



الأول الآخر الظاهر الباطن

Al Awwal Al Akhir

Adh Dhahir Al Baatin

(The First, The Last, The Apparent, The Hidden)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

Request Issuance of Permit Publication/Printing

نتيجة تدقيق مادة علمية
Result of Auditing the Material

Applicant	مركز السلام الإسلامي	جهة الطلب
Reference number	IPP-002667	الرقم المرجعي / تاريخ الطلب
Date of application	07/10/2024	تاريخ الطلب
The addressee		الجهة المرسل إليها

عنوان المادة	المؤلف	المحقق	الناشر/ادار الطبع	شكل المادة	اللغة	سنة الطبع	القياس	عدد الصفحات
Allah Al Awwal Al Akhir Adh Dhahir Al Baatin	إيمان العبيد ونورة الظاهر	سارة حميد وونذيرة كنهى	مركز السلام الإسلامي	كتاب	انجليزية	2024	A5	120

نتيجة التدقيق لا مانع من منحه إذن التداول، وذلك لتحقيق المادة العلمية شروط طباعة وتداول المصاحف والمنشورات الدينية في إمارة دبي

تنبيهات : Warning :

For approved subjects only, the following is required:
the Department assumes no responsibility for scientific
intellectual, legal or other rights to other.

Any abrasion, modification or separation in sealed
attachments shall void the certificate.

The material may not be traded on the basis of this certificate,
where the trading license shall be taken from the competent
authority in the country.

This certificate is valid only within the territorial boundaries of
the emirate of Dubai.

No entity that has been granted this certificate shall be entitled
to include it in the pages of the material, whether it is a Qur'an
or a book or any other format.

This certificate is valid for only six months.

بالنسبة للمواد المجازة يشترط التالي:
لا تتحمل الدائرة أية مسؤولية عن الحقوق العلمية، أو الفكرية، أو
القانونية، أو أية حقوق أخرى تجاه الآخرين
أي كشط أو تعديل أو فصل في المرفقات المتخومة بلغي الشهادة
لا يجوز تداول المادة بناءً على هذه الشهادة، حيث يتعين أخذ إجازة
التداول من الجهة المختصة بالدولة
هذه الشهادة سارية المفعول ضمن حدود إمارة دبي
لا يحق لأي جهة تم منحها هذه الشهادة إدراجها أو إدراج شعار
الدائرة الرسمي ضمن صفحات المادة العلمية المطبوعة
هذه الشهادة صالحة لمدة ستة أشهر من تاريخ إصدارها.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لا حول ولا قوة الا بالله

Compiled by:

Al Salam Islamic Center



Table of Contents

Preface	1
Introduction	3
In the Qur'an and Sunnah	7
Introduction of Al Awwal Al Akhir (الأول الآخر)	14
Introduction of Adh Dhahir Al Baatin (الظاهر الباطن)	17
Allah Al Awwal (الأول)	20
Meaning in the Language (المعنى اللغوي)	20
Meaning in the Religion	22
Impacts of Knowing Al Awwal	40
Allah Al Akhir (الآخر)	50
Meaning in the Language (المعنى اللغوي)	50
Meaning in the Religion	53
Impacts of Knowing Allah Al Akhir	61
Allah Adh Dhahir (الظاهر)	67
Meaning in the Language (المعنى اللغوي)	67
Meaning in the Religion	75
Impacts of Knowing Allah Adh Dhahir	102
Allah Al Baatin (الباطن)	103
Meaning in the Language	103
Meaning in the Religion	104
Impacts of Knowing Allah Al Baatin	113
Final Note	116



Preface

In the Name of Allah
the Most Merciful, the Especially Merciful.
There is no change nor power except by Him.

When watching a bird flying in the sky, the words free, unrestricted, independent come to our minds, but is she really all of that?

Even before time she pips through her protective shell, enters this world, and grows strong enough to migrate thousands of miles to different continents in search of food and a safe haven, until her short life comes to an end, Who brought her through her entire existence? Who taught her to use her wings to fly non-stop for hours at a stretch? Who guided her to navigate through forests and oceans to reach the exact spot she was searching? It is a mystery in the so-called scientific world today.

It would not occur to an ordinary person, that her entire life cycle was surrounded, regulated and supervised by an All-Encompassing Authority. This Disposer of affairs envelops the entire universe that we live in today. And only those Who are worthy, will truly understand the depth of that power.

This is Allah Al Awwal Al Akhir, Adh Dhahir Al Baatin, The First, The Last, The Apparent, and The Hidden, which are the Names of Allah that surround us in time and space, in ways we cannot fathom.

In this book we will try and understand these names through the Qur'an and Sunnah as best we can, and try to examine all four Names, as a whole, in pairs, and then individually. We will then try and explain the impacts of these Names on our daily lives and our hereafter, and how we must apply them.

May Allah Al Awwal Al Akhir, Adh Dhahir Al Baatin surround us with His mercy and love, and accept this endeavour from us all. Ameen.

The sources used in this book are:

1. الجامع أسماء الله الحسنی - ماهر مقدم
2. فقه الأسماء الحسنی - عبد الرزاق البدر
3. النهج الأسمى - د. محمد النجدي





Introduction

Our life is a constant search for the fulfillment of our needs, whether it is physical, spiritual or mental. We generally gravitate towards fulfilling our bodily needs, assuming that this will be the means by which we will find enjoyment in life. Therefore, the hungry one thinks that enjoyment is in eating, the unmarried think enjoyment is in marriage, the married think enjoyment is in having children, and so forth. However, enjoyment is not found in such transient fulfillments, rather, it is found in the fulfillment of the purpose of our creation, which is submission and obedience to the Lord Who created us.

Real enjoyment in this life is knowing Allah, and submitting to Him in obedience. We will live a fulfilled, happy, purposeful life when we know our position in His dominion, and subjugate ourselves to the complete perfection of Allah.



Many situations can affect relationships of the transient world, where we are dealing with humans like our own selves, who have weaknesses, faults and needs. Nothing in this world, no matter how much we may love it, will ever be perfect. The only perfect relationship is the one with Allah, because nothing can come between it, and this is the relationship we seek, which is based on love between the Master and His slave.

Allah has created the universe, so that we may know Him by it. And He has subjected this earth to us, so that we may find ease in worshipping Him. Our purpose is to use this transient life to reach Him without getting caught up in its deception.

Knowledge of Allah is the solution to every problem that we will ever encounter, whether it is financial, physical, mental, or social. The Names of Allah give clarity and beauty to this life, which in turn gives direction and purpose. This knowledge equips us with the wisdom to deal with the inevitable tests and trials of this life.



AL AWWAL AL AKHIR

(الأول الآخر)

ADH DHAHIR AL BAATIN

(الظاهر الباطن)

THE FIRST, THE LAST,
THE APPARENT, THE HIDDEN



Al Awwal, Al Akhir (The First, The Last) surrounds us with time and, Adh Dhahir, Al Baatin (The Most Apparent, The Most Hidden), surrounds us in space.

Ibn Al Qayyim (may Allah have mercy on him) said; Allah is Al Awwal, The First and nothing can come before Him. He comes before our plans, thoughts, means and experience. His plan precedes everyone else's. He is Al Akhir, The Last, showing us the result of our actions. The result is not upon anyone other than Allah.



Allah is Adh Dhahir (The Most Apparent), His signs are so prominent that no one can avoid them, and He is Al Baatin (The Most Hidden), no one can be more veiled than Him.

The Names initially appear to be opposites, and it is only possible for Allah to be The First and Last. For example, Allah is Al Awwal (The First), He has always existed, and there was nothing in existence before Him. And He is Al Akhir (The Last), everything other than Allah will cease to exist, only Allah, the Majestic will remain.

Allah is Adh Dhahir Al Baatin, which means only He can be apparent and hidden at the same time. The signs to know Allah surrounds us at all times, and His actions on the creation surrounds us, yet He is Al Baatin (The Most Hidden), and no one can see Him in this life, yet He is the knower of all things hidden. He is above the seventh heaven in a manner that suits His majesty. Even when we study His names, we cannot completely encompass Him, and no vision can grasp Him, but His grasp is over all creation!

In the Qur'an and Sunnah



هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

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.¹

These Names are mentioned only once in the Qur'an, which is in Surah Al Hadid. Some scholars said the above ayah (verse) is better than a thousand verses and Allah knows best.

The Names appear together both in the Qur'an and in the hadith, which shows us that their perfection is to be understood in their combination. These Names of Allah completely surround us in time and space.

The theme of Surah Al Hadid is of balance and these names indicate an equilibrium for us to adhere to, and to be on the middle path.

We understand from the following hadith that the Prophet (ﷺ) would not sleep until he had read the "musabbihaat". These are the surahs (chapters) which begin with tasbeeh (glorification) of Allah, such as: Surat Al Isra'a (The Night Journey), Surat Al Hadid (Iron), Surat Al Hashr (Gathering), Surat As Saff (Ranks), Surat Al Juma'a (Friday), Surat At Taghabun (Mutual Loss and Gain), Surat Al A'ala (The Most High).

¹ Surah Al Hadid ayah 3

Surahs that begin with tasbeeh

قال رسول الله صلى الله عليه و سلم : (كان لا ينام حتى يقرأ المسبحات ويقول فيها آية خير من ألف آية

“The Messenger of Allah (peace and blessings be upon him) did not sleep until he recited the Musabbahaat and said, in them is a verse better than 1000 verses.”²

The Names are also combined together in the following hadith, which is a bed time supplication.

Supplication before sleep

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، افْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ

O Allah, Lord of the heavens, Lord of the earth and Lord of the exalted throne, our Lord and the Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Injeel and the Furqaan, I seek refuge with You from the evil of all things You seize by the forelock (i.e. You have total mastery over). O Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are The Most Apparent so there is nothing above You and You are The Most Hidden so there is nothing closer than You, settle my debt for me and spare me from poverty.³

² At Tirmidhi, Hadith #2712 - 2712 / رواه الترمذي وصححه الألباني

³ At Tirmidhi 3481

Perhaps we cannot read all the musabbihaat {chapters that begin with tasbih (glorification) of Allah} before bed every night, but we can recite these Names of Allah through this night supplication, which we will look into in some detail.



اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ

O Allah, Lord of the heavens, Lord of the earth and Lord of the exalted throne.

Allah is the Lord of these great creations, and the greatest of His creation, the Throne is mentioned in the beginning. He alone is the Creator and the Caretaker of them. Every Creation, even the Throne needs Allah's protection and care, but Allah is in no need of any of His creation. All of the creation is in dire need of His gentle care; therefore, before we sleep we beseech Him by His actions over His creation.



رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ

Our Lord and the Lord of all things

Allah is The One taking care of His creation with His knowledge and perfect ability.



فَالِقَ الْحَبِّ وَالنَّوَى

Splitter of the seed and the date stone

On the face of it, it may appear to be a simple action, but none other than Allah can make a seed grow. And if a seed did not split, then no one would ever exist, as there would be no food for us, nor the animals. Similarly, Allah is the only One Who opens the heart and minds to reflect and ponder over His signs.



وَمُنزَلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ

Revealer of the Taurat, the Injeel and the Furqaan.

Allah is The One Who brought down the Torah, Gospel and the Qur'an. Divine guidance makes the heart grow and teaches it to distinguish between truth and falsehood.



أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ

I seek refuge with You from the evil of all things You seize by the forelock
(i.e. You have total mastery over).

This is where the asking begins in this supplication, as in prior to this we were seeking nearness to Allah by beseeching Him through His Divine Actions. Allah holds the creation by their forelocks, having complete control over them, so we do not need to fear evil from anyone, as Allah is able to protect us from every harm. We do not need to magnify our problems, rather we magnify the complete ability of Allah. We ask to be under the protection of Allah even while we sleep, which is a minor death.

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ
، فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

O Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are The Most Apparent so there is nothing above You and You are The Most Hidden so there is nothing closer than You.

Allah is first and last in our life, and no one other than Him is apparent and at the same time hidden in our lives. He is our first priority, and our goal is His pleasure. Allah is Adh Dahir (The Most Apparent), no one is above Him or more dominating in our lives, and He is Al Baatin (The Most Hidden), He knows the finest details of our lives. We are completely surrounded by these names of Allah both in time and space.



أَقْضِ عَنَّا الدَّيْنَ

settle our debt for us.

A debt can be regarding the rights of the people or monetary. Before we go to bed, we need to recalculate our debts of the day, and ask Allah to fulfill our rights and debts for us.

A believer has many rights that need to be fulfilled, because he will be questioned about them on the Day of Judgement. We are most often unaware of whether we have fulfilled the rights of Allah, our parents, children, relatives, or our spouses.

We procrastinate on several matters and our actions are most often incomplete, and only Allah Al Awwal (The First) knows the true value of our debts. Even if a person dies on unsettled debts, Allah will bring forward the means to fulfill it. For example, there are those who passed away while having debts and later Allah inspires someone to pay it on behalf of them. Or they had an issue with someone but Allah inspires that person to pardon them.

From this we learn, that we must settle our debts while we are alive, and fulfill the rights of others, especially the parents, and maintain ties of kinship, as we will be held accountable for all of this. Perhaps there is a debt from our prayer or a fast in Ramadan, and not fulfilling them will remain as a debt on us. Even the martyr who dies on debt will have his soul held back until his debt is fulfilled.

Importance of fulfilling debts

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُعْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ

The Prophet (ﷺ) said: The martyr will be forgiven all sins except for debt.⁴

In this supplication we ask Allah to fulfill our debts, especially at the time of death. Allah is the One Who will judge and decide where our final destination will be. There will be people who are poor and rich on the Day of Judgement, and they will be revealed after their display of deeds in front of Allah. The currency in the hereafter will be good deeds.

⁴ Sahih Muslim 1886

وَأَغْنِنَا مِنَ الْفَقْرِ

and enrich us from poverty

It is not the means that will enrich us, rather our devotion to Allah is what will enrich us from poverty.

The Names of Allah give us support and comfort in the knowledge that we are not alone in the challenges of life, rather we need to attach to Allah Who encompasses us with His knowledge.

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

Abu Zumayl said: I asked Ibn Abbas, saying: What is that I find in my breast? He asked: What is it? I replied: I swear by Allah, I cannot speak about it. He asked me: Is it something doubtful? and he laughed. He then said: No one could escape that, until Allah, the exalted, revealed: "If thou went in doubt as to what we have revealed unto thee, then ask those who have been reading the Book from before thee." He said: If you find something in your heart, say: He is the First and the Last, the Evident and the Hidden and He has full knowledge of all things.⁵

These Names are a remedy for those who have doubts and whispers from shaitan (devil). If a person is doubtful about his provision, health, guidance or such matters, he must recite this supplication as it stops the mind from wandering.

⁵ Sunan Abi Dawud 5110

Introduction of Al Awwal Al Akhir (الأول الآخر)



Let us understand these two Names in unison and how they apply in our lives.

The creation, its outcome and judgment all belong to Allah. He is the First and the Last. For example, Allah initiates a feeling of repentance in man in order to repent, and when he repents, Allah is the One Who accepts that repentance, being the First and the Last in his decree. Similarly, Allah Al Awwal (The First) initiates for the angels to supplicate for us, and Al Akhir (The Last) is the One Who accepts their invocation.

Knowledge of the names of Allah should make us flee to Him, in times of need as well in times of ease. Knowledge of Allah, Al Akhir (The Last) will help us to make our main concern, His Pleasure, because the result and final judgment rests with Him alone. This knowledge frees man from the slavery of other than Allah.

Allah Al Awwal (The First) gave Yusuf (peace be upon him) a vision, and it was Allah Al Akhir (The Last) that fulfilled that vision.

وَكَذَلِكَ يَجْنِبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا
أَتَمَّهَا عَلَىٰ آبَائِكَ مِنْ قَبْلُ ۗ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

“Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Yaqub (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Is’haq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.”⁶

⁶ Surah Yusuf 12:6

Allah Al Akhir (The Last) completed His favours upon Yusuf (peace be upon him).

Knowing that Allah is Al Awwal, Al Akhir (The First, The Last) teaches us that He comes before any means, and the result is not dependent on those means, but on Him alone. Sometimes we can take all the means but not see any result.

For example, we may take multiple medical treatments and expect results, only to find no change in our condition. Only Al Awwal (The First) comes 'before' the means and Al Akhir (The Last) is the One Who comes 'after' the means.

The Names Allah Al Awwal (The First)
Al Akhir (The Last) surround us by time.



As humans we are limited in our understanding and only have a partial view of any matter, and how a certain situation may resolve. It took Yusuf (peace be upon him) forty years to see the realization of his dream. The story of Yusuf (peace be upon him) teaches us patience through the nurturing of Allah. If we pick the fruit before it ripens then we ruin the entire experience, which is why the dua (invocation) of Yusuf (peace be upon him) was to die as a Muslim and to be among the righteous; this is completion.

Knowledge about Allah is the greatest treasure, as He is the only One we need in order to have success in this life and the Hereafter. We may not have any means, but Allah Al Awwal (The First) is the One Who creates the means. And when we have the means, only Allah Al Akhir (The Last) can complete the means for us.

Knowledge is not a goal in itself, but is a means to reach Allah. Knowing Allah Al Awwal (The First) and Al Akhir (The Last) will disincline us to the means in front of us, and incline us to the Creator and Controller of it.

On the Day of Judgement, we will see Allah Al Awwal (The First) and Al Akhir (The Last) in all His decisions, but our test in this life is to believe, making Him our beginning and our ultimate goal.



Introduction of Adh Dhahir Al Baatin (الظاهر الباطن)



The Names Adh Dhahir Al Baatin (The Most Apparent and The Most Hidden) surround us in space. We are surrounded by time and space, without a leaf falling except Allah surrounds it by His perfect knowledge. Allah is ever watchful over His creation, constantly protecting it from harm.

We are surrounded by matters that are visible and unseen to us, but we need to know without doubt, that Allah is Adh Dhahir (The Most Apparent), He is greater and above what is apparent to us, and He is Al Baatin, (The Most Hidden), no one is more unseen to us than Him.

When a person looks back on their life, they will notice periods in which matters were apparent, and at other times hidden. As we progress through different stages, we will find that the people, environment, even our thinking keeps changing.

However, Allah is Adh Dhahir (The Most Apparent), and we need to make Him the most Apparent in our lives. When we fail to do that, then we become wayward and lost because we will have become distracted with others, whom we have prioritised in our lives. It is like putting things in the wrong place, where our lives become confused and haphazard. Allah alone deserves to be the most apparent in our decision making, in our conversations, in our choices or in any aspect of our lives. A believer is the one who always thinks about the pleasure of Allah, before the pleasure of the self or the pleasure of the people.

Allah is Al Baatin, (The Most Hidden), He is so close, yet He is hidden, the most Perfect.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكْتُوْنَ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَاعِيَهُمْ وَلَا
خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ
الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; And afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything.⁷

Allah has complete knowledge of our hidden reality, even if we hide within the self; therefore, we need to be observant of the self and feel shy before Allah. We need to declutter whatever negative feelings we carry in the heart, rather than keeping such emotions bottled up inside. Allah looks at the heart of a person, not their outer appearance, therefore we need to ensure that the heart is a container for all that pleases Allah, and not a container that carries hatred, envy or harm for others. When we have discord with someone, we tend to put this hatred inside a 'box' in our heart. We must clear it out and get rid of it. This is how we declutter the heart.

One of the reasons for a bad end, is that the inner self of a person is evil and corrupted. A believer is someone who is pure on the inside, which reflects on their outer actions too, and such a person constantly strives to purify his heart from negativity. When we know that Allah is Al Baatin (The Most Hidden), we will be more observant of the actions of the heart.

⁷ Surah Al Mujadila 7

Salman Al Farsi (may Allah be pleased with him) said, “whoever fixes his inner self then Allah will fix his outer self.” When we take care of our internal self, it shows sincerity, but unfortunately, people are more concerned about their outer selves because this is how most people perceive us.

These four Names of Allah surround us completely; Allah Al Awwal Al Akhir (The First, The Last) surrounds us by time, therefore we must make Him First in our lives and our end goal. Allah Adh Dhahir Al Baatin (The Most Apparent and The Most Hidden) surrounds us in space, wherein we feel secure and protected at all times.



When a person is occupied with good, it gives the person structure in his life and a purpose which protects him from great sins and regrets.





Allah Al Awwal (الأول)

The First

Who is Al Awwal?

Meaning in the Language (المعنى اللغوي)



Al Awwal (The First) is The One Who neither has a beginning nor an end. There is none prior to Him, He is self-existent and everything comes from Him, and He is the cause of all that became.

Linguistically, the meaning of Al Awwal (أول) is

- 🌸 The one who advances or precedes others,
- 🌸 Someone others follow or depend upon,
- 🌸 One cannot exist without it (الذي يترتب عليه غيره)

For example, if there was no number 1, then there would be no 2, 3, or 4. There is a sequence and chain, which all started with and goes back to the number one. Likewise, Allah is Al Awwal (The First), and the means follow. For example, we learn from a teacher, who learnt from another teacher, and ultimately it goes back to the Prophet (ﷺ), and then Jibreel (peace be upon him), and finally to Allah Al Awwal (The First).

Al Awwal deserves to be the First, since He existed when there was nothing before or with Him!

The word (أول) is used in four places:

- 🌸 **Time:** to come first based on chronological order as in history. Or the start, the origin or source of something.
- 🌸 **Authority:** to come first based on hierarchy and position.
- 🌸 **Place:** to come first based on places that one passes through as one travels.
- 🌸 **Creation:** to come first based on the order of creation, for example, having a foundation before a house.

Meaning in the Religion



1. Allah is The First Himself



Allah is Al Awwal (The First) before anyone and He is First without any boundary or limitations, unlike ourselves, who were born. Allah is Al Awwal, therefore He is the First and has always been the First.

Nothing can exist before Allah.

Nothing is before Allah

قَالَ " كَانَ اللَّهُ وَوَمَ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ،

He said, "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth."⁸

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّا لَمَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."⁹

⁸ Sahih al-Bukhari 3191

⁹ Surah Hud 7

There are times when things malfunction, start to work and problems get resolved without a reason, leaving us clueless as to how that happened. This is to teach us that Allah is Al Awwal (The First), and He comes before any means, and we must believe that He can bring forward any means without us knowing the details.

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.¹⁰

Allah is the All-Knower and He is Al Awwal (The First) in any knowledge, whether seen or unseen.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).¹¹

Allah has full knowledge of everything in detail before the decree takes place. The first level of believing in the decree is the knowledge of Allah. We need to believe that Allah knows everything in detail. We cannot encompass the knowledge of Allah and this is why He is Al Awwal (The First).

¹⁰ Surah Al Hadid 3

¹¹ Surah Luqman 34

Any little knowledge we possess comes from Allah. The Knowledge of man is acquired and is not constant, it is lacking and incomplete. The knowledge of Allah is His attribute, He has complete and perfect knowledge of every matter, hidden or apparent.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected."¹²

Ayat Al Kursi

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 ﴿٢٥٥﴾

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on 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.¹³

¹² Surah An Naml 65

¹³ Surah Baqarah: 255

Knowledge is mentioned twice in this verse. No matter how much we plan, or how much we know, Allah is Al Awwal (The First). When we know Allah is the First in Knowledge, then it should inspire us to love and strive to seek knowledge. The first ayah (verse) revealed to the Prophet (ﷺ) was اقرأ (read), which shows the importance of knowledge.

Also, from Ayat al-Kursi (Verse of the Footstool) we can see that Allah is Al Awwal (The First) in the intercession, as none can intercede except by His permission.

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوبِينَ ﴿٦٠﴾

عَلَىٰ أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطًا مَا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

إِنَّا لَمَعْرُومُونَ ﴿٦٦﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾

لَوْ نَشَاءُ جَعَلْنَاهُ أَجْحَا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

We created you, then why do you believe not? (57) Then tell Me (about) the (human) semen that you emit. (58) Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? (59) We have decreed death to you all, and We are not outstripped, (60) To transfigure you and create you in (forms) that you know not. (61) And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? (62) Then tell Me! about seed that you sow in the ground. (63) Is it you that make it grow, or are We the Grower? (64) Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (65) (Saying): "We are indeed Mughramûn (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! (66) "Nay, but we are deprived!" (67) Then tell Me about the water that you drink. (68) Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down? (69) If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah)? (70) Then tell Me about the fire which you kindle. (71) Is it you who made the tree thereof to grow, or are We the Grower? (72) We have made it a Reminder (of the Hell-fire, in the Hereafter); and an article of use for the traveller's (and all the others, in this world). (73) Then glorify with praises the Name of your Lord, the Most Great. (74)¹⁴

¹⁴ Surah Al Waqiah 57-74

Allah poses questions in these verses to make us think, “Who comes before everything in existence?”. Allah questions us about plants and whether we are the ones to make them grow. We only dig the soil and plant the seed, but Allah is the One Who splits the seed and makes it grow. He is the One Who brings down the rain, and is the First in maintaining His creation.

2. Allah is The First – In Existence



The life of Allah is complete, it has no beginning and no end. It is always perfect, without weakness or need. Humans are born weak, and after their strength, they return to weakness. We have a beginning and an end, and we are always in need of others, and even after our demise we need others to wash and carry us.

Allah is Al Hayy – The Ever-Living Who never dies.

The existence of Allah is First and there is none before Him. The One we attach to is Ever-Living and never dies, and has the perfect life. He never tires or has any kind of deficiency; hence, He is the only One worthy of our worship.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

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

The universe runs on a perfectly calculated rhythm and it flows in complete harmony, because the Lord that is in charge of it is Al Awwal (The First) in His existence.

¹⁵ Ayat Al Kursi: 2:255

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُذُوبِ عِبَادِهِ خَيْرًا ﴿٥٨﴾

And put your trust (O Muhammad (ﷺ)) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves.¹⁶

Allah is The First and no one can change or replace Him. For example if a company has an owner and employees, the owner comes before his or her employees. The owner is the one that is constant, while the employees may come and go. To Allah is the best example; this universe continues although everything around it is unstable, and is constantly changing and being replaced, this is because Al Awwal (The First) is in charge and He is the First in His existence. We are all changeable, therefore we cannot rely on others like ourselves. We need something constant, like Allah Al Awwal (The First). When we rely on the One Who never dies, it will give us stability and security.

When a person truly has tawakkul (reliance) on Allah then surely the means will come to him. The essence of reliance on Allah necessitates that we make Him first in our life, so that at any moment of need, our heart flees to Him before anyone else. We want provision and solutions to come to us first, therefore we need to attach to the One Who is The First.

¹⁶ Surah Al Furqan 58

3. Allah is The First – in His Sustenance of the Creation (Al Qayoomiah)



The word “Qayyoom” (قيوم) comes from “Qaama” (قام) which is to be straight, upright, fixed or stable. Allah is Self-Sustaining and He is the One Who sustains all His creation.

Someone who is “Qayyoom” (قيوم) is always alert and on stand-by. For example, a mother is alert and on stand-by for her baby, until he is able to look after himself. Similarly, when the baby reaches maturity, he needs to take care of his parents and be alert and on stand-by for them to the best of his ability.

Allah is Al Hayy Al Qayoom (The Ever-Living, The Self-Sustaining Master). He is not only Ever-Living Who has the perfect life, but He is also Al Qayoom (The Self-Sustaining Master). He takes care of every detail of His creation, in all situations, though we only see the means. Allah Al Awwal (The First) is the One Who comes before any means, and Who brings the means to us.

A mother who is “qayyoom” on her children is checking on them throughout the day and night, but she is limited and weak in her caring, because she can become tired, and have her own needs as a human. Allah alone is perfect in sustaining us.

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

Whosoever is in the heavens and on earth begs of Him (is needy of Him).
Every day He is (engaged) in some affair (such as giving honor or disgrace to some, life or death to some, etc.)¹⁷

¹⁷ Surah Ar Rahman 29

Allah is Al Qayoom (The Self-Sustaining Master) and He takes care of all our affairs without us even asking Him. When we know Allah is the First in sustaining all of us, then we need to make Him First in our heart and run to Him alone, before seeking any other means.

Our first obligation is to take care of ourselves, our heart, our worship and our health. Sometimes we have so many responsibilities that we end up forgetting ourselves. Before taking care of others and before guiding others, we need to take care of ourselves. Also for a da'ee (caller to faith), it is fundamental to continue in the path of knowledge in order to pass on the knowledge to others.

4. Allah is The First – In Mercy



All of mankind is in need of mercy and Allah has placed mercy in our hearts for each other, yet the mercy we all share in this life, is only one part of mercy. Allah has saved 99 mercies for the believers in the hereafter, in order they may enter paradise and be saved from the hellfire.

عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ
فَمِنْهَا رَحْمَةٌ بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنَهُمْ وَتَسْعَةُ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ " .

Salman Farsi reported Allah's Messenger (ﷺ) as saying: Verily, there are one hundred (parts of) mercy for Allah, and it is one part of this mercy by virtue of which there is mutual love between the people and ninety-nine reserved for the Day of Resurrection.¹⁸

¹⁸ Sahih Muslim 2753

Allah is the owner of mercy and He distributes it according to His wisdom and knowledge. He alone knows the needs of mankind, and He places mercy in the hearts of others towards us.

Allah places love and mercy between the spouses.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿١١﴾

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.¹⁹

The knowledge of Allah is the determining factor to how much mercy Allah places in the hearts. For example, Allah gives mothers mercy in their hearts for the newborn child, and the level of mercy may be dependent on the needs of a child, whether it is a boy or girl, or a difficult or easy-going child, or whether the child has any special needs and so forth.

Allah is the Most Merciful, the Especially Merciful, (Ar Rahman, Ar Raheem), and He is the first to show us mercy. He is the One Who created us, and gave us the means to survive in this life, and gave us all that we need in order to be nurtured, guided and happy, which is all from His Mercy.

His mercy is perfect and constant, and it is His permanent attribute, so He is never without it. When we are in need of mercy, we often look to the creation to receive it, but instead of asking the slaves of Allah for mercy, we need to remember that Allah is Al Awwal (The First) in His mercy.

¹⁹ Surah Ar Room 21

Humans are weak and are always in need of mercy, and because of this, they tend to attach to those who show them that emotion, but remember that Allah alone is worthy of our attachment.

Imagine a situation where we become unwell, and we inform our friends of our condition. Some may react and show us mercy, while others are busy and do not show any reaction. The first to show us mercy becomes endeared to us, yet we forget that it is Allah who placed the mercy in their heart for us in the first place. Even if everyone is upset with us and has forsaken us, know that Allah's mercy is always constant on us. When we are in need of mercy, all we need to do is flee to the Owner of mercy and ask Him. This is how simple it is, and we would not have to stand in line to receive the mercy, rather we will be the first one each time.

The first word Adam (peace be upon him) was taught to say was 'Alhamdulillah' (All praise be to Allah) and the first words he heard were 'May Allah have mercy on you.' This shows us that Allah is the First to show mercy to mankind.

When we show mercy to others, it is because we ourselves have a need, even if that need is to increase in good deeds. However, when Allah shows us mercy, it is not out of any need because He is free from all needs. His mercy is pure; hence, it is required from us to be pure and sincere to Allah and single Him out in worship.

﴿وَكَتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ
 مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ
 وَالَّذِينَ هُمْ بِآيَاتِنَا 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 Muttaqoon, and give Zakat; and those who believe in Our Ayat.²⁰

Allah is not only first but is vast in His mercy. The punishment of Allah is restricted, though the mercy of Allah is by default. The amount of it depends on the obedience of a person and their servitude towards Him.

We must flee towards Him for mercy, and show mercy to those around us, including the self, by doing good deeds, abstaining from sins, and following the Sunnah {practice of the Prophet (peace and blessings of Allah be upon him)}.

5. Allah is The First – In Ability



Allah is the First in ability and power. Allah has complete ability to control His creation as He wills. The decree is the ability and power of Allah, and He knows every matter in detail before it was even written in the Preserved Tablet. Allah disposes the affair of His creation in a precise measure by His wisdom and complete knowledge. Although Allah has complete ability towards His creation, He deals with us by His pardoning and forgiveness, which shows His perfection.

²⁰ Surah Al 'Araf 156

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

Have you not seen how your Lord spreads the shadow. If He willed, He could have made it — still — But We have made the sun its guide.²¹

Pondering over the signs of Allah around us should make us reflect on His great ability. He is the One Who created the sun and from the sun, He created shade, which have many uses for man. No one can create shade if Allah takes away the light of the sun.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.²²

Allah is the First in His ability and when Allah intends a thing to come into existence, He commands it to just "be", and this command is sufficient for it to come into existence.

When a new invention occurs in this life, people are impressed with the one who created or discovered it first, but one needs to remember that Allah is Al Awwal (The First). It is Allah Who expands the mind of a human being, and places them in certain decrees, so they reach a point where they are able to make a new discovery or new invention. This is all from Allah.

Allah gave us various abilities, but the first ability that man needs to work on, is the ability to discipline the self (تَحْكُمُ النَّفْسِ). Allah gave every human the ability to discipline himself, whether to stop himself from doing something harmful or to get him to do something beneficial, yet most

²¹ Surah Al Furqan 45

²² Surah An Nahl 40

people overlook this important matter and follow desires of the self which leads it to its own loss.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. (40) Verily, Paradise will be his abode.

(41)²³

6. Allah is The First – In His Hearing and Seeing

يُورِجُ اللَّيْلَ فِي النَّهَارِ وَيُورِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ

قِطْمِيرٍ ﴿١٣﴾

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يُسْمَعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ

بِشْرِكِكُمْ وَلَا يَنْبُئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date stone). (13) If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All Knower (of everything). (14)²⁴

²³ Surah An Naziat 40-41

²⁴ Surah Fatir 13-14

Anything worshipped besides Allah does not own a thing, neither do they control the keys of the universe nor can they hear or respond to those who call on them. We need to make Allah Awwal (First) in our worship and our attachment, as He alone is worthy of our worship.

The Seeing and Hearing of Allah is unique and perfect, and it is not comparable to any of His creation. It is complete, without weakness or limitations.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

There is nothing like Him, and He is the All-Hearer, the All-Seer.²⁵

Allah is above the seven heavens, He rose over the Throne in a manner that suits His majesty, yet He can hear and see all that occurs on earth. There are no boundaries to the Hearing and Seeing of Allah. He hears all the sounds, and sees all the movements, even the movement of the blinking of our eyes, the gushing of the blood inside our body, all the while no sound overpowering another sound. He hears everything distinctly and distance and volume does not affect His perfect Hearing. It is easy for Allah to be able to hear all the sounds, without it causing any disturbance.

Allah created us and knows our weaknesses, and there are many things that we cannot see and hear, such as the angels, jinn (creation made of fire), microbes, and so forth. Humans are limited in processing matters and cannot cope with so much input; therefore, Allah has restricted our hearing and sight to protect us.

²⁵ Surah Ash Shura 11

Allah is Al Awwal (The First) in His hearing and seeing. There is no secret, whether it is our deepest thoughts or feelings, all is known to Allah Al Awwal, (The First). Nothing in the heavens and the earth is hidden from Him, and there is no delay in His Hearing. When we understand this reality, it should make us turn to Him first, for our every need, and devote our worship to Him alone.

Also, knowing that Allah is Awwal (First) in His seeing and hearing, motivates us to use our senses to increase in knowledge and faith. We must not use our eyes and ears for misguidance and disobedience, because these senses are a direct channel to the heart, and whatever we hear and see will affect it. Sometimes we may see unwanted things without caring too much about it, but it may affect our heart and eventually reach our limbs.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَ 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

يَعْلَمُ حَايَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

Allah knows the fraud of the eyes, and all that the breasts conceal.²⁶

Our religion is complete protection for our well-being, and commands us to be cautious of our eyes and ears because it is a means for either reward or punishment for us.

²⁶ Surah Ghafir 19

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.²⁷

7. Allah is The First – In His Response



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

And when My slaves ask you (O Muhammad (ﷺ)) 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.²⁸

The ayah (verse) above illustrates that Allah immediately responds to the one who calls on Him, and there is no gap between an invocation and the response from Allah.

Humans have many needs, and they reach out to others in the hope of receiving a response from them, but are often disappointed with the outcome. Sometimes others may simply not respond, or they respond late, or the response may be inadequate. In such moments of desperation, we must remember that Allah is the first to respond to us, hence we must attach to Him during ease and hardship.

²⁷ Surah Al Hajj 46

²⁸ Surah Al Baqarah 186

The situations Allah puts us through are to increase us in faith because nothing happens without a purpose. Difficulties happen in life, for us to reflect on how easily we can call on Allah, and how quick He is in responding to His slaves.

Allah is The First to hear and respond to us, and we do not need to explain our situation because He already has full knowledge of it.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَهٌ مَّعَ اللَّهِ
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilah (god) with Allah? Little is that you remember!²⁹

Allah responds to the one who is desperate, as if they have a ‘special’ hotline. The response of Allah to the believers is of closeness and care, and surely distinct from His response to others. But when a disbeliever is caught in the middle of the sea and all his other channels of aid are cut-off, Allah will still help him when he purely calls on Him.

Allah always responds to the needs of His creation, all at the same time, without a pause or delay in His response. There is none like Him. This knowledge gives mankind security and hope, that they can call upon their Lord at any time, and they will have a guaranteed response. However, we must be first in our response to His commands too, which is obligatory on us

²⁹ Surah An Naml 62

Impacts of Knowing Al Awwal



Knowledge of the Names of Allah requires us to act, else, that knowledge would not be of benefit to us. We go through various decrees in life, and sometimes we may go through hardships and tests, and the best way to navigate through all these situations is by knowing Allah by His names and attributes, and being the first to submit to Him.

In Surah (Chapter) Aali- Imraan, Allah commands us to race towards Him and His forgiveness. This attachment and realization of our own weakness and neediness of Allah is actually our salvation.

Let us look at this ayah (verse) in detail:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ



And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqoon.³⁰

Hasten to (سارعوا): we must be foremost in our approach to Allah, as if in a race towards the forgiveness of Allah.

Seeking forgiveness (مغفرة): we are encouraged to race towards seeking forgiveness and not delay the repentance, which will make us amongst the successful ones.

³⁰ Surah Al Imran 133

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ
التَّوَّابُونَ

It was narrated by Anas that the Messenger of Allah (ﷺ) said: "Every son of Adam commits sin, and the best of those who commit sin are those who repent."³¹

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ مِنْهُمْ وَمَنْ يَغْفِرِ
الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

And those who, when they have committed fahisha (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.³²

The above hadith (narration) and ayah (verse) remind us that we are weak, and prone to mistakes, but what is required from us is to repent and race towards Allah swiftly, and seek His forgiveness. Allah looks at our hearts, and if we possess a heart that returns to Him in repentance, then this will be a means of our nearness to Him and forgiveness.

Allah is the First to know, when we commit a sin, therefore we must be truthful with ourselves and not make excuses for our shortcomings. The halal (permitted) and haram (forbidden) are clear, but when we come across a situation where we are unsure of whether something is permissible or not, the heart may feel discomfort and we may want to hide it. The Prophet (ﷺ) advises that a sin is a matter that causes discomfort in the heart if one does it, and one does not want people to know about it.

³¹ Sunan Ibn Majah Book 37, Hadith 4392.

³² Surah Al Imran 135

سَأَلْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - عَنِ الْبِرِّ وَالْإِنِّم؟ فَقَالَ: { الْبِرُّ: حُسْنُ الْخُلُقِ،
وَالْإِنِّمُ: مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يُطْلَعَ عَلَيْهِ النَّاسُ

'I asked the Messenger of Allah (ﷺ) about virtue and sin and he replied, "The essence of virtue is (manifested in) good morals (Akhlaaq) whereas sinful conduct is that which turns in your heart (making you feel uncomfortable) and you dislike that it would be disclosed to other people.³³

Our goal is jannah (paradise) and the pleasure of Allah, hence if we are truthful, this requires certain actions from us:

1. **Be the first in doing good deeds (الاول في الخير):** take the initiative to be foremost in doing good deeds, and if others follow that example, we will also receive the reward for their good actions. The first to do a good deed or to initiate a good deed has multiple rewards.
2. **Be the first in showing excellence when dealing with people:** we must not expect from others something beyond their scope. Allah places us in situations with different types of people, in order to nurture and upgrade our behavior.

³³ Muslim 1898.

There are three levels when dealing with people as mentioned in an ayah (verse) in Surah (Chapter) Adli-Imraan.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالصَّغِيرِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ﴿١٣٤﴾

who repress anger, and who pardon men; verily, Allah loves Al-Muhsinoon (the good - doers).³⁴

- 🌸 **Suppress the anger:** we need to accept that there will be people in our lives that may anger us, which is a natural emotion, but we must control our response by suppressing the anger seeking the pleasure of Allah.
- 🌸 **Pardon the people:** the next level is to pardon the one who wronged us.
- 🌸 **Show ihsan (excellence):** the highest level is to deal with those who wrong us in an excellent manner. Allah loves those who deal with others in excellence.

The foremost, (Sabiqoon), are the first in doing good, and the ones who are always looking to improve themselves and working towards ihsan (excellence).

In the beginning of Surah (Chapter) Al Mu'minoon, the characteristics of the believers who attain paradise are mentioned. Further qualities are mentioned in the middle of the surah (chapter), one of which is they hasten to good deeds.

³⁴ Surah Al Imran 134

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

وَالَّذِينَ هُمْ يُرَاتِلُونَ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَاءً آتَاوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

أُولَٰئِكَ يُسْرِعُونَ فِي الْحَيَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

Verily! those who live in awe for fear of their Lord; (57) And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, (58) And those who join not anyone (in worship) as partners with their Lord; (59) And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, have been accepted or not), because they are sure to return to their Lord (for reckoning). (60) It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on]. (61)³⁵

These verses show us that those who know Allah will hasten in doing good deeds, and they will want to be the first in all good actions.

Allah teaches us His name Al Awwal (The First), in order for us to be the first and foremost in doing good deeds.

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

Verily! those who live in awe for fear of their Lord.³⁶

³⁵ Surah Al Mu'minoon 57-61

³⁶ Surah Al Mu'minoon ayah 57

Those who are foremost in knowing Allah have fear as a result of that knowledge (خَشِيَّةً).

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His slaves that fear Allah.³⁷

The more knowledge one has of Allah, the more he will fear Him. This is a higher level of love, where they fear displeasing their Lord due to their love of Him.

Mushfiqeen (مُشْفِقُونَ) are those who fear Allah and are submissive in their state. They do not want the justice of Allah, rather they hope for His favour. These feelings keep them on edge while in this life, always striving to do all that is pleasing to Allah because they know they can never do enough. Knowing Allah Al Awwal (The First) removes arrogance and laziness. Such believers feel a state of fear, as they know they cannot fulfill the rights of Allah, and that they can lose their faith or it can be taken away. However, they do not lose hope, rather, they remain in a state of apprehension as they do not trust themselves, and are fearful about remaining firm at the moment of death. Such a state of heart makes these believers race forward and be the first in doing good deeds.

وَالَّذِينَ هُمْ يَأْتِيَتْ رَبِّهِمْ يُؤْمِنُونَ

And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,³⁸

³⁷ Surah Fatir 28

³⁸ Surah Al Mu'minoon ayah 58

We always need to go back to the Qur'an and strengthen our foundation. We need to reflect on the universal signs that Allah has mentioned in the Qur'an, which will increase us in faith.

وَالَّذِينَ هُمْ رَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

And those who join not anyone (in worship) as partners with their Lord.³⁹

Such believers do not fall into shirk (associating partners with Allah). They live their life in awe of their Lord, and they know that nothing else can compare to His perfection. These are the sincere worshippers of Allah (mukhliseen); they are pure in their belief, utterances and actions.

وَالَّذِينَ يُؤْتُونَ مَاءًا تَرَاهُمْ لَوْ رَدُّوهُمُ إِلَى رِبِّهِمْ لَاجِلَّةً إِلَيْهِمْ وَهُمْ يَكْتُمُونَ ﴿٦٠﴾

And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, have been accepted or not), because they are sure to return to their Lord (for reckoning).⁴⁰

Even when they do any good deeds, they are still afraid. Their qualities start and end with fear. They are afraid when they pray, fast, give sadaqah (charity), that their deeds may not be accepted due to their flaws. Their heart is full of fear (وَجِلَّةٌ) and humility because of their great magnification of Allah.

These are the ones who are foremost. The first with Allah is the one who hastens with his heart.



³⁹ Surah Al Mu'minoon ayah 59

⁴⁰ Surah Al Mu'minoon ayah 60

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ سَعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ تُسْرِعُهُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُوا وَانفَيْسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهَا الْعَذَابُ ﴿١٣﴾

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَزَّكَمُ اللَّهُ الْعَزُورُ ﴿١٤﴾

فَالْيَوْمَ لَا يَتَّخِذُ مِنْكُمْ قَدِيَةً وَلَا مِنَ الَّذِينَ كَفَرُوا مَا أُنزِلَ إِلَيْكُمْ مِنَ الْكِتَابِ وَأَنْتُمْ بِالْمَعصِيَةِ ﴿١٥﴾

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فُتِنُوا فَاسْتَقْبُوا

أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٦﴾

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! (12) On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment." (13) (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah." (14) So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah Islamic Monotheism). Your abode is the Fire, That is your maula (friend — proper place), and worst indeed is that destination. (15) Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who

received the Scripture, and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allah). (16) Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat (proofs, evidences, verses, lessons, signs, revelations) to you, if you but understand. (17)⁴¹

The Name of Allah Al Awwal (The First) teaches us to strive to be among the foremost. In the hadith of the 70,000 who enter paradise without account and torment, 'Ukasha asked the Prophet (ﷺ) to be among them, and he said 'you will be among them'. Then another one asked to be among them, and the Prophet (ﷺ) said 'Ukasha preceded you'.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هِيَ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ ". فَقَامَ عَكَاشَةُ بْنُ مِحْصَنٍ الْأَسَدِيُّ يَرْفَعُ مِرَّةً عَلَيْهِ قَالَ ادْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ " اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ". ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ " سَبَقَكَ عَكَاشَةُ ".

I heard Allah's Messenger (ﷺ) saying "From among my followers, a group (o 70,000) will enter Paradise without being asked for their accounts, Their faces will be shining like the moon." 'Ukasha bin Muhsin Al-Asadi got up, lifting his covering sheet and said, "O Allah's Messenger (ﷺ) Invoke Allah for me that He may include me with them." The Prophet (ﷺ) said! "O Allah! Make him from them." Then another man from Al-Ansar got up and said, "O Allah's Messenger (ﷺ)! Invoke Allah for me that He may include me with them." On that Allah's Messenger (ﷺ) said, ""Ukasha has preceded you to it".⁴²

⁴¹ Surah Al Hadid 12-17

⁴² Sahih al-Bukhari 5811.

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾

وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾

A multitude of those (foremost) will be from the first generations (who embraced Islam). (13) And a few of those (foremost) will be from the later generations. (14)⁴³

Although we are many generations after the Companions, we can ask Allah to make us among the few who are the foremost from the later generations. The way to reach this level of the foremost is by purity of the heart in obedience and submission to Allah.



⁴³ Surah Al Waqiah 13-14



Allah Al Akhir (الآخر)



The Last

Who is Al Akhir?

This life is the 'awwal' (the first) and the outcome on the Day of Judgement is the 'akhir'(the last). Every pleasure and every delight of this life will be cut-off on that Day, but akhir (آخر) means it will be everlasting and there will be no end to it. In paradise, the life of the people will continue in the same state, and there will be no end to it. Akhir does not only refer to the end or the cessation of a matter, but it means there is nothing after it.

Allah is Al Awwal (The First) and He brings opportunities to us, but we need to make the pleasure of Allah our goal, in order to reach the goodness of the everlasting akhirah (hereafter). The hypocrites did not make Allah their goal, but instead made people their goal, hence they lost the Hereafter.

Meaning in the Language (المعنى اللغوي)



The meaning of (آخر) is:

1. To delay
2. To come after
3. To end
4. The opposite of first

The word (آخر) ‘Akhir’ also has a primary meaning;

5. That which remains, (باقي)

In time, quality, place, and in the final word.

🌸 **Time (الزمان):** for example, ‘the time remaining until the prayer.’

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ عَلَيَّ الذِّبْنَ ءَامِنُوا وَجِهَ النَّهَارِ وَكُفِرُوا ءَاخِرَهُ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.⁴⁴

🌸 **Quality/Type (النوعية):**

ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٦﴾

Then We drowned the rest.⁴⁵

🌸 **Place (المكان):** for example, “seats remaining empty.”

🌸 **Final word (آخر الكلام):** the last word which remains.

⁴⁴ Surah Al Imran 72

⁴⁵ Surah Ash Shu'ara 66

دَعَوْتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَحَيْثُ هُمْ فِيهَا سَلَامٌ وَعَاخِرُ دَعْوَتِهِمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ

Their way of request therein will be SubhânakaAllâhumma (Glory to You, O Allah!) and Salam (peace, safety from evil) will be their greetings therein (Paradise)! and the final/close of their request will be: Al-HamduLillâhiRabbil-'Alamîn [All the praises and thanks are to Allah, the Lord of 'Alamin (mankind, jinn and all that exists)].⁴⁶

Allah is Al Akhir (The Last) in His judgment, there will be witnesses and intercessors but in the end, it is only by Allah's mercy that one can enter paradise.

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلَّا
أَرْحَمُ الرَّاحِمِينَ فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ

Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the merciful. He will then take a handful from Fire and bring out from it people who never did any good.⁴⁷

⁴⁶ Surah Yunus 10

⁴⁷ Sahih Muslim 183

Meaning in the Religion



1. Allah is the Last by Himself, there is nothing after Him (الآخر).

Allah is Al Awwal (The First) and there is no one before Him, He is Al Akhir (The Last) and no one comes after Him, and these Names surround us in time. So the Name of Allah Al Akhir (The Last) gives us conclusion, which means nothing comes after Him, and whatever He decides and decrees is the final word.

Every existence has an end, but Allah is The Last with no end, whether it is in His existence or His attributes. Everything will perish and die except Allah.

كُلُّ مَنْ عَلَيْهَا فَانٍ

Whatsoever is on it (the earth) will perish.

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

And the Face of your Lord full of Majesty and Honour will remain forever.⁴⁸

Whatever is with Allah will remain and last, but matters of this world will all perish, even emotions. When someone praises us, the feeling of pleasure will fade with time, and this is true for any feeling, whether it is love, sadness, grief and so forth. But when Allah praises someone, then it remains and if He dispraises anyone then it remains, unless the person changes for the better.

⁴⁸ Surah Ar Rahman 27-27

When everything perishes, Allah remains, and His reward and punishment remain. When we do good deeds for Allah it will remain, but when we do good deeds for other than Him, then it will not benefit us. When we make Allah our life goal, it will free us from attaching to other than Allah.

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).⁴⁹

The verse above shows us that when our destination is Allah, then all the matters of our life will fall into place. When we submit to Allah, our issues get resolved. Submission means instead of digging deep into finding a solution, we submit to Allah Al Awwal Al Akhir (The First, The Last). He is the One Who will bring the means to solve our problems, and He is Al Akhir (The Last), the One Who will bring the result.

⁴⁹ Surah An Nahl 97

One of the duas (invocations) before sleeping which shows us Allah is Al Akhir (The Last):

“If you take to your bed, then perform ablution, lie on your right side and then supplicate (below)...If you then die, you will die upon the fitrah (natural disposition); so let these words be the last you say (before going to bed).”

اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ
أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي
أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

O Allah, I submit my soul unto You, and I turn my face towards You, and I totally rely on You, and I entrust my affair unto You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. believe in Your Book which You have sent down and in Your Prophet whom You have sent.⁵⁰

This invocation shows the submission of a believer to Allah. One of the reasons we are restless and unable to fall asleep is due to thinking about our problems, but when we submit to Him and make Him our end goal, then it will solve all our matters. Babies fall asleep quickly, because everything is delegated to Allah. The People of the Cave slept for 309 years, as they had left their homes in awe and submission to Allah.

Every matter ends with Allah, and He is the Highest in example. No matter how much knowledge we have, there will always be someone else with more knowledge, until we reach The Knower of the Seen and Unseen.

⁵⁰ Sahih al-Bukhari 6311

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

but over all those endowed with knowledge is the All-Knowing (Allah).⁵¹

Mankind will all perish and will be held to account for their actions. Allah alone will decide the final destination of each person, and His will be the final decision.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكُمْ مَا كُنْتُمْ مِنْهُ تُحِيدُونَ ﴿١٨﴾

وَنُفِخَ فِي الصُّورِ ذَلِكُمْ يَوْمَ الْوَعِيدِ ﴿٢٠﴾

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ﴿٢٣﴾

أَلَيْسَ فِي جَهَنَّمَ كُلٌّ كِفَارٍ عَيْنِي ﴿٢٤﴾

مَنَاعَ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتَهُمْ وَلَٰكِن كَانُوا فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾

قَالَ لَا تَخْضَمُوا لَدَىٰ وَقَدْ قَدَمْتُمُ الْيَكْرَ بِالْوَعِيدِ ﴿٢٨﴾

مَا يَدُلُّ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ﴿٢٩﴾

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَّزِيدٍ ﴿٣٠﴾

⁵¹ Surah Yusuf 76

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

And the stupor of death will come in truth: "This is what you have been avoiding!" (19) And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). (20) And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness. (21) (It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!" (22) And his companion (angel) will say: "Here is (this Record) ready with me!" (23) (Allah will say to the angels): "Both of you throw into Hell, every stubborn disbeliever (in the Oneness of Allah, in His Messengers) — (24) "Hinderer of good, transgressor, doubter, (25) "Who set up another ilah (god) with Allah, Then both of you cast him in the severe torment." (26) His companion (Satan — devil)] will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds) but he was himself in error far astray." (27) Allah will say: "Dispute not in front of Me, I had already, in advance, sent you the threat. (28) The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." (29) On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" (30) And Paradise will be brought near to the Muttaqoon not far off. (31) (It will be said): "This is what you were promised, - (it is) for those oft-returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worshipping none but Allah Alone, i.e. follow Allah's religion, Islamic Monotheism). (32) "Who feared the Most Gracious (Allah) in the Ghaib (unseen) and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism). (33) "Enter you therein in peace and security — this is a Day of eternal life!" (34) There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic) (35)⁵²

⁵² Surah Qaaf 19-35

Allah is the Creator and the Legislator and He is the only One Who can give the description of those who will be cast into the hellfire. Allah tells us that they are great deniers, persistently stubborn and doubt Allah. They are devoted to other than Allah, and it is the attachment to other than Allah (shirk), that gives a person such qualities. No matter how much the disbelievers deny, and however great their numbers, Allah is Al Akhir (The Last), and the final decision rests with Him.

The dweller of the hellfire will accuse shaitan (devil) for his misguidance, but he will throw the accusation back to the evil doer, by saying that he did not force a person to transgress, rather man willingly followed his whispers. Therefore, the people of hellfire will have no one to blame but themselves.

Such discussions in the hereafter will come to a close when Allah will command the end of the argument, and remind the evil doer that warnings were sent to him in life, but he did not take heed. This shows the kindness and justice of Allah, where He does not punish anyone until fair warnings have been sent to them. The final Word of Allah will not change, He is Al Akhir (The Last). The truth does not change and anything that opposes the truth will perish.

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُلْقَى فِي النَّارِ
"وَتَقُولُ هَلْ مِنْ مَزِيدٍ. حَتَّى يَضَعَ قَدَمَهُ فَتَقُولُ قَطِ قَطِ"

The Prophet (ﷺ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?" (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)"⁵³

⁵³ Sahih Al Bukhari Book 65, Hadith 4848

As for paradise, Allah will bring it close to the muttazeen (pious slaves who act seeking the pleasure of Allah). It is a privilege when something is brought to someone. This is what they have been promised and this is their everlasting residence.

Paradise is promised to those who always return to Allah in repentance, because they know Allah is Al Akhir (The Last). These are people who guard the commands of Allah, with themselves, their eyes, ears and chastity. They fear Ar Rahman (The Most Merciful), and always return to Him in obedience and repentance. These are the qualities of the people of paradise. It will be said to them, "Enter it with peace."

Allah Al Akhir (The Last) The One Who remains will give eternity to the people of paradise, and whatever they desire, forever. Allah will not only give them what they wish, but also give them the ability to see the Face of Allah, which will be the greatest delight for the dwellers of paradise.

When we deal with Allah, there is always vastness involved, whether it is His mercy or any of His attributes, there is a stability and consistency to it. When we look at the sea or the sky, we cannot grasp the end or beginning. Similarly, when a person begins to study the Qur'an, the verses have much depth and vastness which show the greatness of the speech of Allah.

2. The Return Is to Allah Alone



All the creation, all judgements and decisions return back to Him. In order for the means to be effective, it must return back to Him. Problems and solutions return back to Him, and the intercession returns back to Him.

When we are stuck in a rut, then we must return back to the Words of Allah and the Sunnah (practice of the Prophet (ﷺ)). The matter will be judged because no decision can come after it.

Sometimes we see a problem that seems to always reappear. That is because we did not make Allah Al Akhir (The Last), when we fail to do that, then the pain will continue to recur. Because we did not return to the ultimate One Who settles and judges a matter, and instead went to other means, which is why the problem remained unresolved and prolonged.

Any difficult situation we face will end with Allah Al Akhir (The Last) and not with the help of worldly means.

When Allah Al Akhir (The Last) resolves an issue, it will never return again because He consoles and removes the feeling. There are times, we come back to a sin again and again, but going back to Allah Al Akhir (The Last) puts an end to it



Impacts of Knowing Allah Al Akhir



We must submit to the name of Allah Al Akhir (The Last) because His command is final and His word is all that remains. We must make Allah our goal and the One Whom we refer back to. And we must never stop at someone else's judgement. When we submit easily, then matters are resolved easily. Submission to Allah is a conclusion and solution for all commands and prohibitions in the religion. We must hear and obey at once, because we all will have to submit either willingly or unwillingly to Him; therefore, it is wiser to do so willingly without delay.

When we do not know Allah Al Akhir (The Last), we become rigid and frustrated when things do not go according to plan. But when we know that Allah is Al Akhir (The Last) we will accept that He alone is The One in charge of all affairs and every decree.

Allah is Al Awwal (The First) Who initiates and brings the means to us, and He is Al Akhir (The Last) to show us the results of those means, and the judgment and the conclusion of all matters. When we know these Names of Allah, we will be flexible in our approach to life. Just as water takes the shape of any 'vessel', we too need to accommodate changes that Allah ordains. We cannot progress if we do not return matters back to Allah Al Akhir (The Last).

When we make up our mind regarding something, we must perform istikhara (prayer of seeking counsel) and return back to Him.

For any knowledge we are unaware of, we must say “Allah knows best.”

We must not judge because Allah Al Akhir (The Last) is the ultimate judge.

We must not drag matters with people and keep them hanging indecisively without giving them closure.

We must ask Allah for a good end to all matters and for our life to end in the best way.



SHIRK

Associating Partners or Rivals with Allah

Shirk is to ascribe a partner or rival with Allah in His lordship or in His worship.



Shirk in His Lordship: We affirm that Allah is The Creator, The Sustainer, and The Provider. However, if a person believes there is any other creator or sustainer besides Allah, then this person has associated with Allah another partner.

Allah is The First, He is the Last and the only Provider. When we receive a gift, the person who gives it to us is only a means through which we receive it, whereas it is Allah Al Awwal (The First) Who initiates the gift for us. He is the First to place such feelings in that person's mind to gift us with something, to provide him money to buy it, the transportation to reach it, the factory to produce it, and so forth.

Major shirk (associating partners with Allah) is to create a rival with Allah. For example, if it rains, a person says to someone, "you came and brought us the rain." This is impermissible and is akin to creating a rival with Allah in His actions. Rain only falls by the command of Allah and no other creation has a share in His actions. When a person is promoted or demoted at work, we look at the means of that change, but it is Allah Who elevates whomever He wills and humiliates whomever He wills according to His perfect wisdom and knowledge.

Shirk (associating partners with Allah) can be with the heart, through devotion, fear, attachment, hope and so forth.



Shirk in His worship: This kind of worship may sometimes be outward, such as those who worship idols and graves, or the dead or absent. Or it may be hidden, such as those who put their trust in other gods besides Allah, or the shirk and kufr of the hypocrites.



Shirk in dua (invocation): Allah commands us to call on Him alone. When we know Allah is Al Awwal (The First) then we will go to Him first and He is Al Akhir (The Last) because His pleasure is our ultimate goal. Shirk occurs when we invoke anyone other than Allah. Feelings of humility should be for Allah alone.



Shirk in love: Allah created our heart to love Him and worship Him, because He alone is the only one who is perfect in all attributes.

If we claim that anyone other than Allah has perfect attributes and magnify them, we will have raised them to a level that does not suit the creation. When we make Allah Al Akhir (The Last) in our love then we will not love anyone more than Him.



Shirk in intention: Allah Al Awwal (The First) is the One to tell us about intentions and worshipping Him and He is Al Akhir (The Last) to make our intentions for Him alone. Any deed to be accepted as a righteous good deed must fulfill two conditions, sincerity in intentions and following the way of the Prophet (ﷺ).



Shirk in fear: Allah is Al Akhir (The Last), the only One we need to fear. The reason behind the fear of committing a sin, is the fear of displeasing Allah, and fearing His punishment. People fear magicians and the evil eye, but Allah is Al Awwal (The First) and is the Only One worthy of being feared. If Allah protects us, no harm can touch us, and this faith in Allah gives us security.



Shirk in tawakkul (reliance): we cannot rely on or trust anyone after Allah because He is Al Akhir (The Last). He is Al Awwal (The First) because He is the All-Knowing of every decree that takes place.

Riya'a (wanting to show off good deeds): this is to show off in worship, hoping for the praise of the people. This is minor shirk (associating partners with Allah). Allah is Al Awwal (The First) and He is the One Who commanded us to be sincere in our devotion to Him. Allah is Al Akhir (The Last) and He is the One whose praise we seek. If we desire the praise of the creation, then this shows that we have not made Allah our Akhir (Last).

Shirk (associating partners with Allah) traps a person like a spider web. Just as a spider web is transparent and hard to see, shirk is something we cannot easily recognise and we may fall into it unknowingly. The Prophet (ﷺ) taught us to seek refuge with Allah from shirk and not feel secure from it.

Dua

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

O Allah I seek refuge with You should I commit shirk with You while I know and I seek Your forgiveness while I do not know.⁵⁴

⁵⁴ Al Adab Al Mufrad 716





Allah Adh Dhahir (الظاهر)

The Most Apparent

Who is Adh Dhahir?

Meaning in the Language (المعنى اللغوي)



The meaning of (ظاهر):

1. The word (ظَهَرَ) as a verb means to appear (بان).
2. (اتضح), to be made clear.
3. (ارتفع) to be raised higher, (علا) which means to come up.
4. The root word is (ظهر) which means the back. Our back supports us and keeps us upright. When we have support it helps us to be established. The back is also compact and solid (غلظ).
5. (الغلبة) means dominance and supremacy.
6. Another meaning is (ظهر الغيب) which means unseen. Our back gives us support but it is not in our field of vision.

Allah is very clear and apparent in many ways. He gives us support, yet we do not see Him. He is the One Who provides and sustains us, but is hidden from our sight.

There are things in life which are apparent (ظاهر), such as the sun, moon, the sky, and so forth, and then there are matters which are unseen, such as the cells in our body. There is information around us that is made clear to us, and there is information which is hidden from us, until Allah permits us to know. Sometimes there may be illnesses within our body that we may be unaware of, but is only brought to our attention due to a different ailment. There are many things hidden that Allah has kept from us due to His wisdom. Allah is Adh Dhahir (The Most Apparent) and He knows the right time for certain information to be revealed to us. Therefore, if Allah has concealed certain matters from us, we need to accept that it is good for us, and not try to uncover those matters.

The following are interpretations of the Name of Allah Adh Dhahir (The Most Apparent) by the scholars:

1. Adh Dhahir (The Most Apparent) is the One Who knows everything (الظاهر على كل شيء علما)



There are no secrets hidden from Allah.

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.⁵⁵

At the same time He is Al Baatin (The Most Hidden). He knows the finest mysteries which people keep hidden. Both of the Names Adh Dhahir Al Baatin are connected to knowledge. Allah knows all that is apparent and hidden in us; it is all the same to Him.

⁵⁵ Surah Al Hadid 3

2. Allah is Adh Dhahir (The Most Apparent),
The One Who is the most High, so nothing
can be higher than Him (العالى فوق كل شىء)
(فلا شىء اعلى منه)



Allah knows everything because He is above all the creation. The higher a person's position, the more he needs to encompass knowledge. And to Allah belongs the highest example, He is the Most High, and every attribute of Allah is the most high. He is the most high in His Mercy, in His Knowledge, in all His Names and Attributes; and none is above Allah, He is Adh Dhahir (The Most Apparent).

3. Allah makes it apparent to the mind with evidence of His existence and His Oneness (ظهر للعقول ببراهين وجوده وأدلة وحدانيته)



Allah gives us clear, apparent signs in the universe as proof of His Existence and His Oneness. The Mercy of Allah is apparent when we see the mercy with which the creation deals with a newborn baby. Allah clarifies intangible matters such as shirk (associating partners with Allah) by giving similitudes in the Qur'an, so that we are left with no doubt about the weakness and dangers of committing shirk (associating partners with Allah). And its abhorrent and irrational nature is clarified to us.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٦﴾

These are the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of Allah, which We recite to you with truth. Then in which speech after Allah and His Ayat will they believe?⁵⁶

Allah is the All-Knower and only He can make things clear to us, even unseen matters.

There are people who are experts in certain fields of the worldly life, yet that intellect does not avail them to know the Creator of the heavens and the earth.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾

They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.⁵⁷

⁵⁶ Surah Al Jathiya 6

⁵⁷ Surah Ar Room 7

Such people make knowledge of the worldly life more apparent, but the intelligent ones are those who know their Lord, Allah Adh Dhahir (The Most Apparent).

We go through different stages in our lives, where certain people become important, and they will keep alternating this position. For a child, the mother might be most important, and later it may become the teacher, or friends. We know that a person is apparent in our life, when he is the focal point of our concern, or discussions, all the while being devoted to him. However, for a believer, Allah is always the most important, He his main concern and his attachment, though He cannot be seen.

حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

His veil is the light. If he withdraws it (the veil), the splendor of His countenance would consume His creation so far as His sight reaches.⁵⁸

The Veil of Allah is light. He is Adh Dhahir (The Most Apparent), but He does not expose His beauty to the people as a mercy towards them. We would be unable to withstand His beauty. So Allah made His Names and Attributes apparent to us through His signs.

Allah is Adh Dhahir (The Most Apparent) in His promises. In the beginning of Surah Ar Room, Allah informs the believers about the victory of the Romans over the Persians. He made this apparent to them before the event even occurred. Though we cannot see Allah, He is Dhahir (apparent) with His promises and signs.

⁵⁸ Sahih Muslim 179

Allah is Adh Dhahir (The Most Apparent) by bringing life to the dead. He is able to give life to dead hearts, as in there may be a family of disbelievers and Allah brings out from among them a believer. Another example of how Allah makes Himself Dhahir (apparent) is when we cannot find a solution to a problem, or there is a door that is closed on us, Allah Adh Dhahir (The Most Apparent) can bring forth a solution making it apparent only He is able to do so.

4. Allah Adh Dhahir (The Most Apparent) is Al Baatin (The Most Hidden) at the same time (فأله ظاهر باطن)



We can never encompass the Names and Attributes of Allah due to their vastness and our limited understanding. There is none comparable to Him, and He is unlike His creation, and no mind can imagine His majesty and beauty.

Allah is Adh Dhahir (The Most Apparent) and there is nothing above Him, and He is Al Baatin (The Most Hidden) and there is nothing nearer than Him. These Names surround us in space. Although He is Al Baatin (The Most Hidden) and we cannot see Him, He is apparent with the evidences and actions, which lead to knowledge about Him. There are many actions of Allah which point to His perfection and oneness, yet at the same time He is hidden.

5. Adh Dhahir (The Most Apparent) is The Most Strong (الظاهر هو القوي):



Only the strongest can make things apparent. Allah is The Most Strong and apparent in His signs and proofs. Allah makes His signs apparent so that people surrender to His Oneness. Most often, people deny and challenge the existence and ability of Allah, hence the signs are made Dhahir (apparent), and yet the disbelievers still turn away.

6. Adh Dhahir is The Most High by His ability (الظاهر هو العالي فوق كل شيء بقدرته):



No matter how much we plan, our plans can change, to show us Allah is Adh Dhahir (The Most Apparent). Allah is above everyone else's plan and thoughts. So a believer should surrender to His perfect decree. Allah overpowers everything, and only He is able to change the plans of the people.

Meaning in the Religion



1. Allah is Adh Dhahir (الله الظاهر) in Himself (بذاته)

The Most High (العالِي): Allah is The Most High, He is above the seven heavens, and He rose over the Throne in a manner that suits His majesty. He is The Most High in all of His names and attributes. No one can be higher than Allah and no one is more apparent than Him. Allah is above the seven heavens. The heavens and earth when compared to the Kursi (Footstool) is like a ring in a barren desert, and the Kursi compared to the Throne of Allah is like a ring in a barren desert. So imagine how great and high is the One Who rose over the Throne!

We see among the people , some who are merciful, but the Mercy of Allah is greater and higher. We might see compassion and love among the creation, but the compassion and love of Allah are higher. When we see knowledge, we have to know Allah is the source of all knowledge.

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

but over all those endowed with knowledge is the All-Knowing (Allah).⁵⁹

⁵⁹ Surah Yusuf 76

2. He Makes everything apparent (مظهر لكل شيء)

Allah is Adh Dhahir (The Most Apparent), and He makes things apparent. Allah is The Most Generous, and He shows His generosity to everyone, He is The Most Loving and His love radiates to the entire creation.

When something is clear then it is because Allah made it clear, and when something is unclear it is because Allah has not revealed that matter, and our job is to surrender to Him.

The best way to know the Names of Allah is through His divine speech, the Qur'an.

Surah As Saff is one of the musabbihat (surahs which begin with the glorification (tasbeeh) of Allah)), and in it, the derivatives of the word (ظهر) appear twice. As this is a surah (chapter) which has only 14 ayat (verses); this occurrence is significant. Surah As Saff follows Surah Al Hadid, as we mentioned previously, which contains the Names Al Awwal, Al Akhir, Adh Dhahir Al Baatin. Surah As Saff tells us more about these names.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

He it is Who has sent His Messenger (ﷺ) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikoon hate (it).⁶⁰

⁶⁰ Surah As Saff 9

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

So We gave power to those who believed against their enemies, and they became the victorious (uppermost).⁶¹

Allah sends messengers to make the truth apparent, and when we follow the commands of Allah, it makes us victorious. Whereas the hypocrites are never clear, because they show something else on the outside and hide something else within.

Allah is Adh Dhahir (The Most Apparent) and He will make a believer apparent and distinct from his enemies. The hypocrites think they can deceive people and pretend to be with the believers, but they will only deceive themselves. On the Day of Judgement when Allah unveils His Shin and the believers fall into prostration, the hypocrites will not have that ability, and they will think no one saw them, and they will continue in deception. They will continue in the journey until they reach the Sirat (bridge). The light given to the believers will continue to illuminate their path, but the light of the hypocrite will be put out, and a wall will come down separating them.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا ورائكم فالتمسوا نورًا
فَضْرِبَ بَيْنَهُمُ اسْوَرًا لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."⁶²

⁶¹Surah As Saf 14

⁶² Surah Al Hadid 13

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَا قَوْمِ لِمَ تَتُودُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥٠﴾

And (remember) when Musa (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you? So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are Fasiqoon (the rebellious, the disobedient to Allah).⁶³

Surah As Saff informs us about our appearance, taking care of our inner selves and the outer. Some people when reminded of the commands of Allah, claim that belief belongs only in the heart. If they were really truthful in their claim, it would reflect on their limbs. It is not possible for someone to claim something in the heart truthfully, without it having an impact outwardly in his actions.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ يَا بَنِي إِسْرَائِيلَ إِنَّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٠٦﴾

And (remember) when Isa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat (Torah) which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he (Ahmed i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic.⁶⁴

The Prophets came with the clear message of truth, but those who did not want to follow the truth, said it was magic! However, magic is the exact opposite of the truth, as it is falsehood and something hidden.

⁶³ Surah As Saff 5

⁶⁴ Surah As Saff 6

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are Zalimun (polytheists, wrong-doers and disbelievers) folk.⁶⁵

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُبِينٌ 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 (ﷺ)) with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).⁶⁶

The Light of Islam and the signs of the religion are made apparent, even though the disbelievers wish to put out the light. The truth will continue to shine, regardless of who follows it. It is in our best interest to follow the truth, as it is upright. In Surah As Saaf, Allah tells us that He gives support to the believers, so they become apparent and distinct from the enemies.

Allah is The One Who makes the good apparent from evil, and He makes the day apparent from the night.

مَا كَانَ اللَّهُ لِيُذِرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ ۗ فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِن تَوَمَّنُوا ۖ وَتَتَّقُوا ۖ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He wills. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward.⁶⁷

⁶⁵ Surah As Saff 7

⁶⁶ Surah As Saff 8

⁶⁷ Surah Al Imran 179

Our duty is to believe in Allah and His Messenger (ﷺ), and He will separate the believers from the evil doers. Allah clarifies for the believers the actions and speech that are good, and the ways not acceptable to Allah.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّن نَسَأَ بِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهُتَهُمْ إِلَّا الَّتِي وَلَدْنَاهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

Those among you who make their wives unlawful to them by (Zihar) (i.e. by saying to them "You are like my mother's back.") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving.⁶⁸

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Aishah), and Allah made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me".⁶⁹

The Prophet (ﷺ) said something in secret to Hafsa (may Allah be pleased with her) and she disclosed it to Aisha (may Allah be pleased with her) which then became known to the Prophet (ﷺ). Allah made it apparent to the Prophet (ﷺ) that his private talk had been shared. When the Prophet (ﷺ) informed Hafsa of what happened, she asked him who informed him, to which he replied, Al 'Aleem Al Khabeer (The All Knower, The All Aware).

⁶⁸ Surah Al Mujadila 2

⁶⁹ Surah At Tahreem 3

إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحِ
 الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

If you two (wives of the Prophet (ﷺ)), 'Aishah and Hafsa (may Allah be pleased with them)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (peace and blessings be upon him)likes); but if you help one another against him (Muhammad (peace and blessings be upon him), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.⁷⁰

Hafsa and Aisha (may Allah be pleased with them) both loved the Prophet (ﷺ), but they disclosed his secret. Even though the secret was a fact, it was not upon them to disclose it unless the Prophet (ﷺ) himself chose to do so. Here we see the Name of Allah Adh Dhahir (The Most Apparent), He has control and power over everything and is able to bring about something which no one can have control.

Allah is The Guardian of the Prophet (ﷺ). When the believer is with Allah Adh Dhahir (The Most Apparent), He will assign angels as support for him.

⁷⁰ Surah At Tahreem 4

🌸 Allah is High in Overcoming and Dominating all (علو الغلبة والقهر)

Allah dominates everyone because He is perfect. The will of Allah overrides the will of His creation.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ
مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

Say (O Muhammad (ﷺ)): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.⁷¹

If everyone wants to benefit a person but Allah did not will it, then no one can benefit him. And if everyone is trying to harm a person but Allah did not will it, then no one can harm him. The decree and the will of Allah is supreme and dominant above all the creations. Our purpose is to accept His decree willingly and submit to Him.

Allah Adh Dhahir (The Most Apparent) nurtures us with perfection because He sees from an all-encompassing perspective. Allah is the Provider and He knows what is good for us today and what is good for us tomorrow. Allah is The One Who places the boundaries and rules, and it is best for us because He is The All-Wise, The All-Knower.

⁷¹ Surah Al Imran 26

🌸 He is The Most Apparent in His Signs (الظاهر بالآيات)

Although we cannot see Allah, He is apparent to us through His signs.

From the impacts of the Name Adh Dhahir (The Most Apparent) is that He will make the signs clear by proof or evidence. In Surah Al Baqarah, there is a story of a man who had doubts about the resurrection, therefore Allah caused him to die and then brought him back to life, so that he could have certainty that Allah is able to do all things.

If a person does not accept the signs, then greater signs will be shown to him. No matter how much a person tries to suppress or disregard a sign, more signs will be unveiled and made apparent and visible to him.

Take the examples of Yusuf (peace be upon him) who was innocent and Allah proved his innocence more than once to his people, and Fir'aun (Pharaoh) was obstinate and was shown signs upon signs in order to submit. This is how Allah Adh Dhahir (The Most Apparent), makes apparent the truth from falsehood, and the innocent from the guilty.

Allah is Adh Dhahir (The Most Apparent), and He makes apparent the claims of a person, to prove their truthfulness. Allah places us in situations to show whether we are true in our claim. For example, when we see someone losing patience with his or her child, we may immediately judge and think of how impatient they are, and the next day we go through the same situation, where our wisdom and patience were nowhere to be seen. Allah is Adh Dhahir (The Most Apparent) will soon show us proof of our claim. Therefore we must be mindful of judging others.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

Do people think that they will be left alone because they say: "We believe," and will not be tested.⁷²

We often claim to love someone for the sake of Allah, which is a huge claim. And because this is an assertion of sincerity, we will be put to the test in order to prove the truthfulness of it. The claim is a great one, as we are taking the Name of Allah and hoping for the reward from Him, and He is Adh Dhahir (The Most Apparent), fully able to know the weight of our claim, and to make it manifest.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بَجَلَالِي؟ الْيَوْمَ أَظْلُهُمْ فِي ظِلِّي"
"يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي"

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said:

Allah will say on the Day of Resurrection: Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade.⁷³

This shows us that when we love one another for the sake of Allah, this love does not distract us from His majesty and greatness, because Allah is the most prominent in our lives. The reward for such is very high, because the efforts in the life were also immense. It is easy to just verbalise and say "I love you for the sake of Allah", but saying this is a kind of worship and a person will be tested on the truthfulness of those words.

⁷² Surah Al 'Ankaboot 2

⁷³ Al Bukhari (also by Malik)

Who must we choose to love and befriend for the sake of Allah?



1. Someone who is at the same level of understanding/ thinking (عاقلا). The one who understands matters as they are, and in accordance to the Qur'an and the Sunnah (practice of the Prophet (ﷺ)). They must not be someone who uses their own inclinations or desires to judge, overriding the commands of Allah. There are those who are on the "same page", those on the same book, the same line, speaking the same word, and then there are those who are on a completely different page altogether. Those who think and feel the same as the other one, are very rare to find.
2. Good character (حسن الخلق): someone might be at the same level of understanding but could misbehave or follow his own desires, or be disrespectful, and so forth. This is not someone to befriend. Good character is of utmost importance in a friend.
3. Should not be rebellious (غير فاسق):

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَصَاحِبْ إِلَّا مُؤْمِنًا وَلَا
يَأْكُلُ طَعَامَكَ إِلَّا تَقِيًّا

Abu Sa'eed narrated that the Messenger of Allah (ﷺ) said: "Do not accompany except a believer, and do not serve your food except to one with Taqwa."⁷⁴

⁷⁴ Jami' at-Tirmidhi 2395

4. Should not be an innovator in the deen (religion) (المبتدع): should not be someone who invents something new in the religion (bida'a).
5. Does not insist on the duniya (worldly life)(حريص على الدنيا): do not accompany someone who is greedy and behind worldly pleasures. His companionship will be poisonous.

One of the righteous predecessors said, “when there is a tear in my clothing, I will patch it with up with the same material and color”, and this is how friends are. If we do not patch it with a similar material then the garment will not be nice.

Another said, “accompany someone whom you will learn the deen (religion) from or accompany someone you can teach.”

Another said, “true friends do not get bored when near and they will not forget one another when far. When you come close to him, he will come close to you, and when he goes far away from you, then you will guard him. And the love of his actions is greater than the love of his words.”

Once Sheikh Al Albani (may Allah have mercy on him) asked his students, “give me evidence that you love someone purely for Allah.” One student said, “to love for others what you love for yourself.” Sheikh Al Albani said this is the impact of loving.

Then one student said, Surah Al 'Asr, someone accepts your advice and you are patient with one other.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾

Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience.⁷⁵

When the Companions would depart from one another, they would remind one another of Surah Al 'Asr.

⁷⁵ Surah Al Asr

Times when a person should be silent

1. Do not mention his faults to others (السكوت على المكاره)
2. Do not disclose any of his secrets (لا يفشي أسرارہ)

Once a friend of Al Hasan Al Basri (may Allah have mercy on him) found out that Al Basri was going for hajj and he said he wanted to accompany him. Al Hasan Al Basri said “woe to you, let us enjoy our friendship with Allah’s covering, if we travel together then we will see each other’s faults and may hate each other.” They were pure and truthful in their friendship. Distance is a protection for everyone.

3. Do not argue or dispute with him (لا يجادله ولا يماريه): arguments cause hatred. One would want a friend that supports him in the deen (religion), and not someone who makes him uneasy.

Times when a person must speak, but with affection

1. To speak sweetly and in the best manner (التودد باللسان): do not use bad language.
2. Express your love (اخباره بمحبته): if you truly love someone then express it.
3. Call him with beloved names (دعوته بأحب الاسماء)
4. Praise him (الثناء عليه): the good word is a sadaqah (charity).
5. Defend him when others speak bad of him (الذب عنه في غيبته): a person needs to defend and not speak against him.
6. Advise and teach (النصيحة والتعليم)
7. Make dua (invocation) for him (الدعاء له): pray for friends in their absence.

Rights of those who love one another in the heart

1. Be loyal and sincere to him (الوفاء والاخلاص): even if they pass away, one must still be concerned for his children, and must still remember him.
2. To think good of him (حسن الظن): even if we see something we dislike from him, we must still give excuses. The shaitan (devil) will make us see things which are not right, and that is a test to see if we truly love for the sake of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another.⁷⁶

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

Allah's Messenger (ﷺ) said, 'Beware of suspicion, for it is the worst of false tales.'⁷⁷

3. Be humble (التواضع): when we love for the sake of Allah, there is no arrogance involved. We accuse ourselves of being wrong instead of others. One of the scholars said "I see everyone as better than me."

⁷⁶ Surah Al Hujuraat 12

⁷⁷ Sahih al-Bukhari 6724



1. **Too much visiting (كثرة الزيارات)**: if we love for the sake of Allah then visiting often will not increase the love. When a person is within the boundaries of the Qur'an and Sunnah (practice of the Prophet (ﷺ)) then he will be balanced. Excessive socializing can drag a person to spilling secrets, backbiting and exceeding the boundaries. The best gathering is when Allah is mentioned.
2. **Excessive love and hate (الافراط في الحب والبغض)**: if we love someone too much, then we may hate him one day. If we want to maintain a relationship, then we must love moderately. If it becomes excessive then we will not be able to love the same way again, and it will cause separation.
3. **Mixing love with self-desires (مخالطة المحبة هوى النفس)**: a person who does that, does not really love for the sake of Allah.
4. **Too many friends (الاستكثار من الاخوان)**: it is better to have a small set of friends, rather than a large circle.
5. **Revealing secrets (كشف الستر)**: revealing too much of personal secrets can make the friendship lose its value.
6. **Obsession with the person (الاستتناس بالناس)**: our heart is created to attach to Allah alone, if we attach to other than Him, then we will be tested with that friendship, as we will have given it a place that it does not deserve.

Allah Adh Dhahir (The Most Apparent) makes our reality clear to us, through His gentle nurturing. The tests and trials of the duniya (worldly life) bring out our reality.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

العَمَّ (١)

أَحْسِبَ النَّاسَ أَنْ يَتَّكِرُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٤﴾

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾

(٧)

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ ءَعْلَمٌ فَلَا تُطِعْهُمَا إِلَيَّ

مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِّن

رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

In the name of Allah, the Beneficent, the Merciful

Alif–Lam–Mīm [These letters are one of the miracles of the Qur’ān, and none but Allah (Alone) knows their meanings.] (1) Do people think that they will be left alone because they say: “We believe,” and will not be tested (2) And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). (3) Or think those who do evil deeds that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge! (4) Whoever hopes for the Meeting with Allah, then Allah’s Term is surely coming. and He is the All-Hearer, the All-Knower. (5) And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the Alameen (mankind, jinn, and all that exists). (6) Those who believe [in the Oneness of Allah (Monotheism) and in Messenger Muhammad (ﷺ)], and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. (7) And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do. (8) And for those who believe (in the Oneness of Allah and other articles of Faith) and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise). (9) Of mankind are some who say: “We believe in Allah,” but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah’s punishment, and if victory comes from your Lord, (the hypocrites) will say: “Verily! We were with you (helping you).” Is not Allah Best Aware of what is in the breast of the Alameen (mankind and jinn). (10) Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked although Allah knows all that before putting them to test)]. (11)⁷⁸

⁷⁸ Surah Al ‘Ankaboot 1-11

In these beautiful verses, Allah shows us He is able to make manifest whatever mankind hides, and He is able to distinguish the truthful ones from those who make false claims. Every person goes through tests and nurturing in life to extract the reality within their hearts. There are those who want the truth wherever it may be and there are those who are liars, making false claims of allegiance while their hearts are opposed to the truth.

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allah knows (all) your deeds.⁷⁹

Allah knows the believers from the hypocrites and their reality will be clear after the tests.

⁷⁹ Surah Mohammed 30

3. Allah Adh Dhahir (The Most Apparent)



الدالة على ربوبيته shows Evidence of His Lordship

Allah shows us signs of His Lordship to affirm His Oneness of actions upon His creation. He alone is the Creator, Sustainer and Disposer of all affairs. He shows us signs of His Lordship that there is no Lord except Him (لا رب الا الله). For example, no one has control over the sun and the moon, even the disbelievers admit to this fact, although they do not submit to it. They know He is The Creator and Sustainer of the universe.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."⁸⁰

Allah guides people to the truth gently and constantly, even when the disbelievers deny the signs of Allah, Allah increases in sending more signs. For example, Fir'aun claimed to be the lord most high, so Allah sent more signs to him. The more the deniers turn away from the truth, the more signs they will see, even when they close their eyes, the light will shine through.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

All the praises and thanks be to Allah, the Lord of the Alamin (mankind, jinn and all that exists).⁸¹

⁸⁰ Surah Al 'Araf 172

⁸¹ Surah Al Fatiha 2

Allah has complete control over His creation, and He nurtures us with His mercy and knowledge. Whenever He wills a matter, He just says “Be” and it is.

﴿٨٢﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!⁸²

Allah gave us an intellect in order to think and He has prohibited matters that can deviate our minds from the correct path. The mind is the guardian of the heart, hence it needs protection from anything that can make it deficient.

The signs from Allah are in order to show;

1. Evidence of His Divinity (الدالة على الوهيته): He brings signs to show us that only He is worthy of worship.
2. Evidence of His Perfection (الدالة على كماله): Allah brings signs to show us His perfection.

Allah is Adh Dhahir (The Most Apparent) and He shows us proofs of His existence, divinity, perfection and lordship. Anything apparent and visible needs to have evidence. For example, in order for the innocence of Yusuf (peace be upon him) to be made apparent, there was evidence of the shirt being ripped from the back and evidence of the wife's confession.

Our entire life is evidence of the Oneness of Allah. Allah shows us through the situations around us that He alone is the Provider (Al Razzaq). Sometimes, all our means may be cut off, but Allah can provide us with sustenance in ways that are unimaginable.

⁸² Surah Ya Seen 82

The internal change begins within us when the signs are absolutely clear. How many signs have we seen and ignored? Allah brings signs to us to show us our weaknesses that we need to work on, because His Lordship is apparent. The more we deny the signs, the more apparent they become.

The more we accept His nurturing, the more Allah will expand our chest to understand matters the correct way. The people of the hellfire do not confess in this life to their wrongdoings, but on the Day of Judgement they will confess to every transgression. It is better to confess our shortcomings in this life, and not allow our ego to control us.

﴿ وَلَا تَجْدِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾^{٤٦}

And argue not with the people of the Scripture, unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)."83

Some of mankind argue to put forward their point, even when they do not have any proof for their claims. There is no benefit in arguing with such people, rather we need to confess and overcome our ego; until we admit our servitude to Allah.

Our ego becomes apparent when we get nurtured through people. Allah is nurturing us in order to upgrade us, but if we ignore the signs then Allah will bring forth more signs to make it clearer.

⁸³ Surah Al 'Ankaboot 46

If someone wrongs or abuses us, we need to know that Allah is Al Haseeb Ar Raqeeb (The Reckoner, The Ever-Watchful), and He tests us through the people around us.

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).⁸⁴

We are not responsible for the actions of others, but we are responsible for our own reaction towards them. The moment we look at the actions of the people, our heart will turn restless. We are made of body, soul and mind and Islam came to guard and benefit each component. The pillars of Islam benefit and guard our body, the pillars of faith benefit and guard our minds, wherein it provides boundaries to abide by. If a person does not have boundaries, he will overstep them. The mind is very powerful and it needs instructions and boundaries through the Qur'an and Sunnah (the practice of the Prophet (ﷺ)). And ihsan (excellence) benefits our soul by purifying it.

⁸⁴ Surah Al-Furqan 25:20

Evidence of the fitra (natural disposition) (دلالة الفطرة)

If we look at the example of the bees and the honey they produce, we find the purest and best quality of honey is from the mountains, where the “distractions” are less. From this we learn that we need moments in solitude to account ourselves and be reflective of the nurturing in order to change the self. When “pure” honey is extracted, it brings about a “cure.” Similarly our speech and actions will act as a “cure” and be effective on others around us when there is purity. The signs of Allah are apparent, the fitra (natural disposition) is there, but due to man being preoccupied with unnecessary matters, he is not able to reflect on the nurturing from Allah, hence losing sight of the core principle of his natural disposition.

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ فَإِنِّي يُؤْفَكُونَ ﴿٦١﴾

And If you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon?” They will surely reply: “Allah.” How then are they deviating (as polytheists and disbelievers)?⁸⁵

Evidence of the nafs (the self) (دلالة الأنفس): changes in our nafs (the self) is a great sign that Allah is our Lord. When we go through certain decrees, our thoughts, mindset, and emotions all go through changes which show us how Allah Ar Rabb (The Lord, The Nurturer) is nurturing us. Our emotional and mental states go through continual change, and there may be moments where we are laughing and within moments we may start to cry. Rather than looking at the outer picture of the laughter or sadness, we need to realize it is Allah Who makes us laugh and cry. And this changing state of the nafs (the self) should lead us to believe in the Oneness of Allah.

⁸⁵ Surah Al ‘Ankaboot 61

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٦﴾


And that it is He (Allah) who makes (whom He wills) laugh, and makes (whom He wills) weep.⁸⁶


Evidence in the horizon (دلالة الآفاق)

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?⁸⁷

Allah will keep showing us signs until the truth is manifest in our hearts. Allah never tires from showing us His signs, though not everyone will benefit from this guidance. There are some who will accept the truth, some will cover it, and some will be hypocrites.

 **Evidence of His Divinity (الدالة على الوهيته):** He brings signs to show us that only He is worthy of worship. He is the All-Seeing and All-Hearing Lord who answers the calls of those who invoke Him.

 **Evidence of His Perfection (الدالة على كماله):** He brings signs to show us He is perfect, and nothing can affect His perfection. If we attribute perfection to anything other than Allah, then for sure, that object that we attributed perfection to, will be shown to us as flawed and imperfect.

⁸⁶ Surah A-Najm 53:43

⁸⁷ Surah Fussilat 53

4. Allah is Adh Dhahir (The Most Apparent) in His Light



He is dhahir (apparent) and His deen (religion) is dhahir (apparent). The truth is apparent, like the sun, and it makes those who accept the truth apparent also. Truth is known with its light while falsehood is known with its darkness.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِيرٌ لِمَن يَشَاءُ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابَ اللَّهِ لَشَدِيدٌ

But Allah will bring His Light to perfection even though the disbelievers hate (it).⁸⁸

Allah is the One who makes things apparent to His slaves through the creation, means and decrees. When things become clear to us, it expands the heart to accept it. However, if matters are not clear then we must leave them, else we may put ourselves in a trial (fitna) because we do not have complete understanding of it.

A student of knowledge benefits from learning, not only in a class, but also from situations and decrees. At the right time, Allah will make things apparent. It is impossible to leave this life knowing the wisdom behind all our decrees, but on the Day of Judgement everything will be revealed. From His mercy, Allah exposes to us our flaws, slowly and gently, in order to reform and improve our state.

⁸⁸ Surah As Saff 8

Impacts of Knowing Allah Adh Dhahir



When we know Allah by His Names, we will attach to Him alone, making all our devotion sincerely for Him. The more we know our Lord, the stronger our devotion will be. Our actions and utterances, and our reactions to situations must reflect our belief in Allah.

Knowing Allah Adh Dhahir will make us pleased with Allah and not deal with Him as if He is not there.

Anything Allah shows us is to support us, forgive us and bring us opportunities. Sometimes we are reminded of a past sin so that we may repent and return back to Him.

When there is something that has not been made apparent to us, then we should not try to “lift the cover” because we will be unable to handle what we see.

We should worship Allah Adh Dhahir with tawheed and ihsan (excellence) because He is The Most Apparent and Visible



Allah Al Baatin (الباطن)

The Most Hidden

Who is Al Baatin?

Meaning in the Language



The linguistic meaning of Baatin (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 the king are called (بطانة) because they know the secrets of which the general public are unaware.

Meaning in the Religion



1. Allah is the Most Hidden Himself from others



Allah is Al Baatin (The Most Hidden) Himself and He is The One Who has the power to make things hidden. Al Baatin (The Most Hidden) is the opposite of Adh Dhahir (The Most Apparent). These two names together show us that Allah surrounds all matters with His knowledge, therefore we must rely on Him alone and not delve deep into what Allah has kept hidden.

He is The Most Hidden from the creation and very discreet, and cannot be seen in this life, nor can be encompassed. Only the believers who are worthy of His sight will be able to see Allah in paradise wherein He will lift His veil. We ask Allah of His favor. Ameen.

There are certain names of Allah which are hidden from us until the hereafter because we cannot encompass Him by all His names and attributes. The Names and Attributes of Allah are more than 99, and there are some that will be revealed to the Prophet (peace and blessings be upon him) on the Day of Judgement when he asks for the intercession.

Allah is constantly doing so much for us, yet He is very discreet. Someone may give us a gift or offer us help, but it is Allah Who is in reality behind every aid or means.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.⁸⁹

⁸⁹ Surah Al An'am 103

2. Allah is the Most Hidden in His affairs with others



Allah Al Baatin (The Most Hidden) has kept certain things hidden from us, because it is not beneficial for us, as in the case of our organs, the jinn (devils), the angels, the future, the Last Day and so forth.

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 it will not be disclosed to us.

He knows more secrets about us than we know about ourselves, but He will never disclose everything about us. Instead, He will overlook our faults and reform us on the spot.

This tells us that when a matter is kept hidden from us, we should not delve deeper into it. Because the moment we go deep into matters, we may witness things that may disturb us.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدِلَ لَكُمْ دَسُؤُكُمْ وَإِن نَسَأَلُوا عَنْهَا حِينَ يُنزَلُ
الْقُرْءَانُ إِن بُدِلَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾

O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.⁹⁰

What is hidden in the darkness of the night and what is bright and shining during the day are all the same to Allah.

⁹⁰ Surah Al Ma'ida ayah 101

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

It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day.⁹¹

No one can be nearer to us than Him, yet He is above the seven heavens, He rose over the Throne in a manner that suits His Majesty.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near.⁹²

He knows our intentions, our deepest thoughts and needs and He is fully aware of all situations. No one can encompass this kind of knowledge and no one can handle going deep into a human mind or body.

Allah tests people through their inner most intentions, and the secret is unveiled through the trials they face. When a person is given a position, he will be tested and his reaction will show the reality, whether he was truthful or hid a falsehood within. We judge people based on what they make apparent (dahir), but for safety and security, the hidden (batin) needs to be shown through tests.

⁹¹ Surah Ar Ra'd ayah 10

⁹² Surah Al Baqarah ayah 186

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
 مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهْنَّ جُلُوهنَّ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مِمَّا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ
 تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَرِ ۚ وَسَأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفِقُوا ذَلِكَ
 حُكْمٌ ۗ وَاللَّهُ يَعْلَمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَتَأْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا وَأَنْفِقُوا
 اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِفْنَ وَلَا يَزِينَ وَلَا
 يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ
 فَبَايِعِهِنَّ وَأَسْتَغْفِرْ لَهُنَّ ۗ اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٢﴾

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give (the disbelievers) that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr (dowry) to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise. (10) And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your Mahr but they refused) — then you went out for a Ghazwah (military expedition) (against them and) gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allah in Whom you believe. (11) O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma'ruf (Islamic Monotheism and all that which Islam ordains) then accept their Bai'ah (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful. (12)⁹³

⁹³ Surah Al Mumtahina 10-12

In Surah Al Mumtahina, Allah tells the believers to "examine" the faith of the women before they enter Medina as believers. This is in order to establish a secure state for the believers. A person cannot just claim to be Muslim, for the state to accommodate him, without knowing the truthfulness of his claim. This is for the security of the Muslim land of Medina.

The women were tested in order to prevent any trial befalling the Muslims. As those who migrated from Makkah to Medina, would be granted certain privileges, such as accommodation and marriage, and it was imperative to establish whether their migration was sincerely for the religion or for other gains that were promised

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ
لَكَذِبُونَ ﴿١﴾

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يُحَسِّبُونَ
كُلَّ صَيِّحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَنَالَهُمُ اللَّهُ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمُ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّازٍ وَسَمْ وَأَيْتُهُمْ يُصَدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٦﴾

هُم الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَيَلَّهِ خِزَايْنُ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

هُم الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَيَلَّهِ خِزَايْنُ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لِنِ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَ بِنَا الْأَعْرَابُ الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَالْمُؤْمِنِينَ وَلَكِنَّ الْمُنْفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

يَتَأَيَّأُ الَّذِينَ آمَنُوا لِأَنَّهُمْ كَرِهُوا آمُولَكُمْ وَلَا أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

وَأَنفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَّدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

In the name of Allah, the Beneficent, the Merciful

When the hypocrites come to you (O Muhammad ((peace and blessings be upon him), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed. (1) They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do. (2) That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not. (3) And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path? (4) And when it is said to them: "Come,

so that the Messenger of Allah may ask forgiveness from Allah for you", they twist their heads, and you would see them turning away their faces in pride. (5) It is equal to them whether you (Muhammad (peace and blessings be upon him)) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Fasiqin (the rebellious, the disobedient to Allah) (6) They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. (7) They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable (Abdullah bin Ubai bin Salul, the chief of hypocrites at Al Madinah) will expel there from the meaner (i.e. Allah's Messenger (peace and blessings be upon him))." But honor, power and glory belong to Allah, and to His Messenger ((peace and blessings be upon him)), and to the believers, but the hypocrites know not. (8) O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. (9) And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)] and other good deeds. (10) And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do. (11)⁹⁴

Allah is Al Baatin (The Most Hidden) and He is able to bring out all that we hide. Hypocrites try to hide their reality from people, always looking to impress those around them with their speech, though their hearts hide the opposite of what they reveal. They appear to be strong, but in reality they are cowardly and scared. They are in constant fear of their falsehood being exposed.

Allah Al-Dhahir (The Most Apparent) Al Baatin (The Most Hidden) has complete knowledge of every person, whatever they hide or make apparent, it is all same for Allah. Allah alone is the One Who can expose the hypocrites, as He alone knows the hidden matters of the hearts.

⁹⁴ Surah Al Munafiqoon

In Surah Al Hadid, the imbalance of the hypocrites is exposed by Allah showing their inward corruption. This teaches us to be aware and vigilant about the inner condition of our hearts, and not be concerned about how people perceive us. The hypocrites are not concerned about their baatin (hidden); their disbelief is within them, which does not bother them. Their only concern is their position in the eyes of the people. Even though hypocrisy is hidden, Allah made it apparent to the believers. Allah tells us about their speech and what they do. With a slip of the tongue and a slip of action they become known and exposed, which acts as a precaution for the believer. Allah gave them light of the truth, but they disbelieved after they believed, so hypocrisy became stamped on them. One of their signs is when they are told to seek forgiveness, they will turn their heads away in pride.

In order to be protected from hypocrisy, we do not want to be distracted with wealth and children from remembering Allah. This means we need to constantly be in the remembrance of Allah. Nothing should distract us from our main purpose which is to worship Allah. Rather, our wealth and children must be used as a means to reach Allah.

The Prophet (peace and blessings be upon him) dealt with people according to what they made apparent to him through their speech and actions, but their hearts and intentions are only for Allah to judge.

Hypocrisy is the worst evil, that can destine a person to the lowest pit of the hellfire. Hence it is something we need to seek refuge in Allah from, and not feel secure from it. A person who is cautious about falling into hypocrisy will always check his intentions, and seek refuge with Allah, whereas the one who feels secure will fall into heedlessness.

Despite being the wife of a prophet, the wife of Lut (peace be upon him) fell into the grave sin of hypocrisy, outwardly appearing to be a Muslim, but inwardly supporting disbelief; therefore we must be cautious.

Impacts of Knowing Allah Al Baatin



Knowing Allah Al Baatin (The Most Hidden) should prepare us for tests as Allah places us in situations to bring out our real faith. The obedience and submission of an individual is proven through difficulties. Allah places us in certain decrees in order to purify us from our weaknesses, and if we do not benefit from this nurturing, then on the Day of Judgement there will be trials to purify us.

No matter how long a person hides something within from jealousy, hypocrisy, hatred or shirk, eventually it will get exposed, because Allah Al Baatin (The Most Hidden) will bring it out. The longer something negative remains inside the heart, such as hatred or pride, the uglier it gets when it is exposed. We need to be cautious of our inner feelings because Allah is watching us, and nothing can be hidden from Him.

Allah Al Baatin (The Most Hidden) is the All-Knower of all mysteries. He knows what we hide, He knows our motives and our intentions.

It is important that we do not judge people based on what is apparent because many of their hardships and battles may be hidden from our knowledge. Allah alone knows the truth of every heart, and it is from His Mercy that our hearts are not exposed to others. We praise and thank Allah for keeping many of our matters hidden from the people, as it would have been difficult to deal with the people around us if our reality were to be exposed.

Adh Dhahir (The Most Apparent) teaches us that we must not go to fortune-tellers to know the future, as such matters are hidden in the first place, and going to them is forbidden and will only cause disturbance. Allah Al Baatin (The Most Hidden) knows the truth of all decrees and commands.

يَأْتِيهَا اللَّذِينَ ءَامَنُوا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ
تَعَفَوْا وَتَصَفَحُوا وَتَغَفَرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ كَفِتْنَةٍ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾
فَأَنْقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ يُوقَ شُحَّ نَفْسِهِ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

O you who believe! Verily, among your wives and your children are your enemies (who may stop you from the obedience of Allah), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allah is Oft-Forgiving, Most Merciful. (14) Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise). (15) So keep your duty to Allah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. (16) If you lend Allah a goodly loan (i.e. spend in Allah's Cause) He will double it for you, and will forgive you. And Allah is Most Ready to appreciate and to reward, Most Forbearing, (17) All-Knower of the unseen and seen, the All-Mighty, the All-Wise. (18)⁹⁵

⁹⁵ Surah At Taghabun 14-18

We cannot grasp the reality of all that surrounds us, but Allah alone encompasses us and He makes matters apparent at the time He chooses, and He keeps certain matters hidden from us as mercy.

We need to be aware of our weaknesses and distractions, in order to be cautious and observant.

The verses above remind us that our spouses and children affect our faith and nurturing, and in order to move forward we must pardon, overlook and forgive because they are the ones worthy of our pardoning.

Other things which can distract us apart from children are wealth. They appear to be blessings from the outside, but can turn out to be tests for us. In order to distinguish a blessing from a test, we need to observe whether it helps us grow in faith or makes us more distant from Allah. If it increases us in faith then it is a blessing. However, if it decreases our faith and distracts us from worshipping Allah, then it is a test for us. Therefore we need to have taqwa (piety) of Allah in all our dealings in order to protect the blessings that Allah has bestowed upon us.



Final Note

We ask Allah to always make us true slaves to Him in all times and all places. May Allah relieve all our debts. All praises are due to Allah.

SUPPLICATION TO RELIEVE ALL OUR DEBTS

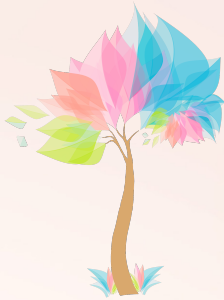
عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَقَالِقَ الْحَبِّ وَالنَّوَى وَمُنزِلَ التَّوْرَةِ 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 أَقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ

Abu Hurairah (رضي الله عنه) said: "The Messenger of Allah (صلى الله عليه وسلم) 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.'⁹⁶

⁹⁶ Sahih Muslim 2713





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







مركز السلام الإسلامي
AL SALAM ISLAMIC CENTER


COPYRIGHT © 2023
BY AL SALAM ISLAMIC CENTER.
ALL RIGHTS RESERVED
THIS BOOK IS NOT FOR SALE.


 www.markazalsalam.com

 info@markazalsalam.com

   Al Salam Islamic Center

 t.me/markazalsalam

 t.me/dropletsofdew

 +97150 8008875