## PHYSICAL SICKNESSES

There are diseases that serve as a wake-up call when something unfamiliar enters the body. The body either fights it silently or the person feels their body is fighting it. The body falls sick because something foreign such as a virus or bacteria has entered the body and it cannot handle it.

Most of the time, our immune system fights the sickness without us even realizing it. Allah *Ash Shaafee* (The Curer) created our immune system with white blood cells and antibodies to maintain the health of our body. Our immune system will be strengthened when there is love, hope and compassion.

Another way is through ruqyah which are verses from the Qur'an and supplications from the Sunnah as mentioned. And there are medical treatments and remedies which are proven such as herbal treatments, Qur'an, black seed, honey and wet-cupping (*hijama*).

Allah will create the right cure and personalise the medicine for each one of us. He knows exactly what we need and what can cure us. Allah *Ash Shaafee* (The Curer) does not use any experiments or trial and error for His cure. He cures even if there is no medicine and He cures even if asymptomatic.



## MENTAL SICKNESSES

Allah *Ash Shaafee* (The Curer) is the curer of mental illnesses. People find it difficult to handle someone who is mentally disturbed, even more so than someone who is physically sick. There are people who suffer from depression, doubts (*wiswas*) and anxiety. Depression makes a person lose the taste of life and lose hope.

For such kind of sicknesses, we need faith, Allah's remembrance, repentance and goodness. *Tawheed* (attributing Oneness to Allah) is important in order to be cured.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

*Those who believed (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest .<sup>423</sup>*

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<sup>423</sup> Surah Ar Ra'ad 28

## SICKNESSES OF THE HEART

The worst type of sickness is that of the heart and soul. When a baby is born, he is pure and free from any sicknesses of the heart. But as he grows and is exposed to the world, then his heart may become sick with doubts, desires, hypocrisy, disbelief, temptations, jealousy and shirk.

A person needs to go through nurturing in order to remove such sicknesses. Allah is *Ash Shaafee* (The Curer) for such diseases. If a person does not deny the sickness from the start, then they may well get nurtured. For example, if a person suffers from jealousy, they will go through situations that exposes their jealousy and can only overcome it with until they have *taqwa* (piety). Allah knows what kind of a person we need to be with or whom to be married to, in order to be nurtured and cured through them.

Every disease has a cure, except old age. There is no cure for old age and no one can stop or avoid death either. We need to detach from believing, trusting or relying on the worldly cure of anyone, or anything other than Allah's cure. There is no cure except His, and a person needs to return back to Allah with *tawheed* (attributing Oneness to Allah).

For example, when a person has a fever or rash, it means their body is fighting off the sickness. After they are cured from the sickness, there are "antibodies" that develop from within, so that their body can fight off the same sickness, if they were to face it again.

This is not only limited to physical ailments, but even mental and heart sicknesses. Once a person is cured from *shirk* (attributing partners to Allah), they will hate to go back to it again because they do not want to return to its pain and suffering.

The Qur'an is a cure, Surah Al Fatiha is *Ash Shaafiya*, honey and black seeds are cure. These are all means and we must take the means, but rely only on Allah along with *tawheed* (attributing Oneness to Allah).

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

*And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong-doers) nothing but loss.*<sup>424</sup>

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<sup>424</sup> Surah Al Israa 82

# IMPACTS OF BELIEVING IN ALLAH ASH SHAAFEE

- To believe there is no curer but Allah, and that He can cure with or without any means.
- To always ask Allah for pardon and well-being.
- To believe that any illness is an expiation of sins and elevation in ranks.

## Best Supplication To Ask For Pardoning And Well-Being

فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: سَلِ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، ثُمَّ أَتَاهُ الْعَدَّ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: سَلِ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، فَإِذَا أُعْطِيتَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ فَقَدْ أَفْلَحْتَ.

*A man came to the Prophet, (may Allah bless him and grant him peace), and said, "Messenger of Allah, what is the best supplication?" He answered, "Asking Allah for pardoning and well-being in this world and the Next world." Then he came to him the following day and asked, "Prophet of Allah, what is the best supplication?" He answered, "Asking Allah for pardoning and well-being in this world and the Next world. When you are given well-being in this world and the Next, then you have achieved success."<sup>425</sup>*

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<sup>425</sup> Al Adab Al Mufrad, Book 1, Hadith 637, Authenticated by Al Albani as Sahih



(96)

# AL MU'TEE

(المعطي)

*The Giver*



## INTRODUCTION

The Name of Allah *Al Mu'tee* (The Giver) is confirmed in the Prophetic Sunnah, and is mentioned numerous times in the Noble Qur'an by way of His action of giving.

No One Can Stop If Allah Gives And No Can Give If  
Allah Withholds

أن رسول الله صلى الله عليه وسلم، كان إذا فرغ من الصلاة وسلم قال: "لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد"

*Messenger of Allah (peace and blessings of Allah be upon him) used to say at the conclusion of prayer: "There is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You)."*<sup>426</sup>

<sup>426</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 16, Hadith 1416



This supplication shows *tawheed* (attributing Oneness to Allah) that no one can withhold from what Allah gives, and no one can give from what Allah withholds.

There are many Names of Allah where the action of giving is mentioned, such as *Ar Razzaaq* which is about provision, *Al Wahhab* which is about gifts and *Al Mannaan* which is about favours without asking. Each name of Allah fills a gap in our life and we are in need of all His Names in our journey towards Him.

### Allah Is Al Mu'tee

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."*<sup>427</sup>

We sometimes tend to become sensitive about others receiving things which we ourselves do not receive. But when we understand this *hadith* (prophetic saying) that it is Allah Who is The Giver, then it makes it easier to accept.

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<sup>427</sup> Sahih Al-Bukhari 3116



## WHO IS AL MU'TEE?

### MEANING IN THE LANGUAGE

The meaning of (عطية) is:

1. Anything given
2. To give from hand to hand

### MEANING IN THE RELIGION

Allah *Al Mu'tee* (The Giver) is the One Who possesses the action of true giving. None can prevent what He gives and none can give what He prevents.

His bestowment is by a word, and His withholding is by a word, and His command, if He wills a matter, is to say “Be” and it is.

Everything that the slaves possess of the blessings is from His favour and bestowal, and His provision extends to all of His slaves in this world, whether believer or disbeliever, good-doer or evil-doer. However, on the Day of Judgement, it is exclusively for His special believing slaves.

## ALLAH GIVES WHOMEVER HE WILLS

Allah gives whomever He wills and He withholds from whomever He wills. His giving and withholding are connected to His wisdom. Allah has full knowledge about what and how much is suitable to be given, and when is the right time for it. His bestowal is a favour and for reformation, and does not contain any harm, and when He withholds, it is to rectify the person.

## TYPES OF GIVING OF ALLAH

Allah always gives the best without limitations, and when He does so, no one can withhold it. He gives in the *duniya* (worldly life) and *akhirah* (hereafter). There consists general and special giving.



## GENERAL GIVING - IN THE DUNIYA ONLY

This is for all the creation and as mentioned before, Allah gives according to His will and based on His wisdom. Allah gives provision, gifts and goodness according to what suits the person, whether believer or non-believer, good or evil doer and He does so to reform their affairs in this life.

What Allah gives to the angels, is different from that of the messengers and other creation.

كُلَّا نُمِدُّ هُنَّوَلَاءَ وَهُنَّوَلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

*On each - these as well as those - We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.*<sup>428</sup>

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾

*[Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."*<sup>429</sup>

Allah gives every creation its image which is suitable for them, so that they may be reformed and fulfill their task. Allah is the giver of colour and shape, suitable for every creation. Some animals have stripes, some have dots, some possess just one colour, and some have white on their forelock such as the horse.

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<sup>428</sup> Surah Al Israa 20

<sup>429</sup> Surah Ta Ha 50



## SPECIAL GIVING

### IN THE DUNIYA

Allah gives the believers, righteous and messengers, according to their level. Allah not only provides fulfillment of their roles in life, but He also gives them in order they reach paradise.

Suleiman (peace be upon him) was given control of the wind and could do whatsoever with it.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

*[Allah said to Sulaiman (Solomon)]: "This is Our gift: so spend you or withhold, no account will be asked (of you)."*<sup>430</sup>

The best gift, is the gift of faith. No one can withhold or prevent it except Allah. To have even an atom of faith is indeed a great bestowal, and Allah gives it to those He loves. With faith, a person can survive all odds, find enjoyment and be elevated in life.

### Allah Gives Faith To Whomever He Loves

عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ اللَّهَ تَعَالَى قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ، كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ تَعَالَى يُعْطِي الْمَالَ مَنْ أَحَبَّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ

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<sup>430</sup> Surah Saad 39

*'Abdullah said, "Allah Almighty shared out your character between you as He divided your provision between you. Allah Almighty bestows wealth on those He loves and those He does not love. He only gives faith to those He loves."<sup>431</sup>*

Other gifts in this life include lawful provision and righteous offspring.

## IN THE HEREAFTER

The best gift in the hereafter is to be given paradise, and the best gift in paradise is when Allah is pleased with its dwellers.

جَزَاءُ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا ﴿٣٨﴾

*A reward from your Lord, an ample calculated gift (according to the best of their good deeds)<sup>432</sup>*

### Pleasure Of Allah Is The Best Giving

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ. يَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ. قَالُوا يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْحَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا "

*Allah's Messenger (peace and blessings of Allah be upon him) said, "Allah will say to the people of Paradise, 'O the people of*

<sup>431</sup> Al Adab Al Mufrad, Book 1, Hadith 275

<sup>432</sup> Surah An Naba 36

*Paradise!' They will say, 'Labbaik, O our Lord, and Sa`daik!' Allah will say, 'Are you pleased?'" They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' "<sup>433</sup>*

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<sup>433</sup> Sahih al-Bukhari 6549



# IMPACTS OF BELIEVING IN ALLAH AL MU'TEE

- To take the means in order to attain gifts from Allah.
- To ask Allah for faith and His pleasure, and to be given good in this life and the next.
- To ask Allah to be given gentleness, because with gentleness one will attain more than being harsh.

If Allah Loves Someone, He Gives Them Gentleness

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْخُرْقِ وَإِذَا أَحَبَّ اللَّهُ عَبْدًا أَعْطَاهُ الرَّفْقَ  
، ما من أهل بيتٍ يُحْرَمُونَ الرَّفْقَ ؛ إلا حُرِّمُوا الْخَيْرَ

*Allah gives when one is gentle and not harsh. If Allah loves a slave, He will give him gentleness. There is no home that is deprived of gentleness except that it is deprived of much good.<sup>434</sup>*

- To freely give others and not fear poverty.

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<sup>434</sup> Sahih At Targheeb 2666, Authenticated by Al Albani as Hasan Li Ghairih

- To ask Allah for the upper-hand, which is the hand that gives. The first hand is the Hand of Allah, the second hand is that of the bestower, and the third hand is that of the requester. Surely, we want our hand to be near the Hand of Allah, and we want to be among the upper-hand, so that when Allah gives us knowledge, wealth, or gentleness, we can share and offer it to others.

### Three Types Of Hands

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْأَيْدِي ثَلَاثَةٌ فَيَدُ اللَّهِ الْعُلْيَا وَيَدُ الْمُعْطِيِ الْتِي تَلِيهَا  
وَيَدُ السَّائِلِ السُّفْلَى فَأَعْطِ الْفَضْلَ وَلَا تَعْجِزْ عَن نَّفْسِكَ "

*The Prophet (peace and blessings of Allah be upon him) said: Hands are of three types: Allah's hand is the upper one; the bestower's hand is the one near it; the beggar's hand is the lower one. So bestow what is surplus, and do not submit yourself to the demand of your soul.<sup>435</sup>*

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<sup>435</sup> Sunan Abi Dawud 1649, Authenticated by Al Albani as Sahih

# AT TAYYIB

(الطَّيِّبُ)

## The Good And Pure



### INTRODUCTION

The Name of Allah *At Tayyib* (The Good and Pure) is confirmed in the Prophetic Sunnah.

#### All That Is Good And Pure Belongs To Allah

فَسَمِعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " قُولُوا النَّجِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ،  
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ  
لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ  
عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ "

*Allah's Messenger (peace and blessings of Allah be upon him) heard it and said:--"Say,*

*'at-tahiyatu lil-lahi was-salawatu wat-taiyibatu . Assalamu 'Alaika aiyuha-n-Nabiyu warahmatu- l-lahi wa-barakatuhu. \_ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan `Abdu hu wa Rasuluh.*

*(All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be on you, O Prophet, and Allah's mercy and blessings (are on you). And peace be on us and on the good (pious) worshippers of Allah. I testify that none has the right to be worshipped but*



*Allah and that Muhammad is His slave and Apostle.) So, when you have said this, then you have surely sent the greetings to every good (pious) worshipper of Allah, whether he be in the Heaven or on the Earth .<sup>436</sup>*

Allah has the Most Beautiful Names and every Name has an impact on us. The more Name of Allah we know, the more we can translate this life and know ourselves. It is important to know that every Name of Allah is to purify us from *shirk* (associating partners with Allah) and perfect our *tawheed* (attributing Oneness to Allah) and *tawakkul* (reliance on Allah).

All the best greetings belong to Allah because He is Most Worthy of them. All praises and connections belong to Allah and all goodness from faith, words and actions belong to Him alone.

As for the people, we greet them with *salam* (peace), but we do not greet Allah with *salam* (peace) because He is the Owner of Peace, and all goodness belongs to Him.

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<sup>436</sup> Sahih al-Bukhari 1202



## WHO IS AT TAYYIB?

### MEANING IN THE LANGUAGE

The meaning of (طَيِّبٌ) is:

1. Most purified from faults
2. Peaceful and safe from any disturbance
3. Most pure
4. Most beautiful
5. Most precious
6. The best

### MEANING IN THE RELIGION

Allah *At Tayyib* (The Good and Pure) is the One Who is Pure and Free from all shortcomings and faults. This Name is similar to *Al Qudoos* (The Most Holy, The Blessed), but includes beauty as well. Allah does not cease to be perfect in His Noble Self, His attributes, His actions and His speech. He says and does what His perfection and greatness necessitate, and does not say or do what opposes that.

The Name of Allah *At Tayyib* (The Good and Pure) is not mentioned in the Qur'an, but is mentioned in the Prophetic Sunnah. However, the Qur'an mentions what is good and pure, as descriptions for good people, a good life, a good word and the good tree. And it is mentioned as a verb, (طَبِيتُمْ) 'you have become good and purified'.

### Allah Is At Tayyib

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 مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ }". ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَعَزِيَّتُهُ حَرَامٌ فَأَتَى بِالْحَرَامِ فَاتَى يُسْتَجَابُ 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?"*<sup>2437</sup>

<sup>437</sup> Sahih Muslim 1015

## 1. ALLAH IS GOOD AND PURE HIMSELF

No one can affect His goodness because it is free of faults and impurity. He is The Most Good and Pure and He only accepts what is good and pure.

Human beings in general do not always deal with kindness, goodness and pureness with others because of some faults in them, such as jealousy, pride or greed. We must ask Allah to forgive us, so that we may be purified, and as a result, our words and actions will be good, and it will be impactful.

However, if a person's intentions contain impurities, such as *shirk* (attributing partners with Allah) or jealousy, then there will be no impact from their words or actions, even if they appear good externally.

### IN HIS NAMES AND ATTRIBUTES

Allah is *Tayyib* (Good and Pure) in His names and attributes. All the Names of Allah are the Most Perfect and Most Praiseworthy all of the time and all His attributes are the most good and pure.

Allah does not do anything except that it is the most good and pure. There is absolutely nothing about Allah that is disturbing, yet certain people do not enjoy hearing or knowing about Allah because the person himself is impure internally and has the need to be purified.



الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيْثُورُكَ لِلْحَيْثِثِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ  
 مُبْرَأُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١٦﴾

*Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and Rizqun Karim (generous provision i.e. Paradise).<sup>438</sup>*

Anyone who is good and pure will pair and connect with someone who is good and pure like them, and anyone bad and evil will connect with someone bad and evil like them. The one is who good and pure cannot associate with someone bad and evil.

A bad and evil person will see everything as bad and evil, and a pure and good person will see everything as pure and good.

## IN HIS RULES, LEGISLATIONS AND DECREES

Allah is *Tayyib* (Good and Pure) in His rules, legislations and decrees. The decrees of Allah are free of wickedness, evil or faults. His rules are to benefit the people in this life and the next, and not to tire or disturb them. A person will only enjoy Allah's decree if they are pure.

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<sup>438</sup> Surah An Noor 26



## IN HIS RECOMPENSE

Allah is *Tayyib* (Good and Pure) in His recompense, whether reward or punishment. He will deal in justice with the evil-doers, and He will deal with favour with the good-doers. When people enter paradise, it will be said to them: "Peace be upon you, you have been purified" (سَلَامٌ عَلَيْكُمْ طَيِّبُكُمْ).

وَسَيَقُ الَذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طَيِّبُكُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٢﴾

*And those who kept their duty to their Lord (Al-Muttaqun ) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein.*"<sup>439</sup>

The land of paradise is pure and people need to be purified in order to enter it.

### The Soil Of Paradise Is Pure

عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقِيتُ إِدْرَاهِيمَ لَيْلَةَ أُسْرِي بِي فَقَالَ يَا مُحَمَّدُ أَقْرَى أُمَّتِكَ مِنِّي السَّلَامَ وَأَخْبِرُهُمْ أَنَّ الْجَنَّةَ طَيِّبَةٌ التُّرْبَةُ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيَعَانُ وَأَنَّ غِرَاسَهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ "

<sup>439</sup> Surah Az Zumar 73

*The Messenger of Allah (peace and blessings of Allah be upon him) said: "I met Ibrahim on the night of my ascent, so he said: 'O Muhammad, recite Salam from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat treeless plain, and that its seeds are: "Glory is to Allah (Subhān Allāh) [and] all praise is due to Allah (Al-ḥamdulillāh) and 'none has the right to be worshipped but Allah' (Lā ilāha illallāh), and Allah is the greatest (Allāhu Akbar)."*<sup>440</sup>

## 2. THE IMPACTS OF ALLAH ARE GOOD AND PURE

### ALLAH WILL NOT ACCEPT EXCEPT WHAT IS GOOD AND PURE

Allah *At Tayyib* (The Good and Pure) will only accept pure and good words, actions and behaviors. The purity of our outer self depends on the purity of our inner self.

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

*O (you) Messengers! Eat of the Tayyibat [all kinds of Halal foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily! I am Well-Acquainted with what you do.*<sup>441</sup>

When a person eats what is pure, sees and hears what is pure, and mingles with those who are pure, then they will produce what is pure.

<sup>440</sup> Riyadh As Saliheen, At Tirmidhi, Book 16, Hadith 1440

<sup>441</sup> Surah Mu'minoon 51

But if a person eats what is impure, sees and hears what is impure, and mingles with those who are impure, then they will produce what is impure. When a person is pure from the inside, then they will produce what is pure from the outside, and its impact will be greater.

A good word will reach Allah, but not an impure word.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ  
يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْزَوْنَ ﴿١٠﴾

*Whosoever desires honour, (power and glory), then to Allah belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allah (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.<sup>442</sup>*

## ALLAH GIVES THE TITLE OF BEING PURE TO WHOMEVER AND WHATEVER HE WILLS

Allah made fragrance, food and the people *tayyib* (pure). He gives this quality to whomever He wills. Anything we enjoy from food, fragrance and people, are from the impacts of Allah *At Tayyib* (The Good and Pure). We identify food to be good and pure by its smell and effect on us.

We want ourselves, our hearts, our actions and words to be *tayyib* (pure) and only Allah *At Tayyib* (The Good and Pure) can provide this to us. We want our life to be enjoyable and easy.

<sup>442</sup> Surah Faatir 10

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

*Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).<sup>443</sup>*

Allah *At Tayyib* (The Good and Pure) makes life *tayyib* (pure) for some, because they believed in Him and did righteous good deeds.

In the hereafter, He made paradise fragrant for its people. The Companions in the Battle of Uhud could smell paradise.

The good companion is like the carrier of musk who will give us from their “fragrance”. The good word which is the word of *tawheed* (attributing Oneness to Allah) is like a good tree with firm foots, tall branches and provide fruits by the permission of its Lord.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

*See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).*

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<sup>443</sup> Surah An Nahl 97

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ



*Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.<sup>444</sup>*

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<sup>444</sup> Surah Ibrahim 24 to 25



# IMPACTS OF BELIEVING IN ALLAH AT TAYYIB



- To always purify our internal and external self.
- To eat and drink what is pure.
- To hear what is pure and look at what is pure.
- To speak and do what is pure.
- To worship Allah with *tawheed* (attributing Oneness to Allah) and to stay away from *shirk* (associating partners with Allah).

# AL MUSA'IR

(المُسَعِّر)

*The Setter Of Prices  
The Kindler Of The Fire*



## INTRODUCTION

The Name of Allah *Al Musa'ir* (The Setter of Prices, The Kindler of the Fire) is mentioned in the Prophetic Sunnah.

### Allah Is Al Musa'ir

قَالَ النَّاسُ يَا رَسُولَ اللَّهِ غَلَا السَّعْرُ فَسَعَّرْ لَنَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّاغِقُ وَإِنِّي لأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ أَحَدٌ مِنْكُمْ يُطَالِبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ " .

*The people said: Messenger of Allah , prices have shot up, so fix prices for us. Thereupon the Messenger of Allah (peace and blessing of Allah be upon him) said: Allah is the one Who fixes prices, Who withholds, Who expands, Who provides and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.*<sup>445</sup>

<sup>445</sup> Sunan Abi Dawud 3451, Authenticated by Al Albani as Sahih



Every Name of Allah is Most Beautiful and is connected to our lives. Allah *Al Musa'ir* (The Setter of Prices, The Kindler of the Fire) is the One Who determines the price for everything.

Financial value plays an important role in our lives. This Name impacts many areas including finance, economics, markets, trading and investments, which in turn have an impact globally, nation-wide, in societies and thereby on families.

Prices can also fluctuate according to the environment, whether during times of war, peace, disease or health. When prices and numbers are involved, then there will be accounting, forecasting and statistics. There can be a lot of manipulation when it comes to prices, and therefore for this reason, those who deal with it need to be honest.







## WHO IS AL MUSA'IR?

### MEANING IN THE LANGUAGE

The meaning of (سَعَّرَ) is:

1. Financial value
2. To set down a price
3. To kindle a fire
4. To cause war

### MEANING IN THE RELIGION

Allah *Al Musa'ir* (The Setter of Prices, The Kindler of the Fire) is the One Who sets the price to everything. Also, Allah *Al Musa'ir* (The Setter of Prices, The Kindler of the Fire) is the One Who kindles the fire which implies there is torment for manipulation and exploitation of prices.

## 1. THE SETTER OF PRICES

Allah is the One Who determines the prices to be high or low according to His perfect wisdom. There are times we find a product to be of similar cost in every store that sells it, and sometimes there could be an item priced differently in different countries.

The price of gold, currencies and company shares could change according to the environment. There are some sectors that are cyclical and change according to the environment, and there are some that are non-cyclical that are constant regardless of the environment, such as water and electricity. Real estate and property prices, change according to the location, view, ease of access and so forth.

Allah is the One Who enriches and depletes, and He is the One Who makes something valuable or worthless. There are ancient coins and stamps that are precious and valuable, and pieces of art and paintings that can be very expensive, due to the artist who painted it.

People may assume, that it is their own kind that are setting the prices, but knowing Allah *Al Musa'ir* (The Setter of Prices, The Kindler of the Fire) removes the *shirk* (associating partners with Allah) of assuming that people have control over prices.

Our test involves the people, but when we know that Allah is the One to reform our behavior and reactions, then we no longer look at people's actions.



## 2. THE KINDLER OF THE FIRE

Allah kindles the fire for those who deserve torment. One of the Names of the hellfire is (سَعِير).

Notice that the same root word is related to price and fire, and it shows that it can really affect the hearts of the people. Prices can light the “hearts” of people on fire.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

*And indeed We have adorned the nearest heaven with lamps , and We have made such lamps missiles to drive away the Shayateen (devils), and have prepared for them the torment of the blazing Fire.<sup>446</sup>*

This is to increase the intensity of the fire as punishment, for the one who disbelieves in Allah. There are widespread dealings in usury and interest, but when a person is reminded of Allah’s punishment, he does not involve himself in it.

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<sup>446</sup> Surah Al Mulk 5



# IMPACTS OF BELIEVING IN ALLAH AL MUSA'IR



- To have *taqwa* (piety) and not follow the desires of the heart when buying or selling.
- To fear Allah and His punishment, and to be honest and not cheat or deceive people.
- To not complain about prices because Allah is the One Who determines the price for everything and He is The Provider.
- To engage in what is valuable and worthwhile, such as seeking knowledge, increasing in faith and doing good deeds. And to disengage from what is worthless and non-beneficial.

# AS SUBBOOH

(السبوح)

*The Most Glorified*



## INTRODUCTION

The Name of Allah *As Subbooh* (The Most Glorified) is confirmed in the Prophetic Sunnah.

*Tasbeeh* (glorification of Allah) is a solution, protection and safeguard from any kind of disappointment or shortcomings.

Allah Is As Subbooh

أَنَّ عَائِشَةَ، نَبَأَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: سُبُّوحٌ  
قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*'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:*

*Subboohun Quddoos, Rabbul-Malaa'ikati war-rooh*

*“Perfect and Holy (He is), Lord of the angels and the Rooh (i.e. Jibreel)”<sup>447</sup>*

<sup>447</sup> Sahih Muslim 487

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

*La ilaha illa Anta [none has the right to be worshipped but You (O, Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers.*<sup>448</sup>

### Glorifying Allah When Descending

عن جابر رضي الله عنه قال: كنا إذا صعدنا كبرنا، وإذا نزلنا سبحنا

*When we ascended (a height) we would proclaim: "Allahu Akbar (Allah is Greatest)," and when we descended (from the height) we would proclaim: "Subhan Allah (Allah is free from imperfection)."*<sup>449</sup>

### Glorification Of Allah

أنه دخل مع رسول الله صلى الله عليه وسلم على امرأة وبين يديها نوى -أو حصى- تسبح به فقال: "أخبرك بما هو أيسر عليك من هذا - أو أفضل" فقال: "سبحان الله عدد ما خلق في السماء، وسبحان الله عدد ما خلق في الأرض، وسبحان الله عدد ما بين ذلك، وسبحان الله عدد ما هو خالق، والله أكبر مثل ذلك، والحمد لله مثل ذلك، ولا إله إلا الله مثل ذلك، ولا حول ولا قوة إلا بالله مثل ذلك"

*The Messenger of Allah (peace and blessings of Allah be upon him) and I went to see a woman. She had date- stones or pebbles in front of her, and she was counting and reciting Tasbih. ['Subhan-Allah' (Allah is free from imperfection)]. He said, "Shall I not inform you of what is easier or better than this for you.?" You should say:*

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<sup>448</sup> Surah Al Anbiya 87

<sup>449</sup> Riyadh As Saliheen, Al Bukhari, Book 7, Hadith 975

*'Subhan-Allahi 'adada ma khalaqa fis-sama', wa subhan-Allahi 'adada ma khalaqa fil-ardi, wa subhan-Allahi 'adada ma baina dhalika, wa subhan-Allahi 'adada ma Huwa Khaliqu, wallahu Akbaru mithla dhalika, wal-hamdu lillahi mithla dhalika, wa la ilaha illallahu mithla dhalika, wa la hawla wa la quwwata illa billahi mithla dhalika*

*(Subhan-Allah, equal to the number of what He created in the heaven; and Subhan-Allah, equal to the number of His creatures in the earth; and Subhan-Allah, equal to the number in between them; and Subhan-Allah equal to the number of those He will create).' Then say: 'Allahu Akbar' (Allah is Greatest) in the same way. Then say: 'Al-hamdu lillah' (praise be to Allah) in the same way. Then say: 'La ilaha illallah' (there is no true god except Allah) in the same way. Then say: 'La hawla wa la quwwata illa billah' (there is no change of a condition nor power except by Allah) in the same manner. "<sup>450</sup>*

All the creation, from the heavens and the earth, to the mountains and the seas, glorify the praises of their Lord and this makes them efficient. *Tasbeeh* (glorification of Allah) is among best of worships. Everything glorifies Allah, but we are unable to understand their glorification.

تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ، وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ  
 إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

*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 <sup>451</sup>*

<sup>450</sup> Riyadh As Saliheen, At Tirmidhi, Book 15, Hadith 1442

<sup>451</sup> Surah Al Israa 44

With *tasbeeh* (glorification of Allah) we will have a smooth sailing life, while without it, we may slow down or even sink. No one wishes to be pushed around by the tides, rather we wish to push ourselves forward until we reach our destination. Our desire is to reach *Firdaous Al A'la* (the highest level in paradise) and to see the Face of Allah.

## WHO IS AS SUBBOOH?

### MEANING IN THE LANGUAGE

The meaning of (سبّح) is:

1. To push away and make distant
2. To exalt
3. To magnify

There is negation and affirmation in the *tasbeeh* (glorification of Allah). We negate all imperfection and faults from Allah and magnify and exalt Him.



## MEANING IN THE RELIGION

### 1. NEGATING ALL IMPERFECTION FROM ALLAH

All imperfection and shortcomings are negated from Allah thus He cannot perish, be removed or be encompassed by anyone.

Allah is *As Subbooh* (The Most Glorified) in His attributes – All His attributes are the best and are free from dispraise.

Allah is *As Subbooh* (The Most Glorified) in His names – All His names are perfect and are free of evil.

Allah is *As Subbooh* (The Most Glorified) in His actions - All of His actions are in their rightful place, and are free from foolishness, randomness or mistakenness.

Allah is *As Subbooh* (The Most Glorified) in His decrees and legislations – All His decrees and legislations are free from faults. Some people may think bad about a decree that befalls them, or may think bad of Allah and His commands, but knowing Allah *As Subbooh* (The Most Glorified) enables us to accept His decree and legislations.

No one can be *subbooh* (glorified) except Allah. There is no disability nor inefficiency in His Lordship at any moment. Unlike people who are weak and may get tired, sick, or are disabled at times. They cannot upkeep taking charge or matters or disposing them.



No matter what the people say about Allah, it does not affect Him nor reach Him. He is free from having any partner, son, or associate; is He never affected or influenced by anyone. Thus a person must remove such thoughts and push it away.

سُبْحٰنَهُۥ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ عَلُوْا كِبْرًا ﴿٤٣﴾

*Glorified and Exalted be He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allah, but He is Allah, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).*<sup>452</sup>

It is the right of Allah to be worshipped alone, and not to associate any partner with. The right of *taqwa* (piety) is to remember Allah and not forget Him, to be grateful to Him and not be ungrateful to Him, to obey Him and not disobey Him.

When Aisha (may Allah be pleased with her), was falsely accused, Allah said to the believers:

وَلَوْلَا اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَا يَكُوْنُ لَنَا اَنْ نَّتَكَلَّمَ بِهٰذَا سُبْحٰنَكَ هٰذَا مَبْهَتٌ عَظِيْمٌ ﴿١٦﴾

*And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allah)! This is a great lie."*<sup>453</sup>

They knew she was chosen by Allah to marry the Prophet (peace and blessings of Allah be upon him), so surely they must negate and push away any such talk.

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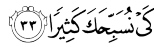
<sup>452</sup> Surah Al Israa 43

<sup>453</sup> Surah An Noor 16

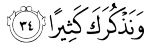
## 2. EXALTING ALLAH

Allah is The Most Exalted and The Most Great, and there is no boundary to exalting Him. It is about our heart and how much we believe in Him. All of the inhabitants of the heavens and the earth, whether living or non-living, glorify Allah.

*Tasbeeh* (glorification of Allah) is similar to a purifier, that purifies all “bad air”, so that we may breathe. It is important to always glorify Allah, so that a person can be more efficient. Even Musa (peace be upon him) asked for a partner, his brother Haroon (peace be upon him) to glorify Allah and push away all evil.



*"That we may glorify You much,*



*"And remember You much,<sup>454</sup>*

No matter how much we glorify Allah, He is glorified in Himself and He teaches us how to glorify Him.

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<sup>454</sup> Surah Ta Ha 33 to 34



## Glorifying And Praising Allah Fills What Is Between The Heavens And The Earth

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْوُضُوءُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَخْدُو قَبَائِعَ نَفْسِهِ فَمَعْتَفُهَا أَوْ مَوْبِقُهَا "

*“Al-Wudu is half of faith, and All praise is due to Allah (Al-Hamdulillah) fills the Scale, and Glory is to Allah and all praise is to Allah (Subhān Allāh wal-Hamdulillah)’ fill” - or - “fills what is between the heavens and the earth, and Salat is light and charity is an evidence, and patience is an illumination, and the Quran is a proof for you or against you. And all people shall come to the morning selling their souls, either setting it free or destroying it.”<sup>455</sup>*

*Subhan Allah* (Allah is free from imperfection) and *Alhamdulillah* (all praise belongs to Allah) fill what are between the heavens and the earth.

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<sup>455</sup>Jami` at-Tirmidhi 3517

# IMPACTS OF BELIEVING IN ALLAH AS SUBBOOH

- To purify the heart from doubts and desires. The purer we are, the better our *tasbeeh* (glorification of Allah) will be. For this reason we must keep seeking forgiveness from Allah.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣٠﴾

*So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.*<sup>456</sup>

- To increase in the glorification of Allah day and night, in order to be in harmony with the universe.
- To believe that *tasbeeh* (glorification of Allah) is a means to remove distress and fulfill our needs.
- To glorify the praises of Allah and worship Him when in distress or feeling restricted.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿١٧﴾

*Indeed, We know that your breast is straitened at what they say.*

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<sup>456</sup> Surah An Nasr 3

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿١٨﴾

*So glorify the praises of your Lord and be of those who prostrate themselves (to Him).*

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٩﴾

*And worship your Lord until there comes unto you the certainty (i.e. death).<sup>457</sup>*

- To invoke Allah with *tasbeeh* (glorification of Allah), as glorification brings forth all our requests. Allah will respond to the one who invokes with the same invocation of Yunus (peace be upon him):

Allah Responds To The Invocation Of Yunus (Peace Be Upon Him)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْخُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ . فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ " .

*Ibrahim bin Muhammad bin Sa`d narrated from his father, from Sa`d that the Messenger of Allah (peace and blessings of Allah be upon him) said:*

*“The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: “There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors.*

*(Lā ilāha illā anta subḥānaka innī kuntu minadh dhālimīn)’*

*So indeed, no Muslim man supplicates with it for anything, ever, except Allah responds to him.<sup>22458</sup>*

<sup>457</sup> Surah Al Hijr 97 to 99

<sup>458</sup> Jami` at-Tirmidhi 3505

- To say in our bowing and prostration:

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*Subboohun Quddoos, Rabbul-Malaa'ikati war-rooh*

*“Most Glorified, Most Holy, Lord of the angels and the Rooh (i.e. Jibreel)”<sup>459</sup>*

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<sup>459</sup> Sahih Muslim 487



(100)

# AL HAKAM

(الحكم)

*The Judge*



## INTRODUCTION



The Name of Allah *Al Hakam* (The Judge) is confirmed in the Prophetic Sunnah.

In this *duniya* (worldly life), there are many highly qualified and reputed official judges and unofficial judges. But Allah *Al Hakam* (The Judge) is above all them, His is the final decision, and no one can ordain after it.

Allah *Al Hakam* (The Judge) is the One Who settles between two matters, and He is the One Who puts matters in their rightful place. He is the One Who puts an end to any kind of injustice, and returns to the people their due rights.





## Allah Is Al Hakam

عَنْ شُرَيْحِ بْنِ هَانِيٍّ، عَنْ أَبِيهِ، هَانِيٍّ أَنَّهُ لَمَّا وَقَدَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَهُ  
وَهُمْ يَكْتُمُونَ هَانِيًّا أَبَا الْحَكَمِ فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ " إِنَّ اللَّهَ هُوَ  
الْحَكَمُ وَإِلَيْهِ الْحُكْمُ فَلِمَ تُكْتَى أَبَا الْحَكَمِ ". فَقَالَ إِنَّ قَوْمِي إِذَا اِخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ  
بَيْنَهُمْ فَرَضِي كِلَا الْقَرِيْبَيْنِ. قَالَ " مَا أَحْسَنَ مِنْ هَذَا فَمَا لَكَ مِنْ الْوَلَدِ ". قَالَ لِي شُرَيْحٌ وَعَبْدُ  
اللَّهِ وَمُسْلِمٌ. قَالَ " فَمَنْ أَكْبَرُهُمْ ". قَالَ شُرَيْحٌ. قَالَ " فَأَنْتَ أَبُو  
شُرَيْحٍ ". فَدَعَا لَهُ وَلِوَلَدِهِ.

*When he came to the Messenger of Allah (peace and blessings of Allah be upon him) and he heard them calling Hani' by the nickname of Abu Al-Hakam, the Messenger of Allah (peace and blessings of Allah be upon him) called him and said to him: "Allah is Al-Hakam (the Judge) and judgement is His. Why are you known as Abu Al-Hakam?" He said: "If my people differ concerning something, they come to me, and I pass judgement among them, and both sides accept it." He said: "How good this is. Do you have any children?" He said: "I have Shuraih, and 'Abdullah, and Muslim." He said: "Who is the eldest of them?" He said: "Shuraih." He said: "Then you are Abu Shuraih," and he supplicated for him and his son."<sup>460</sup>*

<sup>460</sup> Sunan an-Nasa'i 5387

## WHO IS AL HAKAM?



### MEANING IN THE LANGUAGE

The meaning of (حَكَم) is:

1. Ruler
2. Judge
3. To prevent
4. To stop

### MEANING IN THE RELIGION

The Name of Allah *Al Hakam* (The Judge) affirms perfect judgement to Allah alone and He judges as He wills.

#### 1. JUDGEMENT OF ALLAH

Allah *Al Hakam* (The Judge) authorises everything to be established in its rightful place, and He returns the rights to its legitimate owners, and also gives it to the oppressed.



There is no injustice, oppression, fault, shortcoming or mistake in the judgement of Allah because He encompasses everything by His knowledge and awareness. He decides all matters in life and there is no decree, legislation, rule or recompense that is not in its rightful place.

Allah will not recompense the sinners more than they deserve because Allah is Just. No one will take on the sin of anyone else. If someone commits an evil deed, Allah *Al Hakam* (The Judge) will decide with justice against them alone and not against their whole family.

## TYPES OF JUDGEMENT OF ALLAH

### 1. DECREE

All that we see from movements and stillness is Allah's decree. Everything that happens is with wisdom in order to prevent injustice and to establish everything in its rightful place. Knowing this reality will give us peace, and we will be pleased with Allah as our Lord, Muhammad (peace and blessings of Allah be upon him) as our messenger, and Islam as our religion.

There are people who are pleased or displeased with the decree; those who are grateful and those who are ungrateful; those who seek forgiveness and those who do not.



## 2. LEGISLATION AND RULES

Allah prescribes the rules and legislations in our life, but it is not enforced upon us, and this tests our faith and reveals who a follower of Allah's rules and who is not. By following His rules, there will be reformation in our life and matters will be complete. Following His rules also takes us out from injustice and establishes justice. There is no happy life except by following and abiding by Allah's rules.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

*Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.<sup>461</sup>*

Those who have *yaqeen* (absolute certainty) will take these rules seriously and will be reformed.

All that Allah ordains such as five stipulated prayer times, fasting in the month of Ramadan, paying *Zakat* (obligatory charity) and so forth are the best for us in the *duniya* (worldly life) and *akhirah* (hereafter).

## 3. RECOMPENSE

Allah will recompense a person based on their deeds, whether they followed the rules of Allah and their reaction to the decrees that befall them.

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<sup>461</sup> Surah Al Ma'ida 50

No one will have the authority to judge on the Day of Judgement except Allah. No one can give a better recompense for every act except Him, and He knows what is the best recompense for the one who drinks alcohol, for the one who backbites, for the one who steals, for the one who associates another partner and so forth. And for anyone who does good, Allah rewards them 10 times to 700 times, to multiple times without account.

We cannot judge the inside of human hearts except Allah. He knows if there is hypocrisy or *taqwa* (piety) inside the hearts. When He judges, He will not treat the good and bad as equal, nor will He treat a believer the same as a disbeliever.

When Allah judges between all, everyone will praise Him, from the angels, the dwellers of paradise and the dwellers of the hellfire. The dwellers of paradise will praise Him, because they will know entering paradise was by Allah's favour which they did not deserve. And the dwellers of the hellfire will praise Him because Allah treated them with justice and did not wrong them.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ  
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

*And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)." <sup>462</sup>*

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<sup>462</sup> Surah Az Zumar 75

## CONDITIONS FOR PERFECT JUDGEMENT

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

*Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.<sup>463</sup>*

When Allah judges between the people, He is the All-Mighty and has knowledge of everything and everyone.

ذَٰلِكُمْ حُكْمُ اللَّهِ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾

*That is the Judgement of Allah, He judges between you. And Allah is All-Knowing, All-Wise.<sup>464</sup>*

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ  
الْكَبِيرِ ﴿١٢﴾

*(It will be said): "This is because, when Allah Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allah, the Most High, the Most Great!"<sup>465</sup>*

When a decision is made by Allah, it is final and there is no return after it. He is The Greatest and The Most High.

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<sup>463</sup> Surah An Naml 78

<sup>464</sup> Surah Al Mumtahina 10

<sup>465</sup> Surah Al Ghafir 12

# IMPACTS OF BELIEVING IN ALLAH AL HAKAM

- To believe that no one else can judge with wisdom and justice except Allah.
- To obey the authority and the judges whom Allah placed in that position.
- To return what is rightfully due to its rightful owners.
- To invoke Allah to judge between matters.

## Supplication For Allah To Judge Between Matters

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ قَالَتْ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ قَالَ " اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اللَّهُمَّ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ "

*"I asked 'Aishah: 'With what did the Prophet (peace and blessings of Allah be upon him) start his prayer?' She said: 'When he got up to pray at night he would start his prayer with the words:*

*Allahumma Rabba Jibril wa Maika'il wa Israfil; Fatirus-samawati wal-ard, 'alim al-ghaybi wash-shahadah, anta tahkumu bayna 'ibadika fima kanu fihi yakhtalifun, Allahumma ihdini limakktulifa fihi min al-haqq innaka tahdi man tasha'ila siratin mustaqim*

*(O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning wherein they differ. O Allah, guide me to the disputed matters of truth for You are the One Who guides to the Straight Path).<sup>466</sup>*

- To ask Allah to be granted sound judgement. The messengers and prophets were granted judgement by Allah, such as Dawud (peace be upon him), Suleiman (peace be upon him) and the Prophet (peace and blessings of Allah be upon him).

رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنَ بِالصَّالِحِينَ

*My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.<sup>467</sup>*

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<sup>466</sup> Sunan an-Nasa'i 1625

<sup>467</sup> Surah Ash Shu'ara 83



(101)

# AL JAWAAD

(الجواد)

*The Most Giving*



## INTRODUCTION

The Name of Allah *Al Jawaad* (The Most Giving) is confirmed in the Prophetic Sunnah.

Allah Is Al Jawaad

إِنَّ اللَّهَ تَعَالَى جَوَادٌ يُحِبُّ الْجُودَ ، وَ يُحِبُّ مَعَالِيَ الْأَخْلَاقِ ، وَ يَكْرَهُ سَفْسَاقَهَا

*Verily Allah is The Most Generous and loves those who are generous, The Most Giving and loves giving, He loves lofty characters and manners and hates lowly ones (characters and manners).<sup>468</sup>*

The primary names of Allah are *Allah*, *Ar Rabb* (The Lord, The Nurturer) and *Ar Rahman* (The Most Merciful). All His names can be categorized under these three Names.

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<sup>468</sup> Sahih Aj Jami'e 1744, Authenticated by Al Albani as Sahih



Names regarding divinity come under the Name “*Allah*”. Names regarding reformation come under the Name “*Ar Rabb* (The Lord, The Nurturer)”. And Names regarding qualities and emotions come under the Name *Ar Rahman* (The Most Merciful).

This Name of Allah falls under the Name of *Ar Rahman* (The Most Merciful). *Allah* is *Al Jawaad* (The Most Giving), the most perfect and excellent in giving. He loves giving (الجود) and when He does so, He gives with ease, abundance, excellence and what is everlasting.

## WHO IS AL JAWAAD?

### MEANING IN THE LANGUAGE

The meaning of (جود-جواد) is:

1. The one who gives but with quality and excellence.
2. The one who gives in abundance.
3. Abundant rain
4. Paved, smooth road, especially the middle of the road.
5. Greatest path

## MEANING IN THE RELIGION

### 1. ALLAH IS THE MOST GIVING HIMSELF

Allah is *Al Jawaad* (The Most Giving) by Himself, no one taught or inspired Him to give, and His best qualities are incomparable and uninfluenced. All the Names, Attributes and Actions of Allah are of the highest quality and standard and this is what draws everyone towards Him.

In general, people are drawn to what is of superior standard and quality, such as gold, silver, cattle, horses and so forth. There are different breeds of horses, and those which are highly precious and expensive, are the ones mentioned in this *ayah* (verse).

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ  
حُسْنُ الْمَعَابِدِ ﴿١٤﴾

*Beautiful for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers) with Him.*<sup>469</sup>

When we go out to shop or eat, we see things of high and low standard. Quality can be displayed through its efficiency, appearance and usefulness. People love high quality, and want to hire those who are highly-qualified, because when we deal with anything that is of superior quality, then it changes our standards and inspires us to do the best.

<sup>469</sup> Surah Aal Imran 14

## The Prophet (Peace And Blessings Of Allah Be Upon Him) Was The Most Giving

عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَشَجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ

*The Prophet (peace and blessings of Allah be upon him) was the best, the bravest and the most generous of all the people.<sup>470</sup>*

The Prophet (peace and blessings of Allah be upon him) was the most generous among people and the most refined.

## The Prophet (Peace And Blessings Of Allah Be Upon Him) Is The Most Giving In Ramadan

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَأَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيْلُ، وَكَانَ جِبْرِيْلُ - عَلَيْهِ السَّلَامُ - يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيَدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

*The Prophet (peace and blessings of Allah be upon him) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Messenger (ﷺ) then used to be more generous than the fast wind.<sup>471</sup>*

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<sup>470</sup> Sahih al-Bukhari 2820

<sup>471</sup> Sahih al-Bukhari 3554

The Qur'an is the most superior of speeches, brought down by the highest ranking angel Jibreel, taught by the best of human beings, the Prophet Muhammad (peace and blessings of Allah be upon him), in the best of months, which is the month of Ramadan.

This inspires us towards excellence, and to live a high-quality life. High-quality does not mean the most expensive, but to be the most beneficial. To be qualified in goodness is a high standard. When we ask Allah by His name *Al Jawaad* (The Most Giving), then He will grant us a superior life, and give us the best and highest qualifications needed for this life and the hereafter.

## 2. ALLAH IS THE MOST GIVING TO OTHERS

### GENERAL GIVING WITH QUALITY

The generosity and goodness of Allah reaches all the creation. Allah created the sky, the flowers, the seas, the fish, the animals and everything in excellence. Allah created us, our minds, our hearts and our organs in the highest quality.

He gives us before we ask Him, and He gives beyond our imagination. Allah even provides the sinners, in order they may repent to Him.



## SPECIAL GIVING WITH QUALITY

Allah guides us, teaches us and helps us, to be the best, in order to go to paradise. He guides us to beneficial knowledge and righteous good deeds.

It is pointless if someone were to appear to have superiority externally, but is devoid of belief and goodness inside. A person will be superior and of high standards only when they believe, perform righteous good deeds and are on the Straight Path. And Allah will keep the person firm until they die.

From Allah's *Jood* (Giving with Quality) is to be admitted to paradise and for the one in the lowest level of paradise, they will have ten times of this *duniya* (worldly life).

We must not be impressed with the *duniya* (worldly life) because what is in paradise is much greater. The soil of paradise is saffron, its pebbles are jewels, its bricks are gold and silver and its servants are like pearls. The fabric, the pillows, the clothing, the jewelry, the palaces, the homes, the cups, are all what no eye has ever seen, no ear has ever heard, and what no heart has ever imagined.

# IMPACTS OF BELIEVING IN ALLAH AL JAWAAD



- To ask Allah Al Jawaad (The Most Giving) to be granted everything that is of the best quality from inside and outside.
- To be inspired to do everything in excellence.
- To ask Allah Al Jawaad (The Most Giving) for the best relationships, and to be given the best characteristics and qualities.
- To be generous and to show the best qualities to others.

# AL WITR

(الوتر)

*The Odd (The One)*



## INTRODUCTION



The name of Allah *Al Witr* (The Odd, The One) is confirmed in the Prophetic Sunnah.

Allah created everything in pairs, whether they are similar or opposites. We cannot find a person who has everything and does not have the need for others because we cannot do our best when we are alone. Yet there are those who are proud and arrogant, and feel they do not need anyone, and that no one lives up to their standard, such as Fir'aun and Qaroon.

### Allah Is Al Witr

عَنْ أَبِي هُرَيْرَةَ، رَوَايَةٌ قَالَتْ "لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، لَا يَخْفِظُهَا 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).’<sup>472</sup>*

Allah alone is *Al Witr* (The Odd, The One) and He loves anything that is odd numbered such as the *witr* prayer. Everyone else is (شَفَع) which literally means “to intercede” which tells us we are in need of others. We all love to have a companion, but for Allah it is a perfect quality to not have anyone. He does not need anyone, but everyone else needs a partner to complete them.

Maryam (peace be upon her) did not have a husband, but she had a son Eisa (peace be upon him). All the prophets and messengers had someone with them. The Prophet (peace and blessings of Allah be upon him) had Abu Bakr (may Allah be pleased with him), Musa (peace be upon him) asked for Haroon (peace be upon him) as support because of the great mission.

As protection for us, we have partners so that we are not lonely, and so that we do not become arrogant thinking we are self-sufficient. In life there are opposite pairs such as good and bad, beautiful and ugly, rich and poor, healthy and sick, land and sea, hot and cold, life and death. We will only appreciate blessings through their opposites. We will not appreciate health without sickness, light without darkness and so forth.

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<sup>472</sup> Sahih Al-Bukhari 6410



## WHO IS AL WITR?



### MEANING IN THE LANGUAGE

The meaning of (وتر) is:

1. One
2. Individual
3. Unique

### MEANING IN THE RELIGION

#### 1. ALLAH IS THE ODD (THE ONE) HIMSELF

Allah is One and Only One. He is unique and there is no one like Him. He is absolute and ‘*Samad*’ Who cannot be separated into parts, unlike ourselves who are composed of parts.

Allah is The Most Perfect by His Names and Attributes at all times. We cannot separate His Attributes. No one besides Allah can be perfect, stable or reformed all by themselves. We need support, means and people because we are imperfect. Allah is perfect and no one is equal to Him, and there are no rivals, partners, counterparts or anyone resembling Allah; therefore, we do not need to worship anyone else besides Him.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (١) اللَّهُ الصَّمَدُ ۝ (٢) لَمْ يَكِدْ وَلَمْ يُولَدْ ۝ (٣)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (٤)

*Say (O Muhammad (may peace and blessings be upon him)): "He is Allah, (the) One. (1) "Allah-us-Samad (السيّد الذي يصمد إليه في) (الحاجات) [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. (2) "He begets not, nor was He begotten; (3) "And there is none co-equal or comparable unto Him." (4)<sup>473</sup>*

Everyone else is “even” and their quality can change. Decrees befall them, and in the end they will die. Unlike Allah Who is *Witr* and cannot be affected; He does not get tired and He is The Ever-Living.

The difference between *Al Witr* (The Odd, The One) and *Al Wahid Al Ahad* (The One, The One & Only One) is to show Allah is Odd, and everyone else is “even”, a “pair” and has a partner. Thus *Tawheed* (attributing Oneness to Allah) is an important impact of this Name, which teaches us that Allah is One.

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<sup>473</sup> Surah Al Ikhlas

## 2. ALLAH IS AL WITR IN HIS LORDSHIP

Everyone needs reformation through different ways whether it is means, situations, commands, or through teachers and books. Allah is the Only Lord and does not need means or people.

He does not need anyone to help Him in disposing the affairs or teaching the people. 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, love, hope, trust and all types of worship.

## 3. ALLAH IS AL WITR IN HIS DIVINITY

Allah alone is worthy of worship and no one else because He is One and Only One. No one resembles Him, nothing affects Him and no one can overtake Him. All our devotion, affection and attachment should be for Allah alone. The true believer is the one who takes Allah Alone as his *Rabb* (The Lord, The Nurturer), loves Him, hopes from Him, fears Him, draws closer to Him alone, all the while seeking His pleasure and staying away from His wrath.



# IMPACTS OF BELIEVING IN ALLAH AL WITR

- To love Allah alone and ask Him to grant spouses, partners and offspring who will be a coolness of the eyes.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا



*And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqun"<sup>474</sup>*

- To worship Allah with *tawheed* (attributing Oneness to Allah) in His Existence, Names and Attributes, Lordship and Divinity.
- To love what is odd-numbered, such as the night prayer which is odd. It is from the Sunnah to pray it before sleeping, or one can sleep and then wake-up to pray it, though one should not pray two witr prayers in a night. If a person prayed the witr before going to sleep, and then wakes up and wishes to pray more, then a person prays in units of two, so the sum of the unit of prayers will be odd.

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<sup>474</sup> Surah Furqan 74

# AL ILAAH

(الإله)

*The One Worthy Of Being Worshipped*



## INTRODUCTION



The Name of Allah *Al Ilaah* (The One Worthy of Being Worshipped) is mentioned in the Qur'an around thirty times.

The human being is in need of divinity which fills the heart with belief, attachment and devotion. Allah *Al Ilaah* (The One Worthy of Being Worshipped) is perfect and divine from all aspects.

(لا إله إلا الله) – There is no one worthy of worship except Allah. (لا إله إلا الله) is the word of *tawheed* (attributing Oneness to Allah), and it is the best of remembrance. There is no one worthy of attachment out of love and magnification except Allah. By it, Allah created the heavens and the earth, and by it, He created paradise and hellfire.



*Al Ilaah* (The One Worthy of Being Worshipped) is different from “Allah”. People used to call their idols “*ilaah*”, but never “Allah”. It never crossed their minds to ever call them “Allah”, Exalted is He. Allah has the Most Beautiful Names and Attributes, and only He is worthy of the names, He named Himself with, more than anyone else.



## WHO IS AL ILAAH?

### MEANING IN THE LANGUAGE

The meaning of (إِلٰه) is:

1. The heart drowns in it and the mind cannot encompass it.
2. The heart attaches to it out of love and magnification.
3. The mind is in awe because of the perfection and attributes.

The *ilaah* keeps one in awe and always connected, and one cannot resist it. Thus those who worship their idols are filled with love for their idols, and they are hypnotized by them in this life and will follow them blindly on the Day of Judgement while they lead them to the hellfire.

## MEANING IN THE RELIGION

Allah *Al Ilaah* (The One Worthy of Being Worshipped) is the One Who is worthy of being worshipped due to His Perfect Names, Attributes and Actions. We need to fill our hearts with *Al Ilaah* (The One Worthy of Being Worshipped), so that no one can take this position, not even our desires.

أَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ، هَوْنَهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا ﴿٤٣﴾

*Have you (O Muhammad (peace and blessings of Allah be upon him) seen him who has taken as his ilah (god) his own vain desire? Would you then be a Wakil (a disposer of his affairs or a watcher) over him?*<sup>475</sup>

Banu Israel followed their desires and took the golden calf as an *ilaah*.

وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَابٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ بَجَاهِلُونَ ﴿١٢٨﴾

*And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Musa (Moses)! Make for us an ilah (a god) as they have alihah (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists." <sup>476</sup>*

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<sup>475</sup> Surah Al Furqaan 43

<sup>476</sup> Surah Al Araaf 138



## 1. ALLAH HAS THE PERFECT ATTRIBUTES

In order to be *Ilaah* (The One Worthy of Being Worshipped), there must be attributes of perfection and divinity. People will not worship a god without qualities. Allah has the most perfect names, most lofty attributes and actions. There is no one with higher qualities than Allah, and He alone is worthy of our attachment. Allah is The Most Beloved Himself (المحبوب) because of His perfect and divine qualities. At the same time, He is The One Being submitted to with maximum submission and humility (المخضوع) due to His perfect and divine qualities.

Allah is *Al Ilaah* (The One Worthy of Being Worshipped) on His own, and no one can decrease or affect any of His perfect qualities. People add false qualities to their so called “*ilaah*” which anyone can encompass. They can be broken, lifted, and destroyed, but Allah is Divine and unaffected.

## 2. ALLAH IS WORTHY OF WORSHIP

Allah is The One Worthy of worship and attachment because of His perfect and divine attributes. Only He is worthy of our hearts, and He is the One Whom we flee to, out of love and humility.

When anyone takes a god, they will immerse themselves in it and attach to it. They are drawn to it because they need something from it, such as being provided a job, child, wealth and so forth. But *Al Ilaah* (The One Worthy of Being Worshipped) is more than that, where one attributes perfection to Him, and has feelings of love and devotion towards Him, that fills up the heart of the worshipper.



Those who worship anyone besides Allah love to humiliate themselves to their *ilaah*, because it gives them a false sense of fulfillment, which can mesmerize and baffle the mind, and can make them attach to it and have feelings for it, such that they may become numb to feelings of deception.

But when we worship the true *Ilaah*, the same process can actually wake us out of our slumber, and into the true reality.

There are those who take the sun as a god, and Allah causes the sun to be eclipsed with something smaller such as the moon, which is to prove, that there is no *ilaah* but Allah. The sun, moon, planets, stars or anything that can be covered or taken over, cannot be an *ilaah*.

(لَا إِلَهَ إِلَّا اللَّهُ)

there is no god, worthy of worship except Allah. Only He is Worthy of worship, because everyone and everything else can be encompassed.

People like to attach to something mysterious that cannot be encompassed, and that may mistakenly lead to idolizing people and things in this manner, which is very dangerous.

Allah told us all about the messengers that we need to know, and we know everything about the Prophet (peace and blessings of Allah be upon him), and there are no mysteries about his life.

The more we love Allah, the more He is beyond our imagination. He cannot be encompassed, and for this reason He cannot be framed, placed into an image or bound in any way, Exalted is He.

The Name of Allah *Al Ilaah* (The One Worthy of Being Worshipped) is connected to the Names of Allah *Ar Rahman Ar Raheem* (The Most Merciful, The Especially Merciful). Attaching to anyone besides Allah removes mercy and life becomes torturous, making a person feel miserable and degraded.

وَاللَّهُ كَرِيمٌ ۝ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝ (113)

*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 Gracious, the Most Merciful.*<sup>477</sup>

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<sup>477</sup> Surah Al Baqarah 163



# IMPACTS OF BELIEVING IN ALLAH AL ILAAH



- To free ourselves from attaching to anyone besides Allah.
- To worship Allah alone by thinking about Him and His perfection.
- To love whatever Allah loves, love people for the sake of Allah, and love places which Allah loves.
- To love what Allah loves and hate what He hates. This reveals the strongest faith, when it is no longer about our desires, but only what Allah loves and is pleased with.

(104)

# AL KAAFI

(الكافي)

*The Most Sufficient*



## INTRODUCTION

The Name of Allah *Al Kaafi* (The Most Sufficient) is mentioned once in the Qur'an.

The Name of Allah *Al Kaafi* (The Most Sufficient) is related to Allah's Name *Al Haseeb* (The Reckoner).

Allah *Al Kaafi* (The Most Sufficient) is the One in Whose Hands is the sufficiency of creation and of all that concerns them. We cannot be complete without Him even for a blink of an eye. We need Allah to protect us, suffice us, keep us upright and guide us.



## WHO IS AL KAAFI?



### MEANING IN THE LANGUAGE

The meaning of (كفى) is:

1. To be enough
2. To be sufficient

### MEANING IN THE RELIGION

#### ALLAH IS THE MOST SUFFICIENT

Allah is Sufficient for all the dreams, concerns, worries, needs and anxieties of everyone.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

*Is not Allah Sufficient for His slave?*<sup>478</sup>

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<sup>478</sup> Surah Az Zumar 36



## SUFFICING OF ALLAH IS OF TWO TYPES

### 1. GENERAL SUFFICIENCY

Without asking, Allah suffices the creation. There may be some concerns which we were unaware of, which Allah may have already sufficed us.

Every creation is created for a reason, and He prepares each creation by providing them the means to fulfill their mission. He provides them with hands, legs, wings, or whatever is best suited for them. Allah prepares the mother to raise a child, and He prepares a person to work. Others may stress and be concerned about how they might be able to fulfill the work at hand, but for the one involved, Allah is Sufficient for them and He provides them with all the necessary means.

### 2. SPECIAL SUFFICIENCY

This is for those who supplicate to Allah. We all may have some concerns, worries, needs, dreams or requirements and we ask Allah to fulfill those needs for us. Then He reforms us and provides us in order to be sufficient, so that we will not feel the need for anything else.

This Name gives us the feeling of contentment, satisfaction and peace of mind. Anyone not sufficed will be restless and worried. Some people are worried about their health, some about their jobs, some worry about their children, but Allah is *Al Kaafi* (The Most Sufficient) for whomever asks from Him, and shows servitude to Him.



He will give us, teach us and provide us, in order to suffice us from our concerns, but we must not be hasty. The more we show our servitude to Allah, the more He will be sufficient for us. If we want peace and satisfaction in life, then we must be a slave to Allah. Thus special sufficiency requires devotion on our part.

Allah's special sufficiency is also for those who put their trust in Him, which is a high level of faith. For the *mutawakkileen* (those who put their trust in Allah), Allah will be sufficient because He will take care of the smallest details which they would not even consider, so there are no gaps or question marks left in any affair they undertake.

When we do not depend on the means, and depend only on Allah, He will be sufficient for us. He will avert all harm from us, and bring in its place all that benefits us. Our matters will be fulfilled by helping us say and do the right things. This is how Allah *Al Kaafi* (The Most Sufficient) will provide us with sufficiency.

Ibn Al Qayyim (may Allah have mercy on him) said: “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 the people over Allah, Allah will entrust him to the people.”

”



This means we must be busy with Allah and not the people, and He will take care of all our needs with the people. Anyone who seeks the pleasure of Allah while displeasing people, then Allah will suffice Him, but whoever makes the people's pleasure his concern over Allah's, then he will be destroyed.



# IMPACTS OF BELIEVING IN ALLAH AL KAAFI

- To invoke Allah alone and never think that someone else can suffice us more than Allah.
- To praise Allah in our supplications before sleeping, for providing us food, drink and sufficing us, while many have no one to suffice them.

## Supplication Before Sleep

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا وَكَم مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي

*When the Prophet (peace and blessings of Allah be upon him) would retire to his bed, he would say: "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."<sup>479</sup>*

- To remember Allah when leaving the house and say, "In the Name of Allah, I put my trust in Allah, and there is no change or power except by Allah." When we recite this supplication, we will be guided, we will not take the wrong steps, and we will not have to ask anyone. Allah will be sufficient for us in all matters and we will be protected, such that the shaitan will exclaim, "How can I affect someone who has been guided, sufficed and protected?"

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<sup>479</sup>Jami' At-Tirmidhi 3396

## Supplication When Leaving The House

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 وَكُفِّيتَ وَوُقِّيتَ فَتَتَنَحَّى لَهُ الشَّيَاطِينُ فَيَقُولُ لَهُ شَيْطَانٌ آخَرٌ كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِّيَ وَوُقِّيَ".

*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?'"<sup>480</sup>*

- To have *tawakkul* (complete reliance) in Allah. The best means to attain all that we need and avert all harm and oppression is *tawakkul* (complete reliance). We worry and stress the most when someone tries to harm us whether it is disease, or enemies and the like.
- To avoid being hasty. When Allah is Sufficient for us, then we must not ask, "Why has it not happened yet?"
- To make the hereafter our main concern. When we do that, Allah will take care of our worldly affairs, but when we make the *duniya* (worldly life) our main concern, then our affairs will be scattered.

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<sup>480</sup> Sunan Abi Dawoud 5095, Authenticated by Al-Albani as Sahih



- To always remember this golden advice:
  1. Whoever works for their Hereafter, Allah will suffice them in their worldly life.
  2. Whoever rectifies what is between them and Allah, Allah will suffice them from the people.
  3. Whoever rectifies their internal state, Allah will rectify their external state.



(105)

# AL HAADI

(الهادي)

*The One Who Guides*



## INTRODUCTION

The Name of Allah *Al Haadi* (The One Who Guides) is mentioned twice in the Qur'an.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

*Guide us to the Straight Way.*<sup>481</sup>

Allah *Al Haadi* (The One Who Guides) is in charge of guiding us to the Straight Path, along with making that path distinct for us to follow. It is not in our control to make ourselves love or hate something, only Allah can do that. Life is not about seeing a road, and then moving mindlessly towards it, but it is to have feelings of enjoyment and preference towards a path, and then choosing to move forward. Allah *Al Haadi* (The One Who Guides) will guide us with the finest details of the Straight Path, so that we will feel it, love it, magnify it and choose it, wanting nothing else except it. And He will show us

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<sup>481</sup> Surah Al Fatiha 6



other paths too, making us averse to it. And this is what it means to be guided to the Straight Path.

We Are All Misguided Unless We Are Guided By Allah

وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَسَلُّوْنِي الْهُدَىٰ أَهْدِكُمْ،

*All of you are astray except those whom I guide. Ask Me for guidance and I will guide you.*<sup>482</sup>

We need to feel lost and desperate to Allah for His guidance. Guidance is to go from bad to good and from better to best.

Supplication To Be Guided To The Best Manners

وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ

*Guide me to the best of manners for none can guide to the best of them but You. Protect me from bad manners for none can protect against them but You.*<sup>483</sup>

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<sup>482</sup> Sunan Ibn Majah, Book 37, Hadith 4398

<sup>483</sup> Sunan an-Nasa'i 897

## Supplication For Guidance

أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك الهدى والتقى والعفاف والغنى"

*'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) used to say:*

*"Allahumma inni as'alukal-huda wat-tuqa wal-'afafa wal-ghina (O Allah! I ask You for guidance, piety, chastity and self-sufficiency)".<sup>484</sup>*

No one guides to the right knowledge, actions, feelings, people, decrees or situations except Allah. He will guide us to see with clarity and remove impediments from our way until the Straight Path becomes distinct. However, this can only take place with *Tawheed* (attributing Oneness to Allah).

وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

*And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so 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.<sup>485</sup>*

Through all of Allah's Names and Attributes, He guides the believers to the Straight Path. Thus the more we believe in Him and His names, the more we will be guided. Allah will make us go through all His names, to show He is the One Who guides.

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<sup>484</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 71

<sup>485</sup> Surah Al Hajj 54

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

*Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper. <sup>486</sup>*

Allah is enough for us as a guide and to give us victory. He is the best to nurture us with guidance. Everyone has a story of how they were guided to Islam and how Allah nurtured them. All praises are due to Allah.

## WHO IS AL HAADI?

### MEANING IN THE RELIGION

#### ALLAH IS THE ONE WHO GUIDES

Allah guides us to reform us, give us happiness, to attain His pleasure and paradise, and to make us fulfill the purpose behind our creation. He is *Al Haadi* (The One Who Guides) to make us distinct and to bring out the best from us through different means.

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<sup>486</sup> Surah Al Furqaan 31



## TYPES OF GUIDANCE

### 1. GENERAL GUIDANCE (هداية العامة)

الَّذِي خَلَقَ سَوَّى

*Who has created (everything), and then proportioned it.*

وَالَّذِي قَدَّرَ فَهَدَىٰ

*And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).<sup>487</sup>*

Allah guides all the creation to fulfil their purpose in life. This also includes creations such as the sun, moon, animals and stars. He will guide us to fulfill our decrees. Allah guides the baby to suckle and feed for its survival, and it is not the mother who teaches it, but it is Allah. Allah will even guide an ant to its destination. If Allah guides an ant, then what about the human being who surely will be guided more than that. He will guide him to fulfill his purpose.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).<sup>488</sup>*

The purpose behind the creation of a human being is to worship Allah, to be His slave and to submit to Him.

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<sup>487</sup> Surah Al 'Ala 2 to 3

<sup>488</sup> Surah Adh Dhariyat 56



## 2. GUIDANCE OF CLARIFYING THE TRUTH TO ALL

(هداية البيان)

Allah will guide mankind and jinn in order to attain paradise. He will guide them to prefer the Straight Path, and dislike other paths, which will be used as evidence for or against the person.

When Allah shows the Straight Path, then the choice rests on that person whether to take it or leave it. There are those who take the guidance, and move on to the next level, and there are those who do not take the guidance.

Allah will guide everyone to know Him, and to know the Prophet (peace and blessings of Allah be upon him), and to know Islam.

He will guide us to be His slaves, but if we do not take the guidance, then it will stop. It will be a regret on the Day of Judgement, when one is reminded that Allah had guided him, but he knowingly turned away from that guidance. And he will say:

أَنْ تَقُولَ نَفْسٌ بِحَسْرَتٍ عَلَى مَا فَرَّطْتُ فِي جَنبِ اللَّهِ وَإِن كُنتَ لِمِنَ السَّادِّخِينَ ﴿٥٧﴾

*Lest a person should say: "Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. La ilaha illallah (none has the right to be worshipped but Allah), the Qur'an, and Muhammad صلى الله عليه وسلم and at the faithful believers]*

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

*Or (lest) he should say: "If only Allah had guided me, I should indeed have been among the Muttaqun 489*

We must not let our ingratitude become an impediment to the guidance of Allah. When we appreciate guidance and knowledge, then Allah inspires us to love and prefer it, even though we may not have acted upon it yet. He brings forth feelings with gentleness and compassion, which enable us to walk on that path, without Him ever enforcing it upon us.

### 3. GUIDANCE OF OPENING ONE'S HEART TO SUCCESSFULLY ACCEPT THE TRUTH AND BE PLEASED WITH IT (هداية التوفيق)

When we appreciate the guidance, Allah will grant us more of it.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾

*He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path). 490*

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489 Surah Az Zumar 56 to 57

490 Surah Al Kahf 17



Guidance is not in our hands, but Allah guides whomever He wills. In the first level of guidance, knowledge becomes a means to recognise that guidance, and it is only Allah Who guides the heart to open and act upon it.

Someone may ask, what does it mean “He guides whomever He wills”? It means He guides according to His perfect wisdom and knowledge, because He knows the heart that appreciates the guidance, and the one that does not, even if the person has not acted on it yet.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ  
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

*Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islamic Monotheism).<sup>491</sup>*

In order to be guided, we need to seek the pleasure of Allah. If we want more guidance then we must appreciate what Allah has shown us. And He will guide us to every deed and utterance pleasing to Him.

We ask Allah for guidance a minimum of 17 times a day in the prayer, when we recite Surah Al Fatiha, Ayah 6, “Guide us to the Straight Path”.

If we truly love this knowledge and appreciate it, then Allah will enable us to act upon it and live by it.

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<sup>491</sup> Surah Al Ma'idah 16

#### 4. GUIDANCE TO PARADISE ON THE DAY OF JUDGEMENT

When a person asks Allah for guidance until the end, then they will be guided to paradise. Allah will guide them, even after death and in their journey to eternity. He will guide them when they are resurrected, when the books are spread, and when they will receive their book. He will guide them when others follow their gods, He will guide him to cross the *Sirat* (bridge) and to pass the *Qantara* (station before paradise where scores are settled between the people). He will guide them to their home in paradise. Everything in paradise will be familiar to them. They will appreciate every guidance they received in their life and how Allah dealt with them.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلِيٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَفَقَد جَاءَتْ رُسُلًا مِنَّا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

*And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." 492*

All praises are due to Allah for guiding us in this life, to know the purpose of our creation, and for guiding us to the best belief, utterances and actions. When we appreciate faith, Allah will give us something that will be a part of our life, such that

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<sup>492</sup> Surah Al 'Araaf 43

it will not distract us from anything else, which is Knowledge of the Names of Allah.

The Names of Allah are very exclusive, and He will not give it to anyone unless they went through nurturing. For each and every one, the Names of Allah are customized according to His perfect knowledge and wisdom. If we appreciate His Names and love it, then He will increase us and give us more than we expect. We desire firmness in faith until we reach paradise. We must not let any matter be a hindrance to our path until we reach paradise. And we must not use knowledge as a crutch to our problems, where when our problems are solved, we abandon the knowledge, which would be ingratitude of the worst kind.

We must love Allah and His Messenger (peace and blessings of Allah be upon him), and hate to go back to disbelief after guidance, which will prove that we have indeed tasted the sweetness of faith.



# IMPACTS OF BELIEVING IN ALLAH AL HAADI



- To ask Allah for guidance and to be appreciative.
- To ask Allah for protection from misguidance.
- To show poverty and humility to Allah for guidance in all our affairs. The most beneficial and comprehensive of supplications is “Guide us to the Straight Path” (اهدنا الصراط المستقيم).
- To constantly ask Allah for guidance from bad to good and from better to best.

# AN NOOR

(النور)

*The Light*



## INTRODUCTION



The Name of Allah *An Noor* (The Light) is mentioned once in the Qur'an.

In life we go through patches of darkness, and it can be darkness of ignorance, disbelief, innovation, major sins, minor sins and anything that is not on the Straight Path. Darkness halts us to the point where we become so blind, that we can no longer see anything, not even our own hands.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكَدُهُ لَوَّ كَدًا بِرُءُوسِهِمْ وَمَنْ لَّنْ يَجْعَلَ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

*Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.<sup>493</sup>*

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<sup>493</sup> Surah An Noor 40



We always want clarity in our path in life, and when we look back, we want to look back with contentment at our past, to appreciate our present and to look forward to our future.

There is no boundary or restriction to light. To have light in our life is to have a life that is unaccounted for because Allah will provide us with something we cannot imagine. When we know and submit to Him, any darkness, distress or bad feelings will disappear from our life. But when we question Allah's decree, then we may not see the light.

### Supplication To Make The Qur'an The Spring Of Our Hearts

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَّتٌ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيْعَ قَلْبِي، وَنورَ صَدْرِي وَجِلَاءَ حَزْني وَذِهَابَ هَمِّي

*“O Allah, I am Your slave, the son of Your slave. My forelock is in Your Hand. Your judgment of me is inescapable. Your trial of me is just. I am invoking You by all the names that You call Yourself, that You have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be the delight of my heart, the light of my chest, the remover of my sadness and the pacifier of my worries.”<sup>494</sup>*

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<sup>494</sup> As Silsalah As Saheeha 199, Authenticated by Al Albani as Sahih



## WHO IS AN NOOR?



### MEANING IN THE RELIGION

The Name of Allah *An Noor* (The Light) has been mentioned in four contexts:

1. As a Name of Allah.
2. A description attributed to Him.
3. The connection of His Light to the heavens and earth.
4. The mentioning of His veil as Light.

Allah is *An Noor* (The Light), His Name is light, His Description is light and any light we see around us is from His light.

Every Name of Allah is light and this light not only benefits us, but those around us, whether near or far. All will enjoy the touch of this light. This is the Light of Allah in the hearts of the believers.



Every description of Allah is light.

- He is The Most Praiseworthy, The Most Majestic, The Most Great and He fills the heart of the believer with praises and glory for Him.
- He is The Most Beautiful, The Most Generous and He fills the heart of the believer with the light of love and longing for Him.
- He is *Ar Raouf* (The Most Compassionate), *Al Jawaad* (The Most Giving), *Al Lateef* (The Most Subtle) and He fills the heart of the believer with goodness, gratitude and faith.
- He is *Al Ilaah* (The One Worthy of Worship), and He fills the heart of the believer with devotion, attachment and wanting Him out of love and magnification.
- He is *Al Aleem* (The All Knower), *Al Muheet* (The All Encompassing), *Ash Shaheed* (The All Witness), *Al Qareeb* (The Most Near) and He fills the heart of the believer with cautiousness and watchfulness so they may worship Him with *ihsaan* (excellence).

Every meaning of the Name of Allah will fill the heart of the believer with the light of love, compassion, attachment and devotion. Believing in Allah and all that He has told us to believe will fill our hearts with the light of attaching to Him and to Him alone. As a result, we will live a beautiful life, which is light upon light.



And when the heart is filled with this light, it will permeate the skin and face, and it will glow, the limbs will submit, and it will be felt by all, such that even they will be inspired by that light.

On the Day of Judgement everyone is in darkness because there will be no light, but the land will shine and be lit with the Light of Allah.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالشَّهَادَةِ وَالنَّبِيِّينَ وَفُضِيَ بَيْنَهُمْ 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.<sup>495</sup>*

The people of paradise will be given eternal life, and they will be able to witness the glow of His Face and the glow of paradise. This is the tangible light of Allah. Any light we see in this worldly life, be it from the sun, moon and stars, is from His tangible light.

Allah is the Light of the Heavens and the Earth. All the light in the upper heavens is from His light. The light of paradise is from His light, and the light of the Throne and Footstool are from His light.

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<sup>495</sup> Surah Az Zumar 69

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 نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ  
 شَيْءٍ عَلِيمٌ ﴿٣٥﴾

*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 a 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 it gets 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<sup>496</sup>*

An even greater light is the intangible light of faith, the light of Islam, the light of the Qur'an, the light of certainty, the light of prayer, the light of worship and the light of all beautiful manners. Only the believers are worthy of carrying this light which Allah casts into their hearts.

Their hearts are like a glass with a lantern around it, safeguarded, thus not everything can enter it. Inside the glass is a lamp, which is the light of Allah in the heart of the believers, and this is the light of faith.

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<sup>496</sup> Surah An Noor 35

The lamp has the best oil which is the olive oil, this is our pure, glowing *fitra* (natural disposition). It glows without being lit, yet when the light of knowledge strikes it, then it is light upon light, with the light of the *fitra* (natural disposition), the light of faith, the light of knowledge and the light of *taqwa* (piety) from the lantern.

The believer will not only benefit from this light, but their light will spread in the most beautiful way. This is the light which Allah casts into the hearts of the messengers and His beloved ones. He will give them the light of knowing Him, the light of loving Him and the light of guidance. This is a special light not given to all.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَيْنَا أَنْ نُبْعَثَ نُورَهُ، وَلَوْ كَرِهَ  
 الْكَافِرُونَ ﴿٣٢﴾

*They want to extinguish Allah's Light (with which Muhammad pbuh has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it).<sup>497</sup>*

The light of Allah in the heart of the believer cannot be extinguished, or suppressed by anyone. If there is light in the heart, then no one can describe it because it is beyond what we can imagine.

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<sup>497</sup> Surah At Tawbah 32

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَتَقُوا اللَّهَ وَءَامَنُوا بِرَسُولِهِ ءُتُوتُكُمْ كَفَّآئِينَ مِنْ رَحْمَتِهِ ءُ وَجَعَل لَكُمْ نُورًا  
تَمْشُونَ بِهِ ءُ وَيَغْفِر لَكُمْ ءُ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٨﴾

*O you who believe [in Musa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allah, and believe too in His Messenger (Muhammad pbuh), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you.*

*And Allah is Oft-Forgiving, Most Merciful.<sup>498</sup>*

The believers will have light when they fear Allah, and believe in His Messenger (peace and blessings of Allah be upon him). Allah will grant them light to walk in this life, and will also forgive their sins because sins can put off the light.

Without knowing Allah, we were lifeless, and could not feel ourselves, nor could we see or hear. But when He gave us life, He gave us light and revived us.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ ءُ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ  
بِخَارِجٍ مِنْهَا ءُ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

*Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.<sup>499</sup>*

<sup>498</sup> Surah Al Hadid 28

<sup>499</sup> Surah Al An'aam 122

This person will walk among the people as a beacon of light. With light, we will know how to deal with people, what to do, what to say and what not to say, thus becoming a balanced human being.

The more we know about Allah, the more He will grant us light. When there is light in our hearts, then our speech, our limbs, our words will be light and inspiring to others, our *wudhu* (ablution), *sadaqah* (charity) and prayer will be light. We will enlighten others and show them the path without speaking, which is by our actions, manners and the belief that will be seen on the face and the limbs.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ تُسْرِكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

*On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!*<sup>500</sup>

When everyone is in darkness on the Day of Judgement, Allah will grant light to the believers so they can pass until they reach paradise. They will arrive and receive glad tidings of an eternal life of pleasure, and delights with no disturbance. Truly this is the great victory.

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<sup>500</sup> Surah Al Hadid 12



# IMPACTS OF BELIEVING IN ALLAH AN NOOR

- To believe in Allah and His Messenger (peace and blessing of Allah be upon him).
- To invoke Allah for light.

## Supplication To Be Granted Light

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَمِنْ فَوْقِي  
نُورًا وَمِنْ تَحْتِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَمِنْ يَدَيَّ نُورًا وَمِنْ خَلْفِي  
نُورًا وَاجْعَلْ فِي نَفْسِي نُورًا وَأَعْظِمْ لِي نُورًا

*The Messenger of Allah (peace and blessings of Allah be upon him) said: "Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and make light abundant for me."<sup>501</sup>*

When we have light in our hearts, then we will be able to see with the eyes of our heart, and that light will permeate around us. We will be guarded and protected from the devil, sins, evils, *shirk* (associating partners with Allah) and disbelief.

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<sup>501</sup> Sahih Muslim 763

- To always repent and seek forgiveness from Allah because sins extinguish our light.

رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

*"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."<sup>502</sup>*

- To follow the Prophet (peace and blessings of Allah be upon him) and avoid any kind of innovations in the religion.
- To love one other for the sake of Allah. Those who love each other for His sake will be on platforms of light on the Day of Judgement. The messengers and martyrs will envy them because they are near to Allah, and their gowns and faces are light. They are Allah's special believing slaves, awliya Allah, those who believe in Allah and have taqwa (piety).

إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ ، يَغِيظُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ قِيلَ : مَنْ هُمْ ؟ لَعَلْنَا نَحْبُهُمْ ؛ قَالَ : هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللَّهِ ، مِنْ غَيْرِ أَرْحَامٍ وَلَا أَنْسَابٍ ، وَجُوهُهُمْ نُورٌ عَلَىٰ مَنَابِرٍ مِنْ نُورٍ ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ ، ثُمَّ قَرَأَ : ( أَلَّا إِنَّ )  
( أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ )

*There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High.*

<sup>502</sup> Surah At Tahreem 8

*They (the people) asked: Tell us, Messenger of Allah (peace and blessings of Allah be upon him), who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.*

*He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."<sup>503</sup>*

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<sup>503</sup> Sahih Abi Dawud 3527



(107)

# AL MUHEET

(المحيط)

*The All-Encompassing*



## INTRODUCTION



The Name of Allah *Al Muheet* (The All-Encompassing) is mentioned eight times in the Qur'an.

Cannot Encompass Praising Allah

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَمِعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ  
أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

*I seek refuge in Your pleasure from Your wrath; I seek refuge in Your forgiveness from Your punishment; I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself.<sup>504</sup>*

We cannot encompass the decrees, names, attributes or actions of Allah, but He is *Al Muheet* (The All-Encompassing), Who surrounds us by His knowledge, ability and domination.

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<sup>504</sup> Sahih Muslim 486





## WHO IS AL MUHEET?

### MEANING IN THE LANGUAGE

The word (محيط) means:

1. Ocean: an ocean is different from a river or sea. An ocean is vaster, deeper and greater things can happen under an ocean.
2. To go from one point and end at the same point by encompassing it from all directions, similar to a ball.
3. To surround.
4. To encircle.
5. Encyclopedia
6. Person who has deep knowledge of different areas.

## MEANING IN THE RELIGION

*Al Muheet* (The All-Encompassing) is both a Name and Attribute of Allah, and His Action of encompassing is also mentioned in the Qur'an. Allah encompasses all matters by:

1. His knowledge
2. His ability
3. His domination

### 1. ENCOMPASSING BY HIS KNOWLEDGE

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٣﴾

*It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.* <sup>505</sup>

There is great and enormous information about the creation, such as their capacity, what they do and their characteristics. Allah *Al Muheet* (The All-Encompassing) encompasses the knowledge of all the creation. He encompasses us, our feelings, our thoughts, what we eat, drink and say. There is not an atom that is produced inside us, nor goes out, except that

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<sup>505</sup> Surah At Talaq 12

He knows about it. And there is nothing in this universe, that enters it or leaves without His knowledge.

Those who commit crimes will encompass a matter by gaining as much knowledge as they can about it. The shaitan knows the weakness of each person so he whispers according to the person's weakness. But the Knowledge of Allah encompasses all the plots and plans of the enemies.

If there is something we cannot understand, we may become impatient as a result of it. Al Khidr told Musa (peace be upon him) that he will not be able to have patience over something he cannot surround.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

*He (Khidr) said: "Verily you will not be able to have patience with me!"*

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

*"And how can you have patience about a thing which you know not?"<sup>506</sup>*

We are hasty and impatient because we do not encompass matters. When the *hudhud* (hoopoe bird) came to Suleiman (peace be upon him), he said "I encompassed something which you have not encompassed."

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<sup>506</sup> Surah Al Kahf 67 to 68



فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾

*But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news."<sup>507</sup>*

وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

*And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),*

حَتَّىٰ إِذَا جَاءَهُ وَقَالَ أَكْذَبْتُمْ بَيَاتِي وَلَمْ تُحِطُوا بِهَا عِلْمًا أَمْ إِذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾

*Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"<sup>508</sup>*

There are people who deny the *ayat* (signs) of Allah without comprehending it. We must not speak, judge, or reject without encompassing a matter. Also, we must avoid doing any actions without grasping it with knowledge.

Whatever Allah does and decrees is encompassed by His vast and perfect knowledge.

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<sup>507</sup> Surah An Naml 22

<sup>508</sup> Surah An Naml 83 to 84



لَيَعْلَمَنَّ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عِدْدًا ﴿٢٨﴾

*[He (Allah) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allah). And He (Allah) surrounds all that which is with them, and He (Allah) keeps count of all things (i.e. He knows the exact number of everything).<sup>509</sup>*

The *jinn* can move around to different places but we cannot see them, though Allah encompasses them. He encompasses everyone so we cannot escape or hide.

## 2. ENCOMPASSING BY HIS ABILITY AND POWER

The ability and decree of Allah is based on His knowledge. Allah *Al Muheet* (The All-Encompassing) encompasses everyone by His power. He will do whatever He plans, therefore no one can escape it.

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا 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 beyond (them)! But you will never be able to pass them, except with authority (from Allah)!<sup>510</sup>*

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<sup>509</sup> Surah Al Jinn 28

<sup>510</sup> Surah Ar Rahman 33



Allah addresses the *jinn* and mankind in this verse, and He mentions the *jinn* first because they can reach farther places. Allah tells them they cannot penetrate except by His permission.

صُمُّكُمْ عَمَىٰ فَهُمْ لَا يُرْجِعُونَ ﴿١٨﴾

*They are deaf, dumb, and blind, so they return not (to the Right Path).*

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

*Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together).<sup>511</sup>*

The hypocrites think they can get away with things, but no matter how much they try to be discreet, Allah encompasses them by His ability. Whatever they plot, they will be caught. Allah will bring a decree that will foil their entire plan.

### 3. ENCOMPASSING BY HIS DOMINATION

No one can escape or find a way out of the domination and irresistibility of Allah. This name keeps the evil-doers in place. They can go right and left, they can manipulate and plot, but when Allah decrees for them to be caught, they cannot escape His grasp.

<sup>511</sup> Surah Al Baqarah 18 to 19

As for the good-doer, Allah encompasses all that they do. He knows when they talk about Him, or think of Him, but they cannot grasp or encompass Him, because they are in awe of Him. They attach to Him out of love and magnification.

We all love anything that our mind cannot grasp, but once we are acquainted with something, we are no longer excited by it, and end up losing interest. We easily get bored of things, and at times we get bored of a relationship, because we know everything about it.

Speaking about the Actions and Names of Allah can never tire a believer, but speaking about the *duniya* (worldly life) can easily tire them. Allah will show us that we cannot encompass everything, and that will keep us humble, excited and a slave to Him.



# IMPACTS OF BELIEVING IN ALLAH AL MUHEET



- To attach to Allah out of love and magnification because we cannot grasp or encompass Him.
- To avoid being hasty and impatient when we cannot understand a matter. We must not speak, judge, or reject something without comprehending the matter.
- To ask Allah *Al Muheet* (The All-Encompassing) to help us surround and comprehend something we cannot understand.
- To know and accept that we cannot encompass everything, and this will keep us humble.
- To rely on Allah *Al Muheet* and never fear the enemies because Allah is All-Encompassing of their plots and actions.

# AL KAFEEL

(الكفيل)

*The Sponsor*



## INTRODUCTION

The Name of Allah *Al Kafeel* (The Sponsor) is mentioned once in the Qur'an.

### Supplication For Forgiveness

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي سُجُودِهِ " اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهَا دِقَّةً  
وَجَلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَةً وَسِرَّةً " .

*The Messenger of Allah (peace and blessings of Allah be upon him) used to say while prostrating himself: O Lord, forgive me all my sins, small and great, first and last, open and secret.<sup>512</sup>*

<sup>512</sup> Sahih Muslim 483



## Supplication For Forgiveness

كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يكون من آخر ما يقول بين التشهد والتسليم: "اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت"

*When the Messenger of Allah (peace and blessings of Allah be upon him) was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations:*

*"Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu, wa ma asraftu, wa ma Anta a'lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta*

*(O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You. "<sup>513</sup>*

It is important to regularly seek forgiveness from Allah. We want ease in our journey to Allah, but if we are carrying loads, then it will be heavy. We want to go to paradise, and want to reach a high level, but no one can sponsor us, and take care of us, except Allah *Al Kafeel* (The Sponsor). He is the One in charge of us.

With Allah *Al Kafeel* (The Sponsor) we have no need of plans or expectations, nor knowledge of what to do, we just need to obey Allah and He will take care of us.

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<sup>513</sup> Riyadh As Saliheen, Muslim, Book 15, Hadith 17

In life there are different types of sponsorships, for example, when hiring employees, the employer is the sponsor. And each wants to benefit from the other; there is no free ride. The one sponsored needs to be loyal because the sponsor has taken care of him.

In the Qur'an, before mentioning that Zakariya (peace be upon him) was the sponsor to Maryam (peace be upon her), Allah mentions He is the One Who accepted her mother's invocation and made her grow in a good manner. Zakariya (عليه السلام) was in charge of her provision, yet he found her with provision, which he did not bring. It was from Allah and this is to show that Allah is the True *Kafeel* (Sponsor).

When Zakariya (peace be upon him) saw what she had, he was inspired to invoke Allah for a son.

فَنَقَّبَلَهَا رَبُّهَا يَقْبُولُ حَسَنًا وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا إِنَّ لَكَ هَذَا قَالَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ بِرِزْقٍ مِنْ يَشَاءُ بَعِيرٍ حِسَابٍ



*So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered Al-Mihrab (to visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit."*



هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ. قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

*At that time Zakariya (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."<sup>514</sup>*

## WHO IS AL KAFEEL?

## MEANING IN THE LANGUAGE

The word (كفل) means:

1. Measurement of weight
2. To sponsor.

## MEANING IN THE RELIGION

The Sponsorship of Allah is based on three pillars. And this teaches us if we are sponsoring anything, we need to know what is required from us.

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<sup>514</sup> Surah Aal Imran 37 to 38



## 1. WITNESS

A sponsor needs to be present and witness what they sponsor. There are those who just give money to sponsor something, but they do not see it being distributed. The Sponsorship of Allah is perfect because He witnesses everything, and knows exactly the kind of provision, nurturing and worship needed.

## 2. PROTECTOR

Allah is the One Who guards and protects. Anyone who takes the title of “sponsor”, must guard what they are responsible for. Sometimes we may possess something, but we may tire of looking after it, but Allah *Al Kafel* (The Sponsor) will take care of it and enrich it.

## 3. GUARANTOR

This is similar to a guarantee or surety. Allah guarantees that He will sponsor us, and there is nothing that can disturb it, and nothing that can come in between it. We entrust Allah our faith, health, knowledge, family and home, and it certainly is guaranteed that Allah will take care of it in the best way.

Allah is The Witness, Protector and Guarantor, thus His Sponsorship is perfect. No one can take away His sponsorship and no one gives it to Him. Allah sponsors all the creation. He even sponsors our love for His Sake and manners, because He knows what can affect it. We do not know what can enrich it or spoil it, but only He can guarantee it for us, if we entrust ourselves to Him.



Allah is the One Who chooses whomsoever He wills to be a sponsor. He chose Zakariya (peace be upon him), He chose the grandfather and uncle of the Prophet (peace and blessings of Allah be upon him) to be a sponsor, and He inspired the sister of Musa (peace be upon him) to seek a sponsor for him, which was their mother.

﴿وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ﴾<sup>١٢</sup>

*And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"*

﴿فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾<sup>١٣</sup>

*So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not.*<sup>515</sup>

Allah gave sponsorship of Musa (peace be upon him) to his own mother, so that it was a coolness to her eyes. We may assume that it would be Fir'aun to take charge since he had a palace and wealth, but Allah *Al Kafeel* (The Sponsor) made his mother the sponsor to nurse him, take care of him and advise him.

Allah *Al Kafeel* (The Sponsor) is in charge of the affairs of the entire creation, and all of the creation needs the sponsorship of Allah. His sponsorship is of two types.

<sup>515</sup> Surah Al Qasas 12 to 13

## 1. GENERAL SPONSORSHIP

All the creation is under the general sponsorship of Allah. He is in charge of providing them, disposing their affairs, guiding them and protecting them, and it is specific to the creation and their needs. For example, the protection of the fish, is different from that of the birds, or the heavens or the planets.

When people are limited in their resources, they seek a sponsor to provide for them, but sponsor may want people to know about their generosity. Though Allah has always been our continuous sponsor throughout our lives. When we understand Allah is *Al Kafel* (The Sponsor), it will enable us to only seek His sponsorship which will lead us to the special sponsorship of Allah.

## 2. SPECIAL SPONSORSHIP

When we approach and seek Allah for His sponsorship, then surely He grants us a customized protection suitable only for us. He will take care of what we eat, drink, what we will do, how we will be purified, how we can progress and who we will be with.

When Allah sponsors us, then there is no worry because He handles everything and we are the ones benefitting. When we unexpectedly get food or a gift from a friend, which was something we have been desiring for a long time, it is the result of being under the sponsorship of Allah.



Allah can take everyone and everything under His sponsorship, unlike the people who are limited in how many and how much they can sponsor. If anyone lost their job or provision, and they seek Allah's sponsorship, then He will give them the best, and it is an honour to be under the sponsorship of Allah.

Allah is our Sponsor for protection, provision and for the best of everything in life, therefore we must not rely on ourselves for anything.

The Name of Allah *Al Kafeel* (The Sponsor) is mentioned in Surah An Nahl whose theme is to be grateful for the blessings.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ  
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

*And fulfil the Covenant of Allah when you have covenanted, and break not the oaths after you have confirmed them - and indeed you have appointed Allah your surety. Verily! Allah knows what you do. <sup>516</sup>*

When we indulge in any type of sponsorship, we must not think of ourselves as the ones fulfilling it, but in fact it is Allah *Al Kafeel* (The Sponsor). He is the One Who helps us and sponsors us to sponsor others.

Even if we are under a covenant or responsibility, it is Allah Who takes charge, so we must not be deceived by the title of being a sponsor. Sometimes when we are in charge of a matter, we may end up pressurising others. Only Allah *Al*

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<sup>516</sup> Surah An Nahl 91

*Kafeel* (The Sponsor) can handle sponsoring, and this is to free us from assuming we can take care of anyone.

Under an employment, there are different grades for an employee, and the one in charge may think they have authority, and the one below may feel attached to the sponsor, but with the Names of Allah that *shirk* (associating partners with Allah) can be avoided, which will then help us to fulfill our covenant and contracts in the right manner.

The Name of Allah *Al Kafeel* (The Sponsor) is also mentioned in the Prophetic Sunnah.

### Allah Is Al Kafeel – The Sponsor

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَنَّه ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسَلِّفَهُ أَلْفَ دِينَارٍ، فَقَالَ ابْتِنِي بِالشَّهَدَاءِ أَشْهَدُهُمْ. فَقَالَ كَفَى بِاللَّهِ شَهِيدًا. قَالَ فَأْتِنِي بِالْكَفِيلِ. قَالَ كَفَى بِاللَّهِ كَفِيلًا. قَالَ صَدَقْتَ. فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى، فَخَرَجَ فِي الْبَحْرِ، فَقَضَى حَاجَتَهُ، ثُمَّ التَّمَسَّ مَرْكَبًا يَرْكَبُهَا، يَقْدُمُ عَلَيْهِ لِلْأَجَلِ الَّذِي أَجَلُهُ، فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً، فَتَقَرَّهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ، ثُمَّ رَجَعَ مَوْضِعَهَا، ثُمَّ أَتَى بِهَا إِلَى الْبَحْرِ، فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَيُّ كُنْتُ تَسَلَّفْتُ فَلَانًا أَلْفَ دِينَارٍ، فَسَأَلَنِي كَفِيلًا، فَقُلْتُ كَفَى بِاللَّهِ كَفِيلًا، فَرَضِيَ بِكَ، وَسَأَلَنِي شَهِيدًا، فَقُلْتُ كَفَى بِاللَّهِ شَهِيدًا، فَرَضِيَ بِكَ، وَأَتَى جَهْدْتُ أَنْ أَجِدَ مَرْكَبًا، أَبْعَثْ إِلَيْهِ الَّذِي لَهُ فَلَمْ أَقْدِرْ، وَإِنِّي أَسْتَوْدِعُكَهَا. فَرَمَى بِهَا فِي الْبَحْرِ حَتَّى وَلَجَتْ فِيهِ، ثُمَّ انصَرَفَ، وَهُوَ فِي ذَلِكَ يَلْتَمِسُ مَرْكَبًا، يَخْرُجُ إِلَى بَلَدِهِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسَلَفَهُ، يَنْظُرُ لَعَلَّ مَرْكَبًا قَدْ جَاءَ مِالِهِ، فَإِذَا بِالْخَشَبَةِ الَّتِي فِيهَا النِّمَالُ، فَأَخَذَهَا لِأَهْلِهِ حَطْبًا، فَلَمَّا نَشَرَهَا وَجَدَ النِّمَالَ وَالصَّحِيفَةَ، ثُمَّ قَدِمَ الَّذِي كَانَ أَسَلَفَهُ، فَأَتَى بِالْأَلْفِ دِينَارٍ، فَقَالَ وَاللَّهِ مَا زِلْتُ جَاهِدًا فِي طَلَبِ مَرْكَبٍ لِاتِّبِكَ مِالِكَ، فَمَا وَجَدْتُ مَرْكَبًا قَبْلَ الَّذِي أَتَيْتُ فِيهِ. قَالَ هَلْ كُنْتَ بَعَثْتَ إِلَيَّ بِشَيْءٍ قَالَ أُخِيرَكَ أَيُّ لَمْ أَجِدْ مَرْكَبًا قَبْلَ الَّذِي جِئْتُ فِيهِ. قَالَ فَإِنَّ اللَّهَ قَدْ آدَى عَنْكَ الَّذِي بَعَثْتَ فِي الْخَشَبَةِ فَانصَرَفَ 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.*<sup>517</sup>

A man was in need of some money, and an individual was generous enough to lend him some, and when the individual asked for a witness, the man said, ‘Sufficient is Allah as Witness and Sponsor’. That term was accepted and the man lent him a thousand dirhams. The individual who borrowed the money went to sea, and when it was time to pay back the debt, he could not find the one who gave it to him. So he placed the money inside a piece of wood, and in it placed a letter to the lender, and sealed it tightly. He beseeched Allah that He is *Al Kafel* (The Sponsor) and the Witness, and threw the piece of wood into the sea, and it reached the lender.

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<sup>517</sup> Sahih Al-Bukhari 2291



# IMPACTS OF BELIEVING IN ALLAH AL KAFAEL



- To have *tawakkul* (complete reliance) and trust Allah.
- To entrust our faith, health, thoughts, mind, children, home and knowledge with Allah *Al Kafeel* (The Sponsor), and He will take care of it in the best way. We entrust Him with the knowledge He has granted us, to handle it, distribute it, take care of it and spread it.
- To ask Allah for His special sponsorship.
- To remember that if there is anyone under our sponsorship, then it is Allah Who is the True Sponsor, so that we avoid committing *shirk* (associating partners with Allah) with ourselves.
- To depend on Allah *Al Kafeel* (The Sponsor) to fulfill our contracts and responsibilities.
- To feel poor and broken to Allah, because we need His sponsorship to take care of our life. Anyone under the sponsorship of Allah will live as a king.



(109)

# AL GHAALIB

(الغالب)

## *The Defeater*



### INTRODUCTION

The Name of Allah *Al Ghaalib* (The Defeater) is mentioned once in the Qur'an in Surah Yusuf.

When we go through any trial in life, we try to find solutions, whether it is through counseling or finding someone to tell us something to relieve us, but rarely do we go to the pure Words of Allah which are purely divine.

The Words of Allah are *ghaalib*, defeating the words of anyone. Therefore, if we want to understand our life, we need to go to the Words of Allah and not to any human being. We must never underestimate *Kalaam* Allah (Words of Allah).

الرَّتِّكَ ءَايَتُ الْكِتَابِ الْمُبِينِ

*Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, laws, a guidance and a blessing).*



إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٤﴾

*Verily, We have sent it down as an Arabic Qur'an in order that you may understand.*<sup>518</sup>

The Name of Allah *Al Ghaalib* (The Defeater) is mentioned in Surah Yusuf. The story of Yusuf (peace be upon him) begins with a dream and ends with submission. The main character in Surah Yusuf is Yusuf (peace be upon him) who went from one trial to another, from being thrown into a well, to being sold as a slave, to being taken in by the *aziz* (minister), to being seduced by the wife of the *aziz* (minister), then going to prison, then being made a minister. It all ends when the wife of the *aziz* (minister), the women of the city and the brothers of Yusuf (peace be upon him), turning back to Allah by repentance.

Before Allah mentions He is *Al Ghaalib* (The Defeater), Allah says He granted Yusuf (peace be upon him) the ability to not only interpret dreams, but to also interpret situations. Allah established him in the land, while the brothers thought they can get rid of him. And this is how Allah defeats and overcomes everyone's thoughts and plans.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَنْجُوهُ، وَلَدَأْ  
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ، مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ عَلِيمٌ عَلِيمٌ.  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١١﴾

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<sup>518</sup> Surah Yusuf 1 to 2

*And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yusuf (Joseph) in the land, that We might teach him the interpretation of events. And Allah has full power and control over His Affairs, but most of men know not.<sup>519</sup>*

The brothers of Yusuf (peace be upon him) wanted to kill him, wanted their father only for themselves, wanted to be good people after their plotting, lying and cheating, and tried to deceive their father with a false shirt and tried to remove the love of Yusuf (peace be upon him) from their father's heart, but Yusuf (peace be upon him) became a king, was honored and the love of his father endured because Allah is *Ghaalib* (The Defeater) over His affairs.

When the wife of the *aziz* (minister) wanted to seduce Yusuf (peace be upon him), but was caught by her husband, she immediately said, "What is the recompense for someone who wants something bad for your household?". But her husband found out that she was the culprit, and told her to seek forgiveness for her sin, because Allah is *Ghaalib* (The Defeater) over His affairs. Yusuf (peace be upon him) thought, if he requested the freed prisoner to mention his name to the king, he would be released from prison, but the prisoner forgot, and Allah is *Ghaalib* (The Defeater) over His affairs. Those who had much jealousy threw him into a well, and the one who had passionate love threw him into jail, but the reality is not what the people want, but what Allah *Al Ghaalib* (The Defeater) wants, and Allah is *Ghaalib* (The Defeater) over all His affairs.

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<sup>519</sup> Surah Yusuf 21

## WHO IS AL GHAALIB?



### MEANING IN THE RELIGION

Allah *Al Ghaalib* (The Defeater) 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. Without power, a person cannot win, without might, there is no overcoming, and if there is no irresistibility and domination, there can be no defeat. But Allah *Al Ghaalib* (The Defeater) is always The Most Powerful, The All-Mighty and The Most Irresistible.

Also, Allah grants victory and conquering of the challenges to whomsoever He wills.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿١١﴾

*Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.<sup>520</sup>*

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<sup>520</sup> Surah Al Mujadila 21



## WHAT ARE THE LAWS TO OVERCOME?

1. Patience
2. Faith
3. Attachment to Allah
4. Reliance on Allah
5. Companionship of Allah

This is how we can overcome any challenges in life.

And the opposite of it, is to be defeated by the *shaitan* (devil), ourselves or by other things.

## WHAT ARE THE LAWS OF DEFEAT?

1. Disbelief
2. Ingratitude
3. *Shirk* (associating partners with Allah)
4. Stopping others from the way to Allah



The path towards Allah can be filled with challenges, which we all need to overcome, whether it be from our own selves or from the shaitan. This is the only way of continuation towards that path to Allah. If we want to reach our destination without falling apart, especially in the path of *dawah* (inviting to Allah), we cannot be alone, because we can easily be defeated that way. The *shaitan* (devil) wants separation and strife between the people.

How can a person deal with negativity?

1. With *tasbeeh* (glorification of Allah)– to negate all imperfections from Allah and attribute all perfection to Him.
2. And to free oneself from *shirk* (associating partners with Allah), especially the thought of self-subsistence, thus making ourselves an *ilaah* (god).

The *shaitan* (devil) surely wants to defeat those on the path of the *dawah* (inviting to Allah), but if they remain firm on *tawheed* (attributing Oneness to Allah), and stay away from *shirk* (associating partners with Allah), the *shaitan* (devil) will have no power over them.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ



Say (O Muhammad (peace and blessings of Allah be upon him)): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism with sure knowledge). And Glorified and Exalted be Allah (above all that

*they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah). "521*

This surah was a consolation for the Prophet (peace and blessings of Allah be upon him) who was facing a myriad of trials in Makkah. There were messengers before him who faced extremely difficult situations, where they could not take it anymore as they were being mocked and belied.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ  
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا  
تَعْقِلُونَ ﴿١١٩﴾

*And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?*

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ  
بِأَسْنَانِ الْعَوَمِ الْمُجْرِمِينَ ﴿١٢٠﴾

*(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment*

*cannot be warded off from the people who are Mujrimun (criminals, sinners, disbelievers, polytheists).<sup>522</sup>*

Victory from Allah will emerge when a person has least expectations from himself, and only expectations from Allah.

Allah *Al Ghaalib* (The Defeater) teaches us it is only Him, His Words, His Nurturing, His Decrees and His Commands which will defeat everything else. No one can defeat what Allah wills, so our deeds will be in line with what Allah wants. And the strong bond that will keep us going is love for Allah. Love is the strongest bond that can defeat all enemies and all jealousy.

When the fulfillment of the dream was completed, Yusuf (peace be upon him) invoked:

﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَرَبِّي فِي الدُّنْيَا وَالْآخِرَةِ تُوفِّقُنِي مُسْلِمًا وَالْحَقِّنِي بِالصَّالِحِينَ ﴾<sup>(111)</sup>

*"My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."<sup>523</sup>*

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<sup>522</sup> Surah Yusuf 109 to 110

<sup>523</sup> Surah Yusuf 101



# IMPACTS OF BELIEVING IN ALLAH AL GHAALIB

- To always return and repent to Allah, as our desires and plots will not change the Will of Allah.
- To believe that in order to overcome trials, we need to have faith, gratitude, patience, *tawakkul* (reliance) and companionship of Allah.
- To push away negativity with *tasbeeh* (glorification of Allah) and free oneself from *shirk* (associating partners with Allah). We should not assume we can overcome weaknesses on our own.
- To ask Allah *Al Ghaalib* (The Defeater), to defeat our internal and external challenges.

## Supplication To Not Be Overpowered By Others

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَصَلَعِ الدِّينِ، وَعَلَبَةِ الرَّجَالِ ".

*The Prophet (peace and blessings of Allah be upon him) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men."*<sup>524</sup>

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<sup>524</sup> Sahih al-Bukhari 6369

(110)

# AS SAADIQ

(الصادق)

*The Truthful*



## INTRODUCTION



The Name of Allah *As Saadiq* (The Truthful) is mentioned once in the Qur'an in Surah Al An'aam.

Allah is above the seven heavens, He rose over the Throne in a manner that suits His majesty. No one can take us on a journey of the unseen except Allah, and knowing the Names of Allah completes us. We must never underestimate any Name of Allah, whether it is mentioned once in the Qur'an or once in the Sunnah. We may not know what matters may get resolved within us when we learn a Name of Allah.

Also, learning the Names of Allah will elevate our worship and cleanse the heart of self-worth. We will be unimpressed by our truthfulness because only Allah is *As Saadiq* (The Truthful).



وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾

*And say (O Muhammad (peace and blessings of Allah be upon him)):  
My Lord! Let my entry (to the city of Al-Madinah) be good, and  
(likewise) my exit (from the city of Makkah) be good. And grant me from  
You an authority to help me (or a firm sign or a proof).<sup>525</sup>*

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

*And grant me an honourable mention in later generations.<sup>526</sup>*

### Supplication For A Truthful Tongue

أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي صَلَاتِهِ " اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ  
وَالْعَزِيمَةَ عَلَى الرَّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا  
وَأَسْأَلُكَ مِنْ خَيْرٍ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ " .

*The Messenger of Allah (peace and blessings of Allah be upon him))  
used to say in his prayer:  
'Allahumma inni as'aluka at-thabbuta fi al-amr wal-'azimata 'alar-  
rushdi wa as'aluka shukr ni'matik wa husna 'ibadatik wa as'aluka  
galban saliman wa lisanan sadiqan wa as'aluka min khairi ma at'lamu  
wa author bika min sharri ma at'lamu wastaghfiruka lima ta'lam  
(O Allah, I ask You for steadfastness in all my affairs and determination  
in following the right path, I ask You to make me thankful for Your  
blessings and to make me worship You properly. I ask You for a sound  
heart and a truthful tongue. I ask You for the best of what You know and  
I seek refuge in You from the worst of what You know and I seek Your  
forgiveness for what You know.)"<sup>527</sup>*

<sup>525</sup> Surah Al Isra 80

<sup>526</sup> Surah Ash Shu'ara 84

<sup>527</sup> Sunan an-Nasa'i 1304

Everyone loves an honest and truthful person, no one likes a liar. We cannot expect others to be truthful to us if we are not truthful to ourselves. And how can we expect to be truthful, if we do not know the Origin of Truthfulness, and the One Who is Most Worthy of being called “Truthful”.

Allah is *As Saadiq* (The Truthful), He is the First in truthfulness and He is worthy of having all the best qualities and attributes. It is important to negate believing, that anyone can be more truthful than Allah.

The Name of Allah *Al Mu'min* (The Verifier of Truth, The Grantor of Security) is related to faith, which is unseen, while Allah *As Saadiq* (The Truthful) is about *sidq* (truthfulness) which is related to what we see.

This Name is mentioned once in the Qur'an, and it is mentioned numerous times as an action of speaking the truth. If we look at the Qur'an from the beginning to end, we find many derivatives of (صدق), and the majority of times it is mentioned in the form of challenging the disbelievers of their truthfulness (إِن كُنْتُمْ صَادِقِينَ).

We cannot say or claim anything without proof and evidence. We have to struggle to be truthful, and even go through situations to prove our truthfulness. But truthfulness is attached to Allah, no one taught Him or nurtured Him to be truthful, unlike people who are truthful, either based on their upbringing or nurturing. Also, Allah is constant in His speech, unlike the people.



## WHO IS AS SAADIQ?

### MEANING IN THE LANGUAGE

- Truthfulness is the opposite of lying.
- Truthfulness is when the heart equals the tongue, and the tongue equals the limbs. We assume truthfulness is only by tongue, but before we speak, our heart is involved, and after the tongue, the limbs act on it. Truthfulness is synchronized between the heart, tongue and limbs.
- The truthful ones are foremost because everything is in place. We cannot be foremost if we are out of place, meaning our heart belies, our tongue lies and our limbs do not act.

### MEANING IN THE RELIGION

Allah is *As Saadiq* (The Truthful), and He is Truthful in His Names, Attributes, Actions, Promises, Commands, Warnings and everything He informs us. Everything He informs us in the Qur'an is in line with what happens to us and the decrees we face. All of Allah's commands and decrees are truthful and in their rightful place.

### ALLAH IS TRUTHFUL IN ALL HIS COMMANDS

The Name of Allah *As Saadiq* (The Truthful) is mentioned in the following *ayah* (verse), and it is mentioned in the plural form. Allah forbade certain foods on the Jews due to their ingratitude.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالنَّعْرِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَعْضِ ظُفُرِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٦٦﴾

*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 and eating of Riba (usury)]. And verily, We are Truthful.*<sup>528</sup>

In this *ayah* (verse), Allah says that once He has forbidden something, it will not be made *halal* (permissible) afterwards, because Allah is *As Saadiq* (The Truthful). Imagine being told that something is *haram* (forbidden), and later being informed of its permissibility, what an uncomfortable position it would be! Therefore, we must not make things that are impermissible as permissible upon ourselves.

فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٦٧﴾

*Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the Zalimun (disbelievers).*

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٥﴾

*Say (O Muhammad صلى الله عليه وسلم): "Allah has spoken the truth; follow the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism, i.e. he used to worship Allah Alone), and he was not of Al-Mushrikun*

<sup>529</sup>

<sup>528</sup> Surah An'aam 146

<sup>529</sup> Surah Aal Imran 94 to 95

Before following any obligations, we need to believe Allah is *Saadiq* (The Truthful) and follow the religion of Ibrahim (peace be upon him), which is pure monotheism (*tawheed*) and not commit *shirk* (attributing partners to Allah). In order to be truthful, first we need to believe and be certain that Allah is Truthful. Sometimes we are mindless about Allah as *As Saadiq* (The Truthful), and are just engrossed in believing in our own selves as being truthful.

## ALLAH IS TRUTHFUL IN ALL HIS PROMISES

When Allah makes any promise, it is true and will be fulfilled. Allah emphasizes His promise that there is a Day of Judgement.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالْعَادِيَاتِ ضَبْحًا

*By (the winds) that scatter dust.*

فَالْمُورِبَاتِ قَدْحًا

*And (the clouds) that bear heavy weight of water.*

فَالْمُعْرِبَاتِ صُبْحًا

*And (the ships) that float with ease and gentleness.*



فَأَنزَلْنَا بِهِ نَقْعًا ﴿٤﴾

*And those (angels) who distribute (provisions, rain, and other blessings) by (Allah's) Command.*

فَوَسَّطْنَا بِهِ جَمْعًا ﴿٥﴾

*Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.<sup>530</sup>*

Believing in Allah *As Saadiq* (The Truthful) keeps us united. When someone draws a picture, and everyone around is asked what they see, each one will have a different answer because each one will perceive it differently, but the one who truly knows of it, will be the one who drew it.

When we are in a bottleneck situation or are surrounded by enemies, we despair, and are in need of Allah *As Saadiq* (The Truthful) to pull us out from sinking into our own thoughts and losing hope.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ  
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَّسَكُم مَّا تَحِبُّونَ ۗ مِنْكُمْ مَنْ يُرِيدُ  
الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۗ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا  
عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

*And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire*

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<sup>530</sup> Surah Adh Dhariyaat 1 to 5



*this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.*<sup>531</sup>

The believers will be more hopeful in the most difficult situations, but they need Allah *As Saadiq* (The Truthful) to overcome any negativity that may arise. When the believers saw the enemies in battle, they knew this is what they were promised, and this increased them in faith. Unlike in *Uhud* when they saw victory, but ended up failing due to disobedience.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ. وَمَا زَادَهُمْ إِلَّا  
إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

*And when the believers saw Al-Ahzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad (peace and blessings of Allah be upon him)) had promised us; and Allah and His Messenger (Muhammad (peace and blessings of Allah be upon him)) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allah).*<sup>532</sup>

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<sup>531</sup> Surah Aal Imran 152

<sup>532</sup> Surah Al Ahzaab 22

# IMPACTS OF BELIEVING IN ALLAH AS SAADIQ



- To believe in Allah *As Saadiq* (The Truthful) before doing any actions.
- To trust Allah *As Saadiq* (The Truthful) to prove our innocence when accused wrongfully.
- To believe in Allah and His Messengers in order to be among the *siddiqeen* (constantly truthful).
- To accompany the truthful ones and hold on to the Qur'an.

# DHUL JALAALI WAL IKRAAM

(ذو الجلال و الإكرام)

*Owner Of Majesty And Honour*



## INTRODUCTION

The Name of Allah *Dhul Jalaali Wal Ikraam* (Owner of Majesty and Honour) is mentioned twice in the Qur'an in Surah Ar Rahman.

### Supplicating By Allah's Greatest Name

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا يَعْني - 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 "تَدْرُونَ 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 Self-Sustaining Master, 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.'"<sup>533</sup>*

The greatest Names belong to Allah, and all that is in the heavens and the earth belong to Him. He has favoured us and granted us favours like none other because He is *Al Mannaan* (The Bestower of Favours). We will find giving, bestowing, gifting and favours in this Name of Allah. When He grants us favours, none can stop it. And when He gives, He gives with honour and majesty. Nothing can be greater than Allah.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

*There is nothing like Him; and He is the All-Hearer, the All-See:*<sup>534</sup>

<sup>533</sup> Sunan An-Nasaa'i 1300

<sup>534</sup> Surah Ash Shuraa 11

The Prophet (peace and blessing be upon him) told us to increase invoking Allah by *Dhul Jalaali wal Ikraam* (Owner of Majesty and Honour).

### Be Constant In Saying Dhul Jalaali Wal Ikraam

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِطْوُوا 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 (Ya Dhul-Jalaali wal-Ikraam).'"*<sup>535</sup>

Allah elevates and honours whomever He wills. And no matter how much we talk about Him, we cannot encompass Him. There is no one who can stop Allah when He wants to give us, and no one can give us, should He decide to withhold from us. He is the One Who owns all Majesty and Honour.

### No One Can Stop If Allah Gives And No Can Give If Allah Withholds

أن رسول الله صلى الله عليه وسلم، كان إذا فرغ من الصلاة وسلم قال: "لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد"

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<sup>535</sup> Jami' At-Tirmidhi 3525



*Messenger of Allah (peace and blessings of Allah be upon him)) used to say at the conclusion of prayer: "There is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You)."<sup>536</sup>*

## WHO IS DHUL JALAALI WAL IKRAAM?

### MEANING IN THE RELIGION

This Name includes everything and is beyond what we can imagine. All of us are lost and scattered, but it is Allah *Dhul Jalaali wal Ikraam* (Owner of Majesty and Honour) Who will gather us and will accommodate us by this Name.

وَسَيِّمَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

*And the Face of your Lord full of Majesty and Honour will remain forever.<sup>537</sup>*

This Name of Allah is about remaining (اسم البقاء) - We will all perish but the face of Allah *Dhul Jalaali wal Ikraam* (Owner of Majesty and Honour) will remain. Also anything done for Him will remain, such as our worships, feelings, deeds and even footsteps that are taken for His sake.

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<sup>536</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 16, Hadith 1416

<sup>537</sup> Surah Ar Rahman 27

This Name is about highness (اسم العلاء) - Allah is full of majesty, He is *Al Kabeer* (The Most Great), *Al Adheem* (The Magnificent), *As Salaam* (The Bestower of Peace).

This Name is about purity (اسم الصفاء) - He is the Owner of Honour, and He honours whomsoever He wills. He is *Al Quddoos* (The Most Holy, The Blessed), and everything we do for Allah must be the most pure.

بِزَكَاتِكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

*Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honour.*<sup>538</sup>

Allah shows His greatness and generosity.

With *Dhul Jalaal* (Owner of Majesty) we will magnify.

And with *Dhul Ikraam* (Owner of Honour) we will love.

With *Dhul Jalaali wal Ikraam* (Owner of Majesty and Honour) we will proclaim the Greatness and Oneness of Allah. Thus together it means (الله أكبر) (Allah is The Greatest) and (لا إله إلا الله) (There is no one worthy of worship except Allah).

Those who love each other for the sake of Allah are those who love Him for His Majesty. They do not love each other for showing-off or worldly desires.

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<sup>538</sup> Surah Ar Rahman 78

## Those Who Love Each Other For The Sake Of The Majesty Of Allah

وعن معاذ رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " قال الله عز وجل: المتحابون في جلالي، لهم منابر من نور يغبطهم النبيون والشهداء".

*Messenger of Allah (peace and blessings of Allah be upon him)) said, "Allah, the Exalted, has said: 'For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs'".<sup>539</sup>*

Allah will place those who love for His sake on platforms of light, and they will not fear or be sad. They are the ones who attached, magnified and exalted Allah, and even the messengers and martyrs will envy them.

The peak of this journey to Allah is love. When we exalt Allah then He will honour us.

In paradise, Allah will ask the dwellers, "Are you pleased?" They will say, "How can we not be pleased when You have given us everything?". The ultimate completion is when Allah is pleased with us.

Then He will lift the veil from His Face, and the dwellers of paradise will see Him just as they can see a full moon.

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<sup>539</sup> Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 381



## Supplication To See The Face Of Allah

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضِرٍّ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَّا  
بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

*I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.<sup>540</sup>*

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<sup>540</sup> Sunan an-Nasa'i 1305

# IMPACTS OF BELIEVING IN DHUL JALAALI WAL IKRAAM



- To magnify and love Allah.
- To love each other for the sake of Allah.
- To perform deeds for the sake of Allah so they may remain. Anything done for Allah should be pure.
- To be firm and increase in saying “Dhul Jalaali wal Ikraam” (Owner of Majesty and Honour) in our supplications.

# The Names of Allah are not restricted (أَسْمَاءُ اللَّهِ (غَيْرِ مَحْصُورَةٍ)



Many people assume there are only ninety-nine Names of Allah, but it is important to know a rule with regards to the Names of Allah – His names are (غَيْرِ مَحْصُورَةٍ) – which means they are not restricted. We cannot place a boundary or limit to the Names of Allah. The ninety-nine Names of Allah, are enough to take one to paradise as per the hadith, but Allah has more than 99 Names.

The evidence is as follows:

## We Cannot Enumerate The Praises Of Allah

اللهم إني أعوذ برضاك من سخطك، وبمعافاتك من عقوبتك، وأعوذ بك منك، لا أحصي ثناء  
"عليك أنت كما أثنيت على نفسك"

*O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself.<sup>541</sup>*

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<sup>541</sup> Riyadh As Saliheen, Muslim, Book 15, Hadith 1430



We cannot enumerate the praises of Allah and this shows we cannot encompass Allah.

### Intercession Of The Prophet (Peace And Blessings Of Allah Be Upon Him) On The Day Of Judgement

فَيَأْتُونِي فَأَقُولُ أَنَا لَهَا. فَاسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي  
الآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخِرُّ لَهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْزُقْ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ،  
وَسَلُّ نَعَطًا، وَاشْفَعْ تُشَفَّعَ. فَأَقُولُ يَا رَبُّ أُمَّتِي أُمَّتِي.

*They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!'<sup>542</sup>*

Allah will allow the Prophet (peace and blessings of Allah be upon him) to intercede, so the Day of Judgement may begin. Allah will reveal to him praises which he had no knowledge of before, and this means He will reveal to him Name unbeknownst to Him. And this proves that His Names are more than ninety-nine.

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<sup>542</sup> Part of longer hadith, Sahih al-Bukhari 7510

## Supplication To Make The Qur'an The Spring Of Our Hearts

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَّتٌ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِبِيْعَ قَلْبِي، وَنُورَ صَدْرِي وَجِلَاءَ حَزْني وَذَهَابَ هَمِّي

*“O Allah, I am Your slave, the son of Your slave. My forelock is in Your Hand. Your judgment of me is inescapable. Your trial of me is just. I am invoking You by all the names that You call Yourself, that You have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be the delight of my heart, the light of my chest, the remover of my sadness and the pacifier of my worries.”<sup>543</sup>*

In this supplication we ask Allah by the Names He has called Himself, what He has revealed to the creation, what is mentioned in His book and what He has not disclosed, to make the Qur'an the spring of our hearts.

Ibn Al Qayyim (may Allah have mercy on him) said:

There are Names of Allah which are:

1. Disclosed to the angels and messengers
2. Disclosed in the Book
3. Not disclosed to anyone

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<sup>543</sup> As Silsalah As Saheeha 199, Authenticated by Al Albani as Sahih



And this is yet another evidence showing us that His names are more than ninety-nine.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

*"All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us!"<sup>544</sup>*

## A FINAL NOTE

الحمد لله الذي بنعمته تتم الصالحات

*All praises are due to Allah by Whose grace good deeds are completed*

Our Lord, to You belongs all praise, an abundant beautiful blessed praise. 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.

No matter how much we speak of Allah, love Him or feel for Him, it is not enough because there is no one like Him and no one has done so much good to us than Him. Truly we did not worship You as You deserve to be worshipped.

All praises belong to Allah that He has guided us to learn His Names. This is the eternal journey, this is the journey which will continue and never end. May Allah allow us to continue on this journey until we see the Beautiful Face of Allah in paradise. Ameen.

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<sup>544</sup> Surah Al 'Araaf 43

سبحانك الله وبحمدك اللهم أغفر لي

*How Perfect You are, O Allah, and praise is to You, O Allah, forgive me*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ  
مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ  
مَجِيدٌ

*O Allah, send salah upon Muhammad and upon the family of  
Muhammad, as You sent salah upon Ibrahim and upon the family of  
Ibrahim, and send blessings upon Muhammad and upon the family of  
Muhammad as You sent blessings upon Ibrahim and the family of  
Ibrahim. You are indeed Worthy of praise, Full of majesty.*

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اللَّهُمَّ إِنِّي أَسْأَلُكَ  
 لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ  
 فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ  
 اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ  
 وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

*Allaahumma innee as'aluka  
 ladh-dhatan-nazari ilaaa wajhika wash-shawqa ilaa liqaa'ika  
 fee ghayri darraa'a mudirratin wa laa finatin mudillah  
 allaahumma zayyinnaa bi zeenatil-eemaani  
 waj'alnaa hudaatan muhtadeen*

O Allah, I ask You

for the sweetness of looking upon Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm, nor a trial which will cause deviation.

O Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.

(An-Nasa'i 1305, 1306)





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