

أَسْمَاءُ اللَّهِ الْحُسْنَى

Al-Asmaa Al-Husna

A Practical Guide to Understanding Allah's Beautiful Names

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Bartlett, IL USA

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

All praise is due to Allah SWT, for guiding mankind to the greatest knowledge of this world: knowing Allah SWT and His beautiful and perfect attributes.

This humble effort started with a request from the Imam of ICWS Masjid, for a series of lessons to introduce the Divine Attributes to the local community, in Chicago's western suburbs, USA.

There is a wealth of information on the subject in the Arabic language. The same is not true for the English language. With Allah's help, the information was compiled from various sources, translated into English, and organized into three sections per attribute:

Section 1: explains the linguistic meaning of the root of the name.

Section 2: elaborates on the relevant meanings, as they befit the Divine Perfection.

Section 3: provides practical ways to incorporate the Divine Name in one's life, as appropriate.

The following internet sources were used in preparing the lessons:

- Dr. Nabulsi Encyclopedia of Islamic Science. This is an incredible collection of religious material, some available in multiple languages. The Arabic section for the Beautiful Names of Allah was the main source of this compilation.
 - <http://www.nabulsi.com/>
 - https://www.youtube.com/results?search_query=mohammed+nabulsi
- Dr. Amr Khaled's insightful lectures, and movies from his YouTube channel.
 - <https://amrkhaled.net/>
 - <https://www.youtube.com/user/AmrKhaled>
- Quran dictionary with all the Arabic roots and their usage in the Quran.
 - <http://corpus.quran.com/qurandictionary.jsp>
- Online Quran website.
 - <https://quran.com/>
- Online Sunnah website.
 - <https://sunnah.com/>

May Allah SWT reward them for making this knowledge freely available and adapting it to relate to our present time. This document is available free of charge, for the sake of Allah SWT. I would encourage anyone benefiting from this material, to make any donation to our mosque to help us expand and continue our mission to spread Islam in the USA, to Muslims and non-Muslims.

<https://www.icwsmasjid.org/product/donation/>

I sincerely pray to Allah SWT that you benefit from this material, as I personally have.

May Allah SWT guide us to know Him, love Him, and find joy in obeying Him.

GLOSSARY

Here are some terms used throughout this document that may not be apparent to the reader. They are often Arabic terms used in Islamic texts.

SWT	Subhanahu Wa Ta'ala is an Arabic term used when mentioning Allah's name. The translation is "May He be glorified and exalted".
RA	Radiya Allahu Anhu/Anha – "May Allah be pleased with him/her" is a term used for prophets and high-ranking believers like Abu Bakr for example.
Taqwa	God Consciousness – the state of being conscious and cognizant of Allah SWT.
Tawhid	Affirming the Oneness of Allah SWT in acts and speech.
Ihsan	The state of excellence in worship and perfecting manners and actions. It is the highest state for a believer.
Iman	True belief in Allah and obeying Him willingly and with conviction.
Mu'min	A believer in Allah. One who has <i>Iman</i> .
	A term that appears after the name of prophet Muhammad meaning "All Prayers and Blessings of Allah be upon him".

P01. BEAUTIFUL NAMES OF ALLAH – INTRODUCTION

The series will begin with discussing 4 points:

1. What is the goal of this program? What is the importance of knowing Allah's beautiful names?
2. How does Allah guide us to know His names and attributes, so we would come to know Him? Will Allah leave us to figure it out for ourselves?
3. How do we live with Allah's names?
4. General comments.

Point 1: Why Know Allah's Attributes and Names?

The reason we were created, is to know Allah SWT!

- If we know Allah, we will love Him. It is impossible not to love Him if we know Him.
- If we Love Allah, we will obey Him and never anger Him.
- If we know Allah, we will strive for His pleasure and exert all effort for Him.
- If we know Allah, we will look forward to His paradise.

Every person is afraid of death, but the ones who love Allah SWT, long to meet Him. We will not exert ourselves in His way unless we know Him!

- If we know who is giving the orders, complying with them will be easy.
- When we know Allah SWT, we will surrender to His Will, and accept what He destined.

Knowing Allah! That is the goal of this program. We will, God Willing, come to know Allah SWT better with every beautiful attribute. Knowing Allah SWT leads to His obedience, which leads to eternal happiness!

Surat Taha demonstrates this concept:

طه * مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى * إِلَّا تَذِكْرَةً لِّمَن يَخْشَى * تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى * الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى * وَإِن تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى * اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

Ta Ha 20:1/8 - We have not sent down to you the Qur'an that you be distressed * But only as a reminder for those who fear [Allah] * A revelation from He who created the earth and highest heavens, * The Most Merciful [who is] above the Throne established. * To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil. * And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden. * Allah - there is no deity except Him. To Him belong the best names.

One may say: Why do we need lessons? We know Allah, we know His names, and we worship Him! We even have memorized all His names!

The goal of this program is to move from the superficial knowledge, to the deep-rooted knowledge that will penetrate the heart and guide our life and our actions – to become part of our DNA and like the oxygen we breathe.

❖ The Example of a Glass of Water

Water has 2 purposes in our lives: A simple one, and a profound one – depending on how we perceive it.

The simple goal for water is to keep us hydrated and alive. We need it to live. If that is all we think of water, then we have only accomplished the small goal for it in our lives.

The profound goal is to look at water and ponder how Allah SWT brought every drop of it to you from ocean evaporation, with clouds carrying it around to rivers and wells, until it reached you.

Ponder the name of Al-Razzaq (The Provider) and praise Him for the way He destined every drop of water in the glass, meant to reach you, and only you!

This is the difference between superficial knowledge and deep-rooted knowledge. The goal is to absorb this knowledge and live with it, so we can worship Allah as if we can see Him, with His guidance and support, so we can move from Islam, to Iman, to Ihsan!

The Hadith of the prophet ﷺ concerning the names of Allah:

Abu Hurairah narrated that the Prophet ﷺ said:

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

“Indeed, Allah has ninety-nine Names, whoever enumerates them shall enter Paradise.” [Bukhari]

Enumeration احصى is not about counting and memorization. The prophet ﷺ did not use the word count عَدَّ.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

Maryam 19:94 - He has enumerated them and counted them a [full] counting.

In this verse, Allah used both terms to convey two points, indicating the two words are different!

- If I say: “I have 30 books in my library”, that is counting them عَدَّ.
- If I say: “I have read and absorbed the knowledge in the books”, that is enumerating them احصى.

In a Census, counting gives you 100 people, while enumerating gives you ages, level of skills, etc.

Enumerating His names احصى is about gaining a deeper knowledge of the Divine Attributes, so we love Him, obey Him, and enter paradise. It is not about memorizing the names of Allah, but what is needed is understanding and applying this knowledge in our lives.

Point 2: How Does Allah Allow us to Know Him?

We must be attentive, use our minds, and open our eyes and hearts, if we want to know Allah SWT.

Allah SWT gave us two methods to get to know Him, because people learn in different ways:

1. His Words: The Quran is one method we get to know Allah SWT with,

2. His Creation: Observe the universe and everything around you to know Allah. This does not require knowing Arabic!

❖ Allah in the Quran

The Quran is full of verses that introduce us to the beautiful names of Allah SWT.

The first verse revealed was 96:1 **اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ** - **Recite in the name of your Lord who created.**

The beginning of each surah starts with **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** - **In the name of Allah, the Entirely Merciful, the Especially Merciful.**

The best Surah in the Quran is Al-Fatiha – Full of Allah’s beautiful names.

The best verse is Ayat Al-Kursi – All about the names of Allah.

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

2:255 - Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

The surah that equals a third of the Quran is surat Al-Ikhlâs, reflecting the Oneness of Allah SWT:

قُلْ هُوَ اللَّهُ أَحَدٌ* اللَّهُ الصَّمَدُ* لَمْ يَلِدْ وَلَمْ يُولَدْ* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Al-Ikhlâs 112:1/4 - Say, "He is Allah, [who is] One, * Allah, the Eternal Refuge. * He neither begets nor is born, * Nor is there to Him any equivalent."

Many verses end with the names of Allah, relating to the theme of the verse. Allah uses the verses to make us understand a concept, then summarizes the concept to allow us to understand His names.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

2:261 - The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

We invoke Allah’s names, when we want our supplication to be heard and accepted.

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

Al-A’raf 7:180 - And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.

It is Sunnah that when we make supplications, we invoke Allah's names that relate to what we are asking for:

- If in financial hardship, supplicate with the names of Allah: Al-Razzaq, Al-Fattah, Al-Wahhab.
- If afraid and concerned for the Ummah, supplicate with Allah's names: Al-Aziz, Al-Jabbar, Al-Atheem.

Reading the Quran correctly, leads us to a better understanding of the Divine Attributes.

❖ Allah in the Universe

If you do not know Arabic, or do not understand it fully, do you know how to observe what is around you, open your eyes fully and see things for what they are?

Allah SWT gave us an intuitive method to recognize His Majesty, by just observing and pondering His creation. The beauty in creation points to His Magnificence: The Heavens, the Earth, the birds, the bees, our own bodies – all stand witness to Allah's Greatness and Perfection.

The Universe is not mute! We are hard of hearing sometimes. The Universe moves with the utmost precision, in full obedience to Allah SWT, and glorifies Him. It is alive with لا اله الا الله, praising Him and glorifying Him. If we listen and observe, the Universe will lead us to knowing Allah SWT.

Point 3: How Do we Live with Allah's Beautiful Names

Unfortunately, many people deal with Allah's names and attributes for blessings and ceremonies, and do not go beyond that. Many people will just memorize the names but fail to link them to their lives.

The beautiful names of Allah are there to mend our lives and guide us to the right path. They are practical solutions to fix the problems in our lives and gain success.

Point 4: Final Note

No amount of explanation will fully encompass any of Allah's beautiful names. The series is only an introduction, because only Allah knows the extent and magnificence of Himself.

If all the knowledgeable and pious people and all humanity would gather to fully analyze any of Allah's beautiful names, they will not be able to. Human knowledge compared to the Divine Knowledge is like a pin that is dipped in the sea. When pulled out, the amount of water it takes out compared to the sea, is a parable of the knowledge that Allah allowed us to have.

Only Allah knows His Divine Self. This is only a humble attempt to get closer to Allah as much and He SWT will allow us to.

We will not reach the level of *Ihsan* and the enumeration of Allah's names by just listening to lessons. Every person has a unique interaction and experience with each of Allah's beautiful names.

The biggest benefit each of us will gain is through linking our lives and our situations with Allah's names individually.

What is presented is just a methodology and examples. The best learning will be realized when you reflect on your life and see Allah's favors and intervention in all events.

Whatever I got right, it is from Allah's help. Any mistake in this body of work is from my own shortcomings.

All success comes from Allah SWT. I humbly ask Him to guide my effort to His pleasure and the guidance of others.

P02. ALLAH جل جلاله

The name “Allah” in Arabic is unique. It has no plural or gender and is reserved exclusively for **The God**.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Taha 20:14 - Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

Allah SWT conveyed His name to prophet Musa AS using the word “Allah”. Allah SWT said:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

Muhammad 47:19 - So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

There is no God but Allah. لا اله الا الله is the root of *Tawheed*, and the base of the Islamic faith.

Allah SWT used the word فاعلم (So Know) in this verse. Knowledge requires research, studying, proofs and evidence. The culmination of this effort is certainty, that is firm and unshaken. Knowledge cannot have doubt or uncertainty. All Muslims repeat this phrase so many times, but few really ponder it.

الله لا اله الا الله **There is no diety except Allah** is the theme of Islam. Our creed is summarized in this phrase.

Allah SWT also says: وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

Al-Anbiya' 21:25 - And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."

The mission of all the prophets was to guide people to the one and only God, worthy of all worship and praise.

The prophet ﷺ said: أَفْضَلُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَأَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ:

The best thing I have said and the prophets before me is “La ilaha illa Allah, Wahdahu La Shareeka Laho”. [Muwatta Malik]

Scholars have said that the name “Allah” is the culmination of all of Allah’s beautiful names. Some said the name “Allah” is Gods greatest name.

Meaning of the Word ILAH

The word *ilah* in Arabic has the meanings of:

- To Worship, “Abada”, Comes from the word “alaha”.

- To be perplexed, full of wonder, comes from the word aliha”.
- To Seek refuge in, comes from the word “ya’lahu”.

❖ Meaning 1 – ALAHA – to Worship

To worship is not just to obey. The combination of obey, submit, and love lead to true worship. It is not possible to worship someone you do not love. Love without obedience is also not possible.

The one deserving of worship is The Creator. The One with all the attributes deserving worship.

Allah is the only “ilah” worthy of worship – love, submission, and obedience.

The phrase لا اله الا الله means that there is no one worthy of worship, no provider (Razzaq), no creator (Khaliq), no powerful (Jabbar), no (insert any beautiful attribute of Allah), except Allah SWT.

All the names of Allah are combined in a single name “ALLAH”, i.e. He is the only God worthy of worship.

The combination of utmost obedience, utmost submission, and utmost love is true worship. We cannot love and obey Allah, unless we know Him SWT. Knowledge leads to obedience with Love, which leads to happiness in this life and the next.

❖ Meaning 2 – ALIHA – To be Perplexed

Man, is perplexed, full of wonder, in awe of what? Big things or small things? Valuable things or cheap things?

A perplexed state comes from being in awe of something great, that we just cannot grasp its essence. The mind and heart cannot grasp His essence. There is no end to His might and power.

The more you know about Him, the more you realize He is so much greater than that. Allah SWT is so great that we are in awe of His greatness, and we just cannot grasp His essence.

❖ Meaning 3 – ALIHA ILAYHI – To Seek Refuge in

There is no refuge or escape or safety except with Allah. He is mighty and strong and controls everything.

So why is Allah worshiped?

- Because He is The Creator (Al-Khaliq)
- Because He is The Provider (Al-Razzaq)
- Because He Brings things to life and cause things to die (Al-Muhyi Al-Mumeet)
- Because His Greatness makes the minds perplexed with wonder.

- Because there is no refuge except with Him.
- Etc.

The phrase لا اله الا الله begins with the negation followed by an assertion.

- There is NO God, NONE, ABSOLUTELY NONE, other than Allah SWT.
- No one is worthy of worship but ALLAH, because He is The God, The Creator, The Sustainer, etc.
- If we fear something, لا اله الا الله assures us that no one should be feared but Allah, and Him alone.
- If we want something, لا اله الا الله assures us that no one will give us what we want other than Allah.
- If we want to rely on someone, لا اله الا الله reminds us that we should only rely on Allah.
- If we love, and we love many things in this world, لا اله الا الله reminds us that no one is worthy of our utmost love but Allah.

We can understand now why our faith is summarized in this phrase. This is *Tawhid* - monotheism.

- The pinnacle of knowledge is *Tawhid* - Monotheism.
- The pinnacle of action is *Taqwa* – God Consciousness.

When do We Reach the Level of TAWHID?

If we feel that there are other entities controlling our destiny or can benefit or harm us, we will be scattered among them in focus. We cannot worship Allah alone in this state.

Things that have a beginning and an end are not worthy of worship.

When we get to the point where Allah is our focus and He alone in all things, we ask Him alone, we fear Him alone, we hope in Him alone, we realize no one else can benefit us - then we have reached *Tawhid*

Allah did not ask us to worship Him except after assuring us that all things belong to Him and He alone controls everything.

The state of *Tawhid* is the best state for a believer since he only fears Allah and no one else and does not ask anyone other than Allah. Once we reach this level, sin becomes easier to overcome. If we try to please others at the expense of displeasing Allah, our *Tawhid* is weak.

The pinnacle of knowledge is when we realize that Allah controls everything and everyone. Even non-believers will come to the realization of لا اله الا الله once they are put in a tough situation: a terminal sickness, a disaster, an impending doom. All the gods they used to rely on and love: money, fame, power, family, etc. will all fade away and they will have no one to turn to but Allah SWT.

Take the example of Pharaoh when he was faced with drowning, he said that he believed in the God that the children of Israel believed in.

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

Yunus 10:90 - And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."

Compare that with prophet Yunus, when the fish swallowed him. He called in the darkness that there is no god but Allah.

وَدَا النُّونَ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Al-Anbiya 21:87 - And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

The first was not accepted, while the second was. Why is that?

Commentators said that you must know Allah before you get into trouble, for Allah to help you. Pharaoh did not believe in Allah prior to that, and even told his people that he was their god most high. Prophet Yunus, on the other hand, believed in Allah and he used to glorify Him as Allah told us in the Quran.

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ * لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

As-Saffat 37: 143-144 - And had he not been of those who exalt Allah, He would have remained inside its belly until the Day they are resurrected.

Pharaoh said that statement to save himself from the trouble he was in.

The children of Israel after seeing Allah's miracles passed by idol worshippers and asked Musa AS to make an idol for them. Their belief was not pure. They believed in Musa because he was going to save them from Pharaoh.

We need to have this realization that there is no one who has control of all things except Allah. We need to know that at all times and not when we get in trouble. We must know Allah, know His names, and know His attributes. We should build up our account with Allah for bad days when we will really need Allah to save us.

Our faith at its basic form is knowing Allah, obeying and worshipping Him alone, and working according to His instructions to follow the straight path that will lead to His paradise, and our eternal happiness.

P03. AR-RUBB (THE LORD) الرب

Allah SWT started the Quran in Al-Fatiha with: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Fatiha 1:2 [All] praise is [due] to Allah, Lord of the worlds -

Ar-Rubb (The Lord): This name has been mentioned in many verses, over 500 times. It is often coupled with great creations of Allah (رب العالمين)، (رب السماوات والأرض)، (رب العرش).

The actual word used in the Quran is *Rubb*. There is no proper equivalent for *Rubb* in the English language. When used alone, the word *Rubb* is used only for Allah. He has used it to praise Himself SWT رَبِّ الْعَالَمِينَ.

As for other than Allah, it can be used to say *Rubb Ad-Dar*, the master of such and such object.

The name Ar-Rubb contains the following themes:

- The Owner المالك,
- The Master Who is obeyed السيد المطاع ,
- The Reformer المصلح who corrects and follows up,
- The Educator who teaches in stages until completion.

The name Ar-Rubb as it relates to Allah SWT, means the One and the Only Lord of the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security.

The name Ar-Rubb does not have a single meaning, but points to all of Allah's beautiful names and attributes.

The Meanings of Ar-Rubb (The Lord)

Ar-Rubb, linguistically means, the master or the one who has the authority to lead.

❖ Ar-Rubb is:

1. The God Who is Worshipped.
2. The Creator of everything.
3. The One Who Creates and Guides (Disposes of all Affairs).
4. The Sovereign Owner with full authority over his property.
5. The One Who is in Full Control of His creation.
6. The One Who Nurtures and Sustains.
7. The One Who Teaches and Corrects.

(1) Ar-Rubb is The God who is worshipped.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Al-Baqara 2:21 - O mankind, worship your Lord, who created you and those before you, that you may become righteous –

(2) Ar-Rubb is the Creator and Sovereign Owner and the One Who controls.

Allah SWT is the One Who created the heavens and the Earth, the One Who owns them, and the One Who controls them. This was done gradually to teach us patience.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Al-A'raf 7:54 - Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

(3) Ar-Rubb is the One Who Creates and Guides (Disposes of all Affairs).

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ * قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

Taha 20:49-50 - [Pharaoh] said, "So who is the Lord of you two, O Moses?" * He said, "Our Lord is He who gave each thing its form and then guided [it]."

Allah, The Lord of creation, created everything from nothing, then gave each its proper form and guided it to operate in this world.

Take the example of a mosquito: Allah created it with all it needs to survive:

- Thermal reception system – it sees things with heat, and not by color or shape.
- Blood analysis system – Not all blood suits it. It samples the blood first before sucking it.
- Liquification system – to allow the blood to flow in its trunk.
- Anesthetization system – it numbs the location momentarily, so you do not feel the sting till it is too late.
- And more...

Our own bodies are a testament to this verse.

Ar-Rubb, is the creator Who has given everything all that they need to exist, then guided them to perform their function and purpose.

(4) Ar-Rubb is the Owner with full authority over his property.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

Taha 20:6 - **To Him belongs** what is in the heavens and what is on the earth and what is between them and what is under the soil.

(5) Ar-Rubb is the one who is in Full Control of His creation.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Hud 11:56 - Indeed, I (Hud) have relied upon Allah, my Lord and your Lord. **There is no creature but that He holds its forelock.** Indeed, my Lord is on a path [that is] straight."

(6) Ar-Rubb is the One Who nurtures and sustains His servants through regulating their affairs and granting all types of favors and blessings, and at the same time correcting and purifying their hearts, souls and manners.

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ * أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ * فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ * الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ * وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ * وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ * وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ * وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

Ash-Shu'ara 26:75/82 - He (Ibrahim) said, "Then do you see what you have been worshipping, * You and your ancient forefathers? * Indeed, they are enemies to me, except the Lord of the worlds, * Who created me, and He [it is who] guides me. * And it is He who feeds me and gives me drink. * And when I am ill, it is He who cures me * And who will cause me to die and then * And who I aspire that He will forgive me my sin on the Day of Recompense."

(7) Ar-Rubb is the one who Teaches and Corrects.

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

Al-A'raf 7:23 - They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

When Adam and Eve disobeyed Allah, they called on Him for forgiveness. Ar-Rubb, the teacher Who corrects, guided them to repentance and forgiveness.

❖ Difference between Rubb and Ilah الرب والإله

When both terms Ar-Rubb and Al-Ilah appear close together, they differ in meaning, but if they appear separately, they share a similar meaning.

For example, in Surat An-Naas: قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ

114:1-3 - Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind, The God of mankind,

بِرَبِّ النَّاسِ Has the meaning of The Owner Who has full control, the disposer of affairs, the One Who brings Death and Life, The Lord.

إِلَهُ النَّاسِ Has the meaning of The One to Worship, The God, The One Who is Obeyed.

When they appear separately, the word Ilah إِلَه has the same meaning and attributes of Rubb.

وَإِلَهُكُمْ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Al-Baqara 2:163 - And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

Ar-Rubb in Our Lives

❖ Example of Fatherhood

The relationship between us and our Rubb can be illustrated modestly with the example of a father and his children, and to Allah belong the best examples. Allah swore by Fatherhood in surat Al-Balad:

لَا أَقْسِمُ بِهَذَا الْبَلَدِ * وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ * وَوَالِدٍ وَمَا وَلَدَ

Al-Balad 90:1-3 - I swear by this city, Makkah - And you, [O Muhammad], are free of restriction in this city - And [by] the father and that which was born [of him],

The simplest explanation for the meaning of Ar-Rubb is the compassionate father to his children, who provides food, shelter, mercy, love, nurturing, education, guidance, discipline: punishes sometimes and rewards other times.

This compassionate father, knowledgeable and merciful, is not concerned with anything except his children's destiny, their happiness, their faith, and their well-being. The vigilant father does not let his children wander aimlessly without guidance and taking account.

If the owner of a company hires a stranger, he will monitor their activities and record their mistakes, and in some cases, may fire them. When the owner of a company employs his children, he will guide them, correct their mistakes, and take great care for them to reach their full potential.

Fatherhood is one of Allah's great signs that helps us know Allah with his name Ar-Rubb. Ar-Rubb is the One Who raises His servants, grows their bodies, and guides their actions to what is best for them.

Ar-Rubb equips His servants with all that they need to succeed in this life and the next. He guides them back to Him with revelations, and with His mercy, then He guides them to His Heaven.

All other beautiful names of Allah apply to Ar-Rubb. He is the One Who creates and provides. He is the One Who brings safety and success.

❖ Supplications

When we understand this name, we should feel peace and security knowing that our Rubb is in control and He will take care of us.

When we call on Allah, many of the Dua use Ya-Rubb, because the name Ar-Rubb contains the meanings of:

- The God
- The Creator and Owner
- The Sustainer
- The Disposer of Affairs
- The One Who brings Life and Death
- The One in control of all things

When we ask for forgiveness we do not use *Ilah* يا إلهي اغفر لي, instead we use *Rubb* يا رب اغفر لي, because forgiveness necessitates submission to The Creator, and the name Ar-Rubb contains this meaning.

The prophet ﷺ called on Ar-Rubb in many of his supplications, to praise and glorify Allah SWT.

❖ Our Duties to the Name Ar-Rubb

Understanding the name Ar-Rubb in our lives:

1. We recognize we have a creator Who is unique in His attributes and majesty, so we humble ourselves and be His servants.
2. We should be comforted that we are slaves who have a Master (Rubb) Who will take care of us.
3. We should fear Him, and be just to people under our care, because He will take us into account.
4. Don't use the word Rubb to describe anyone, out of respect for His majesty SWT.
5. Be content with what our Rubb has provided, and what He has destined.
6. Mend our ways, correct our manners and actions according to Allah's instructions.
7. Remember that when Allah afflicts us, He is teaching us a lesson to correct us.
8. Take things gradually, step by step. This is Allah's methodology in His creation.

01. AR-RAHMAN (THE MOST GRACIOUS) 02. AR-RAHEEM (THE MOST MERCIFUL) اسم الله الرحمن الرحيم

Other translations:

Ar-Rahman: The Compassionate, The Beneficent, The Most Gracious.

Ar-Raheem: The Most Merciful, The Most Compassionate.

Linguistically

Both names come from the same root *rā ḥā mīm* (ر ح م), with the following classical meaning:

- to have tenderness, gentleness, kindness, and love
- to have mercy, to have pity
- to show favor and goodness

Ar-Rahman Ar-Raheem in The Quran

Both names appear explicitly in the Quran. Ar-Rahman appears 57 times, while Ar-Raheem appears 114 times.

No one other than Allah SWT may be called Ar-Rahman. Allah and Ar-Rahman are His exclusive names.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

Al-Isra 17:110 (beginning) - Say, "Call upon Allah or call upon Ar-Rahman. Whichever [name] you call - to Him belong the best names."

❖ Meaning 1: What is Meant by Mercy – Rahmah?

Allah's Names Ar-Rahman (The Most Gracious) and Ar-Raheem (The Most Merciful) are derived from the same Arabic word *Rahmah* (Mercy).

Rahmah is compassion that leads to favors on the created, that leads to their happiness and fixes what is wrong with them.

Mercy has compassion and love, charity, firmness sometimes, teaching hard lessons (تربية), fixing what is wrong (اصلاح), all leading to eventual happiness.

Allah may be tough on us in this world to teach us a lesson to save our hereafter. This is an act of mercy and compassion.

Mercy necessitates the existence of someone who needs it, and someone who has it, and willing to give it.

No one can ever be merciful to Allah, All Mighty, because He, Glory to Him, is Omnipotent and, therefore, needs mercy from none; while a human being needs mercy from his Creator, All Mighty, for he is weak and helpless, and because he is poor and not self-existent. We are all in need of Allah's Mercy.

❖ Meaning 2: Mercy for the Sake of Creation

When someone witnesses misery, he feels sad and merciful. But does Allah have the same feelings? The answer is: No, of course not! Allah's Divine Nature is by no means like that of human beings.

Nevertheless, Allah has mercy on His creation.

When a human being has mercy on another, he does so to comfort himself from feelings of sorrow that disturb him. This is a point of weakness in man. But Allah, All Mighty, has Mercy on His creatures for their own sake, not for His.

❖ Meaning 3: Types of Mercy

There are two types of Mercy: General Mercy and Special Mercy.

General Mercy **رحمة عامة**, is the mercy that reaches all people, deserving and undeserving, like rain.

Special Mercy **رحمة خاصة**, that Allah showers on His servants.

An example to illustrate the two types:

Whether you are a believer or a disbeliever, Allah, Most Gracious, allows you to eat and drink, enjoy food, beautiful views, and He allows you to enjoy your life with your wife and children, etc. **رحمة عامة**

But Allah SWT guides some of his creation to obey and worship him. This is a special mercy. **رحمة خاصة**

Allah's special mercy is conditional on man's faithful obedience, sincere strife, generosity, charity, helping the weak, and having mercy on others.

Allah gives all sustenance – food and drink – this is a general mercy. **رحمة عامة**

When He guides to do good deeds, pray, fast, get closer to Him – that is a special mercy. **رحمة خاصة**

❖ The Difference between Rahman and Raheem

Scholars have many opinions on this. Some scholars said that Allah, All Mighty, is "Rahman" (Most Gracious) in His Own Divine Self, while He is "Raheem" (Most Merciful) in His Divine Acts.

Others say that Allah is “Rahman” (Most Gracious) in this world, while He is “Raheem” (Most Merciful) in the Hereafter.

Ar-Rahman – encompasses mercy for all creation. It is a general mercy. رحمة عامة،

قُلْ مَنْ يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ

Al-Anbiya 21:42 - Say, "Who can protect you at night or by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.

Ar-Raheem is a special mercy reserved for the believers. رحمة خاصة

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

Al-Ahzab 33:43 - It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful.

Believers are in need of both of these names and types of mercy.

❖ Meaning 4: Mercy Dominates

We should feel happy and assured of Allah’s mercy.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Yunus 10:58 - Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."

We should rejoice that Allah’s Mercy is all-encompassing.

وَإَكْتُوبَ 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

Al-A’raf 7:156 - And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses –

Abu Huraira reported that Allah's Messenger (ﷺ) said:

لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي

When Allah created the creation, He put down in His Book which is with Him over the Throne: Verily, My mercy predominates My wrath. [Muslim]

Mercy is a dominant attribute of Allah, just like His knowledge and His power. It is the main attribute with which He SWT deals with His creation. His Mercy comes ahead of His Anger. His forgiveness dominates over His wrath.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى

Taha 20:129 - And if not for a word that preceded from your Lord, punishment would have been an obligation [due immediately], and [if not for] a specified term [decreed].

The “word that preceded” is “His mercy dominates His wrath!”

Abu Hurairah narrated that the Messenger of Allah said: (partial Hadith)

لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِأُذُنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ

“When Allah created Adam, He breathed the soul into him, then Adam sneezed and said: ‘All praise is due to Allah.’ So he praised Allah by His permission. Then His Lord said to him: ‘May Allah have mercy upon you O Adam. ... till then end of the Hadith(partial) [Tirmithi - Hasan]

The first words from Allah SWT to Adam were “May Allah have mercy upon you”. The first words directed to Humanity from the Creator was mercy! This is the foundation of our relationship with Allah SWT.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنَهُمْ وَتِسْعَةٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ "

Salman Farisi 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. [Muslim]

All this mercy on this Earth is all but one part of *Rahmah* that Allah created. People, animals, ... all share this one part. The other 99 parts of *Rahmah* are reserved for the day of resurrection when we need it the most.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

Taha 20:108 - That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper

Allah in this tough situation did not use the name Al-Jabbar (The Mighty) or Al-Muntaqim (The Avenger). He chose His name Ar-Rahman (The Most Gracious) to assure the believers that He will be merciful, and His mercy is faster than His anger.

Ar-Rahman Ar-Raheem in Our Lives

❖ Question 1 – What About all the Misery on Earth?

What about all the disasters, wars, oppression, injustice, tyranny, poverty, epidemics, and plagues?

Absolute Evil does not exist in the universe – Evil that does not lead to any good.

Allah is All Knowing and All Powerful and Capable to do whatever He wants. NOTHING happens in the heavens or Earth without His knowledge and permission. We must understand this point!

Allah, Ar-Rahman - Most Gracious, does harm to do good, takes away to give, tests to reward, humiliates to honor, and withholds to give generously.

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

As-Sajdah 32:21 - And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.

Take for example someone who is rich and has all the comforts of life but is living a life of sin. When Allah takes all the comforts away and puts him in poverty, it may be the reason for his repentance and salvation.

Therefore, it is wise to turn to Allah, Most Gracious, willingly, and quickly, while we are healthy and wealthy, so to speak, and seek His mercy, love, and good pleasure before it is too late.

❖ Question 2 - Why Doesn't Allah Remove the Misery we are in?

Perhaps one may ask: "What does Allah's being (Ar-Raheem) the Most Merciful mean?" A merciful one does not hesitate to help a person who is afflicted with a misfortune, suffering or illness; and the Lord, Allah, is the most merciful and can remove all misfortunes, poverties, troubles, distresses, illnesses, hardships, ...etc.

Why doesn't Allah SWT relieve the misery we see every day?

Let's take this example to illustrate the answer: A compassionate and loving mother may refuse to have her beloved child undergo a dangerous, although very necessary, amputation; but the child's wise father insists that the child must undergo such operation.

An ignorant person wrongly concludes that the child's mother is more merciful than the father; but a wise person believes that the father's insistence reflects his mercy, compassion, and sympathy towards his child.

Allah created us, and He knows what is best for us. Allah is more merciful with us than a mother with her newborn child. If we cannot see the wisdom in His actions, that is our shortsightedness. His knowledge and His mercy are complete and perfect.

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Al-Imran 3:26 - Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

Allah did not say "In Your Hand is both Good and Bad"! Only Good was mentioned. Honor that comes from Allah is good, but so is humiliation. Not seeing good in everything that happens is the fault of our limited understanding.

❖ Be Merciful

Man has a share of some of Allah's attributes, like *raheem* (merciful), *sami`* (hearing), and *baseer* (seeing). About the Prophet ﷺ, Allah says:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Tawba 9:128 - There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

Our duty to these names is to be merciful with all creation. This is a quality Allah SWT loves.

❖ Who Deserves to be called Raheem?

A person who inadvertently helps another person without any intention is not a merciful person (Raheem).

A person who has the feeling of mercy for others, but does not act is not a merciful person.

If the person is willing but not able, he is considered merciful (raheem) but his mercy is deficient since the act of mercy did not result in any meaningful action.

Sometimes we see great injustice and have strong feelings, but we do nothing to alleviate it. That is not Mercy. The term *Raheem* combines the intention to have mercy, and the action of delivering it.

Real mercy is to give generously and willingly to someone in need, i.e. when you desire to, and physically, be generous and merciful to him in both words and deed to satisfy his needs.

03. AL-MALIK (THE SOVEREIGN) اسم الله الملك

Other translations: The King, The Sovereign.

Linguistically

The name Al-Malik comes from the root *mīm lām kāf* (م ل ك), with the following classical Arabic meaning:

- To have possession and ownership,
- To have power and ability,
- To have control and authority.

Al-Malik in The Quran

The name Al-Malik appears explicitly in the Quran, in two forms: 5 times as Al-Malik and 2 times as Maalik.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Al-Jumu'a 62:1 - Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Holy, the Exalted in Might, the Wise.

Allah SWT starts the Quran with **مَلِكِ النَّاسِ** and ends it with **يَوْمَ الدِّينِ**.

Allah SWT introduces Himself in His book saying:

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

Al-Hashr 59:23 - He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

❖ Difference Between Malik and Maalik

The name Malik signifies a king, while the name Maalik, by virtue of the 'aa' which intensifies the meaning, signifies someone greater than a king, and is often translated as master or lord. However, the exact differences between these names are not universally agreed upon.

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Al-Imran 3:26 - Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Al-Buruj 85:9 - To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness.

Al-Malik is the owner and king of all of creation, while Maalik al-Mulk combines ownership with the ability to dispose of affairs with full control, and without challenge.

- One may own things, but do not have the right to use them (e.g. England's royalty).
- One may control things and use them, but do not own them.
- One may own a house, but the government may take it away.

❖ Meaning 1: Owner and Controller of the Dominion

If a train going at the speed of 60 mph jumps the track, can any human stop it or return it back to its track?

Earth moves with a speed of 66,000 mph in its orbit around the sun. If Earth even veers an inch out of its orbit, who can control it? Who is controlling its movement?

This Earth has been on its path since Allah created it. Who controls its perfect motion? Al-Malik!

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ وَالَّذِينَ تَدْعُونَ
مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ

Fatir 35:13 - He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term. That is Allah, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

❖ Meaning 2: Owner of the Souls

Can anyone go without sleep? Everyone must sleep. All souls must return to its owner daily.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ

Az-Zumar 39:42 - Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed, in that are signs for a people who give thought.

The soul must go back to its owner. None of us can resist it or prevent it, no matter how hard we try. Al-Malik will keep some of them and release the others for an appointed time. He is in full control over His dominion. Allah will allow us to wake up for a time, then take it again later. We have no control!

We cannot see this soul that Allah has given us, nor can we control it. He gives it to us daily. We operate and exist on a day-by-day basis. Think about it! The soul is not ours, nor can we control it.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

Al-Isra 17:85 - And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

How can we sleep in a state of sin? What if we do not wake up the next day?

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

Al-Anfal 8:24 - O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

We belong to Al-Malik, our souls belong to Him, the entire universe belongs to Him, even our hearts belong to Him to change at will.

❖ Meaning 3: Sustains from His Infinite Wealth.

A king who does not have wealth to spend from is not a king. Allah SWT has everything.

Al-Munafiqun 63:7 (partial) ... وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ ... And to Allah belongs the depositories of the heavens and the earth ...

Our King will give us anything we need. He does not want us to go to anyone else.

Allah SWT is capable of anything He pleases.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

At-Taghabun 64:1 - Whatever is in the heavens and whatever is on the earth is exalting Allah. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

❖ Meaning 4: The Only Authority

On the day of judgement, all kings, and people with authority in this life will be humbled! Who has the ownership and control on that day? Al-Malik!

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Ghafir 40:16 - The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing.

When all creation perishes, Allah SWT will call the kings who flaunted their power on this Earth. He will challenge His creation: Who is Al-Malik today? No one will answer.

Allah SWT will answer Himself, The King, Al-Malik, Malik Al-Mulk.

Al-Malik in Our Lives

❖ Who do we Belong to?

Who do we belong to? Who has ownership over us? Who has the ultimate authority over us?

Kings of this Earth ruled for many years. Where are they now? We see their lavish palaces and the lands they owned. Where are they now?

Who is the true King? Who do we belong to?

I am sure we all know the answer, but do we feel it in the depths of our hearts?

❖ What Behavior should the Name Al-Malik Inspire?

1-Izzah (عِزَّةٌ) We should not humiliate ourselves running after creation to fulfill our needs when we are the slaves of Al-Malik (Abdul-Malik). He controls all the wealth of this universe. Ask Him and only Him. Rely on Him. He is Al-Malik.

If someone is blackmailing you or threatening you with something: Go back to Al-Malik for help, plead with Al-Malik to not subject you to any humiliation at the hands of His creation, then let them do whatever they want. They can only do what Al-Malik will allow them to do.

Prophet Hud's reply to his people when they threatened him:

مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ * إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Hud: 11:55/56 - So plot against me all together; then do not give me respite. * Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."

This is called in Arabic *Izzah* عِزَّةٌ. We do not bow to any of Allah's creation because we belong to Al-Malik.

2-Control Yourself (املك نفسك) Does anyone really own or control anything?

You may think you own a car and have the paperwork to prove it. It belongs to Allah, and He has given it to you as a trust for an appointed time.

A wise bedouin in the desert gathering his camels was asked: are all of these camels yours? He replied: Allah has with me seven camels (لله عندي سبعة جمال).

We think the money we have in the bank is ours? It belongs to Allah and He has entrusted us with it.

We do not own or control anything in this world. They are all trusts from Allah. The only thing we own and have control over is our self and our behavior.

We should control our self and force it to behave according to Al-Malik's instructions.

Prophet Yusuf understood this point. When he was victorious over his brothers, what did he say?

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَليِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ

Yusuf 12:101 - My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

If we do not own anything, what *Mulk* is prophet Yusuf AS referring to? What did he control?

- He controlled himself in front of Al-Aziz's wife and did not fall to temptation.
- He controlled himself by remaining humble and honest when the wealth of Egypt was at his disposal.
- He controlled himself by not taking revenge on his brothers when he had power over them.

What a great "Mulk" (sovereignty) that Allah has given prophet Yusuf AS – the ability to control himself.

All prophet Yusuf wanted after all that was to die as a Muslim and be in the company of the righteous.

To act on these qualities, requires a lot of patience, and help from Allah SWT!

04. AL-QUDDOUS (THE HOLY) اسم الله القُدُّوسُ

Other translations: The Holy, The Pure, The All-Perfect.

Linguistically

The name comes from the root *qāf dāl sīn* (ق د س), with the following classical meanings:

- Holy, sacred, and hallowed,
- Pure,
- Perfect, without blemish or fault.

The act of sanctification **تقديس** includes both negation and affirmation:

- Negation of all that is not pure and holy, completely, and totally without specifying. It is not fit to praise a king then follow it by: he does not steal and does not lie, etc. It is not fitting.
- Affirmation of all that is pure and holy, on the other hand, can be detailed and listed. All of Allah's attributes come under this affirmation: He is One, Most Merciful, Most Gracious, The Truth, etc.

Al-Quddous in The Quran

The name Al-Quddous appears explicitly 2 times in the Quran, and points to The Divine Self.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Al-Jumu'a 62:1 - Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Holy, the Exalted in Might, the Wise.

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

Al-Hashr 59:23 - He is Allah, other than whom there is no deity, the Sovereign, the Holy, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

Allah SWT is The Holy and The Pure in His Divine Self and in His Divine Acts. Allah is free from all that touches His perfection.

❖ Meaning 1: Pure and Perfect

Allah SWT is perfect and above anything we can imagine.

لَيْسَ كَمِثْلِهِ شَيْءٌ **Ash-Shuraa (partial) 42:11 - ... There is nothing like unto Him ...**

- He is the One beyond similarity and change. Nothing is like Him, and He does not Change.
- The One not dependent on anything – He needs no one and nothing, and everyone needs Him.
- His attributes are pure and free from any shortcoming – nothing but perfection.
- His actions are pure and perfect.
- His existence is pure and holy, not requiring a space to exist in or time to be bound by, or an imagination to capture His essence.
- His abilities are pure and perfect, so nothing happens without His permission and knowledge.
- He is the one glorified and revered by the angels.
- He purifies the bodies, hearts, and souls of His servants.

Allah, Al-Quddous, is pure and above anything we may imagine. Allah The Judge is nothing like the fairest of human judges. He is above all perfection attributed to humans. He is far above it in the perfect and absolute.

If a person is described as vengeful, that puts fear in people's hearts. But Allah's vengeance (Al-Muntaqim) makes believers rejoice and are comforted with, because it is perfect, full of mercy and Justice.

The name Al-Quddous teaches us that Allah's essence and actions are pure and untainted.

Allah SWT tells us that He is "*Al-Malik al-Quddus*", reminding us not to get confused with attributes of kings of this world. He is the King, but He is Pure and so He acts with ultimate justice free of oppression.

Allah is above human perfection; it is more fitting that He is above human faults.

❖ Meaning 2: Purifies His Servants

بيت المقدس

Ibn al-Qayyim points to the word Bayt al-Maqdis (بيت المقدس), which refers to the whole area encompassing al-Aqsa Mosque and the Dome of the Rock in Jerusalem. This is the "Holy House", because people go there to be purified of sins.

Jibril – روح القدس

The Angel Jibril was mentioned in the Quran with the name روح القدس.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

An-Nahl 16:102 - Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

Jibril AS was purified from all the faults relating to delivering Allah's message:

- He does not forget,
- He does not change or alter the message,

- He does not add or subtract,
- He does not exaggerate.

Al-Quddous is the One Who purifies His servants from sins or things that does not befit them. He makes them love good and despise sins and evil.

A Pure Heart

One of the acts of Al-Quddous – The Pure, is He purifies the hearts of his servants.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Ash-Shu'ara 26:88/89 - The Day when there will not benefit [anyone] wealth or children * But only one who comes to Allah with a sound heart."

When we come closer to Allah with good deeds and acts that He likes, He will purify our hearts until we meet Him with a clean and sound heart on the day of judgement.

A pure and sound heart is the greatest gift we can get:

- A heart that does not run after lust and desires what Allah does not like,
- A heart that does not believe or follow things that contradict Quran and Sunnah,
- A heart that is not satisfied with familiar things like eating, drinking, working, living, and dying – but a heart that is ambitious, distinguished, successful, and an asset to the Ummah (i.e. living with a purpose and a goal),
- A heart that wants to know Allah, and worship and obey Him alone.

Al-Quddous in Our Lives

❖ Tawhid

The act of sanctifying and glorifying Allah Al-Quddous is Tawhid. This is our main duty to Allah and His beautiful names.

مُعَاذُ بْنُ جَبَلٍ. رَضِيَ اللَّهُ عَنْهُ. قَالَ بَيْنَمَا أَنَا رَدِيفُ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا آخِرَةُ الرَّحْلِ فَقَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ " هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا ". ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ بْنُ جَبَلٍ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. فَقَالَ " هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يَعْبُدَهُمْ "

Narrated Mu`adh bin Jabal: While I was riding behind the Prophet (ﷺ) and between me and him was only the back of the saddle, he said, "O Mu`adh!" I replied, "Labbaik, O Allah's Messenger and Sa`daik! (at your service)" he said, "Do you know what is Allah's right upon his slave?" I said, "Allah and His Apostle know best" He said "Allah's right upon his slaves is that they should worship Him alone and

not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu`adh bin Jabal!" I replied, "Labbaik, O Allah's Messenger and Sa`daik!" He said, "Do you know what is the right of the slaves upon Allah if they do that?" I replied, "Allah and His Apostle know best." He said, "The right of the slaves upon Allah is that He will not punish them (if they do that). [Bukhari 5967]

Tawhid is the act of purifying our belief and our relationship with Allah SWT. We purify our acts of worship by dedicating them to Allah only. We believe in the pure and perfect attributes of Allah's Divine self and acts.

If we meet Allah on this state, we can be safe from His punishment.

❖ No Loss with Obedience, and No Gain with Sin

Al-Quddous – The Holy and Pure – created us with desires and wants. However, He created a proper channel for each desire to be fulfilled so we remain pure.

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ

Al-Qasas 28:50 (partial) And who is more astray than one who follows his desire without guidance from Allah?

Understanding this name makes us want to purify ourselves from sins and lusting after what is not good for us.

- If you desire women – get married.
- If you desire wealth – work hard and earn from good sources.
- If you desire honor – serve your fellow man, especially the less fortunate.

Islam is not about deprivation. Islam is about chastity, purity, doing what pleases Allah, and protecting our nature that Allah SWT created pure and honored.

❖ Purify Yourself

If a person is holy and pure, it is not because of something external. A pure and holy person is due to his manners, actions, internal and external purity. Purity comes from within, by following Allah's commands.

Our duty to Al-Quddous is that we purify ourselves and go to Him pure – because Allah is pure and only accepts what is pure:

- We purify our soul by worshipping Allah alone (Tawhid), glorifying Him and Sanctifying Him,
- We purify our actions by having the proper intention, and refraining from sins and faults,
- We purify our hearts from lying, cheating, and pride,
- We purify our bodies from intoxicants, unlawful food, unlawful clothes, and impurities,
- We purify our time from wrong-doing,

- We help others and the society to remain pure, by fixing the wrongs around us,
- Sanctify that which Allah has sanctified.

Al-Quddous has sanctified certain things and ordered us to sanctify them. We are commanded to value life, to protect people's honor and to respect our own places of worship, as well as the places of worship of others.

We must learn the things that Allah SWT has sanctified and give them their proper respect.

We all want Allah SWT to accept us and be pleased with us. We must purify ourselves for Him to accept us and to shower His blessings and love on us.

05. AS-SALAAM (THE SOURCE OF PEACE) اسم الله السلام

Other translations: The Source of Peace, The Flawless.

Linguistically

The name As-Salaam comes from the root *sīn lām mīm* (س ل م). The word has these meanings:

- Peace, safety, and security
- Tranquility, Calm, and stability
- Free from defect, and complete
- Surrender, and submit

Our faith, Islam is derived from the same root. It is the religion of peace and submission, perfect and free from fault.

As-Salaam in The Quran

The name As-Salaam is mentioned explicitly once in the Quran.

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

Al-Hashr 59:23 - He is Allah, other than whom there is no deity, the Sovereign, the Pure, the source of Peace and Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

The name As-Salaam also appears in authentic Sunnah.

Whenever the Messenger of Allah (ﷺ) finished his prayer, he would ask for forgiveness three times [by saying, ' أستغفر الله ' (3 times)] and then he would say: *تباركت يا ذا الجلال والإكرام، ومنك السلام، وأنت السلام، اللهم أنت السلام، ومنك السلام، تباركت يا ذا الجلال والإكرام* (O Allah! You are the Bestower of security, and security comes from You; Blessed are You. O Possessor of Glory and Honor)." [Muslim].

❖ Meaning 1: Source of Peace, Safety, and Security

Allah SWT is the source of peace, safety, and security; He is As-Salaam, and only He SWT can truly bestow it. Allah is in control of everything. Nothing happens in this universe without His will and knowledge.

Allah has Angels appointed to protect Man, by His command, and keep him safe.

لَهُ مَعْقَبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

Ar-Ra'd 13:11 (beginning) For each one are successive [angels] before and behind him who protect him by the decree of Allah ...

When we are worried and afraid, the remembrance of Allah brings about peace and tranquility.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Ar-Ra'd 13:28 - Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

We sometimes act in contradictory ways. We look for the illusion of peace in the material, sometimes in other people, and in a certain way of life.

If we remember Allah and exert effort for His pleasure, He will bestow His peace, security, protection, and care on us. He is the source, and it can only come from Him SWT.

❖ **Meaning 2: Free from any Imperfections, His Acts are Free from Evil**

Allah SWT is perfect. His Divine Self is perfect, His Divine Attributes are perfect, and His Divine Acts are perfect. Only good comes from Allah SWT.

For example, Allah SWT is Just. If He treats any creature in His dominion unjustly, this negates the perfect quality of justice. Allah's attributes are all perfect, free from defects and evil.

When Allah's Acts are free from evil, what about all the evil in this world?

One thing must be clear in our minds: Evil is different from absolute evil. Absolute evil is evil with no good in it – evil for the sake of evil.

Take for example a patient who has an inflamed appendix. The doctor gets out a scalpel and starts cutting the skin. Blood gushes out. Not a pleasant scene! After the surgery, the patient feels pain for days.

The surgeon did not cut the patient's body to do harm. He did it to save the patient's life and bring safety.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

Ash-Shuraa 42:30 - And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

If Allah inflicts some with evil, it is to correct – i.e. evil that brings good results. Allah's actions are free from absolute evil!

❖ Meaning 3: Bestows Peace on His Servants

Allah SWT bestows peace and safety on His servants. The prophets were a great example of recipients of such favors.

Prophet Ibrahim AS had complete trust in Allah SWT. He was in a state of complete calm when he was about to be catapulted into the raging fire.

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

Al-Anbiya 21:69 - Allah said, "O fire, be coolness and safety upon Abraham."

Allah SWT bestowed peace upon Ibrahim, but He also bestows it upon all those who are attached to Him.

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

As-Saffat 37:181 - And peace upon the messengers.

In Surat As-Saffat, Allah SWT tells us about some of the other Prophets upon whom He bestowed peace:

"Peace be upon Noah in all the worlds," ([37:79](#)). "Peace be upon Abraham," ([37:109](#)). "Peace be upon Moses and Aaron," ([37:120](#)). "Peace be upon Elias," ([37:130](#)). "Peace be upon the Messengers," ([37:181](#)).

May Allah SWT make us of those upon whom Allah bestows His peace!

As-Salaam in Our Lives

❖ Human Nature

We all seek peace in some way:

- We work so that we do not have to worry about where our next meal will come from.
- We take breaks to rest and give ourselves some calm.
- We go out for long drives just to get to a place of quiet and tranquility.

Something in us constantly desires serenity. We were created this way.

❖ Dimensions of the Word "Salaam"

We all understand "salaam" to be peace, but this word has many dimensions, and they all relate to Allah's Name As-Salaam.

The root سلم means to be free from defect. سلامة means safety.

So how are these meanings interrelated, and how do they relate to Allah’s Beautiful Name?

Allah is perfect and flawless, and His actions are free from fault or blemish.

As human beings, we try to seek and create what is flawless because we have a natural affinity towards it.

What disturbs us and prevents a peaceful existence is when we put our hopes in the imperfect. We depend on others as we should depend on Allah, and when we are disappointed in them, we are broken.

We may get angry or frustrated when things don’t work out the way we wanted, but that is because people and things are not perfect.

When we let go of that, and understand that we all have faults, we will be in a better position to work in our environment and try to make it better.

The lack of perfection should not cause us to despair. We understand that it is only Allah SWT who is perfect.

This should not be interpreted as we should not strive for perfection, to the best of our ability.

The Prophet ﷺ said, “وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُحِدَّ، وَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُحِدَّ، وَأَحَدُكُمْ شَفْرَتُهُ، وَلْيُرِحْ ذَبِيحَتَهُ”

Verily Allah has prescribed Ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.” [Muslim]

❖ As-Salaam and the Heart

Imam Al-Ghazali makes the connection beautifully to the state of our hearts. He says,

“Every servant whose heart is free from deceit, hatred, envy, and evil intent; and whose limbs are unblemished by sins and forbidden actions, and whose attributes are not affected by inversion and reversal, will be one who comes to God, the Most High, with a sound heart.”

Things that cause disturbance in our lives are tied to what we allow into our hearts.

When we allow ourselves to envy and to hate, we are far from being in a state of peace, because our hearts are far from the flawless source of peace. How can a person who is far from a well expect to quench his thirst?

We seek peace from the flawless source of peace by attempting to remove the blemishes from our heart, and we are then granted peace, God willing.

We free ourselves from the shackles of resentment, self-righteousness, and rage. We start to do this by humbling ourselves to Allah SWT and realizing that everything comes from Him.

The anger in our hearts only harms us and shows discontent with the divine decree. We need to let go.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Ash-Shu'ara 26:88/89 - The Day when there will not benefit [anyone] wealth or children * But only one who comes to Allah with a sound heart."

A sound heart is "قَلْبٍ سَلِيمٍ", from the same root of Allah's Name, As-Salaam. We have an example of someone with such a heart:

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ * إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

As-Saffat 37:83/84 - And indeed, among his kind was Abraham, * When he came to his Lord with a sound heart

How did Ibrahim AS develop such a heart? Because it was attached to Allah, As-Salaam.

❖ The Weight of Sin

Sin weighs heavily on the heart. Sometimes we do not want to think of this. But just as eating a little poison every day will make us sick and eventually kill us, sins do that to the heart.

It is very important in realizing Allah's Name As-Salaam to critically reflect on ourselves and our state and strive to become better. If it is difficult, then the key is turning to Allah SWT and asking for His help, for He constantly accepts those who return to Him. Even stopping one little thing that is displeasing to Allah is good, because it is a step taken closer to the source of peace.

All the Prophets had peace from Allah SWT. This is what we all desire. We must always remember to seek it from the source, and not from illusions.

❖ Practical Ways to Achieve a Peaceful Life

[1] Remembrance of Allah

Remembering Allah is one way to achieve peace in our lives.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Ar-Ra'd 13:28 - Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

Remembering Allah is any action that is done with Allah SWT in mind. This includes prayers, specific forms of *thikr* (remembrance), *du'a* (supplication), and doing things with the intention to please Allah SWT.

[2] Spreading peace and the greetings of peace as advised by the prophet ﷺ.

Abdullah bin Salam reported that he heard the prophet ﷺ saying:

"يا أيها الناس أفسحوا السلام، وأطعموا الطعام، وصلوا الأرحام وصلوا والناس نيام، تدخلوا الجنة بسلام"

"O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace." [Tirmithi – Grade Hasan Sahih]

[3] Remind yourself that only Allah is Flawless

We all have flaws and make mistakes. We should not despair when this happens, but rather work hard to become better and strive to fix the faults. We neither should place a burden on others by expecting them to be perfect.

[4] Seek the reward from Allah, not from people

When we put our hope in results and not in Allah SWT, maintaining good works and activism can be hard.

But when we realize that the point is in the striving and in maintaining it and seeking ways to improve, we are not deterred by what may seem like a failure.

The ultimate peace comes in the Hereafter, in the Abode of Peace, where there is no fear or sadness. May Allah make us of its inhabitants.

❖ Critical Stages in Human Life

We all have 3 stages in our existence when we most need safety and security:

1. The day we are born – taken out from the comfort of the womb to the unknown of this world,
2. The day we die – leaving the world we knew behind us and heading for the unknown of the grave,
3. The day we are resurrected – getting out of the grave to an unfamiliar reality of the day of judgement.

We all are in dire need for safety and security at these stages. Only As-Salaam can provide any relief.

How do we increase our chances for safety?

- Remembrance of Allah brings peace and security,
- Connecting with Allah purifies us from the sins and evils in us, and makes us a better person,
- Adhering to Islam will lead us to eternal peace, happiness, and safety from punishment,
- Be good to Allah's creation and be a source of peace for others.

اللهم أنت السلام، ومنك السلام O Allah, provide safety and peace for us in this world and in the next, and grant us success and your pleasure.

06. AL-MU'MIN (THE GIVER OF PEACE) اسم الله المؤمن

Other translations: The Remover of Fear, The Bestower of Faith.

Linguistically

The name Al-Mu'min is derived from the root a-m-n م ن أ, which appears 879 times in the Quran in 17 derived forms. The most common meanings from the root are:

- To feel secure or to trust (مِنَ أ)
- To Believe, to have Faith, to affirm the truth (أَمَنَ), appears most of the times. التصديق

Al-Mu'min in The Quran

The name Al-Mu'min appears explicitly once in the Quran.

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

Al-Hashr 59:23 - He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

❖ Meaning 1: Provider of Security and Safety

Allah Al-Mu'min provides security to His creation. His creation is secure from:

- The fear that He would ever wrong them,
- He would deprive them of their rights,
- He would allow their rewards to go to waste,
- He would violate the promises He has made to them.

His security encompasses the entire universe and all that it contains.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

Al-Anfal 8:33 - But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.

Allah is the only one who can guarantee security and safety and block the paths of danger. He can guarantee it because He is the source.

❖ Meaning 2: His Promises are True

One of the meanings of the word Mu'min is authentication - believing that Allah's promises are true. If Allah promises a good life if we are good, then His promise is true and we will live a good life.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةًۭ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

An-Nahl 16:97 - Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

Allah promised believers victory, and His promise was true and is true for all times. Allah promised His prophet and the believers His paradise and His promise is true.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَوَعْدَهُ وَأَوْزَيْنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ

Az-Zumar 39:74 - And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

It may appear to some that some promises are not coming true. We must be firm in our belief that we are the reason Allah's promises are delayed. Allah's promises have a price that we must pay to get them. If we are afflicted with something, we need to review our lives to see what we are or are not doing.

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

An-Nisa 4:147 - What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

Allah does not need to punish us if we are on the straight path.

❖ Meaning 3: Affirmation of Faith

Allah has sent books, messengers, and guidance for to show us how to be safe in this world and the next. He SWT witnessed that He is the One and Only God.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Ali-Imran 3:18 - Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

Allah is authenticating what He asked us to believe. He is Al-Mu'min. He sent prophets and supported them with miracles, so people would believe them.

When we recite the Quran, we can see how its teachings and lessons are directly applicable to the world. We can find comfort in the fact that Allah SWT brings ease with hardship. We widen our vision when we understand that we may dislike something that might be good for us. We force ourselves to self-reflect when Allah SWT tells us that the corruption we see around us may very well be what our own hands have wrought.

This faith means that we are secure in our hearts. Therefore, when we say we have *Iman* (faith, belief), what we are saying is that we have been granted security and tranquility.

❖ How Does Allah Give Security in this World?

Constancy in Creation

If we ponder Allah's creation, we can appreciate all the safety and security that we may not be aware of. The constant properties of things are a source of security.

- Imagine if metals and building materials were not solid all the time. We cannot feel safe in our homes fearing the house will collapse at any time.
- We save money by buying gold for example. Imagine if gold did not have fixed properties and could turn into something useless.
- The Sun rises from the east every day and on time. Earth and planets have a fixed orbit and laws we can be sure of. If Earth veers off its path a bit, we will all perish.
- We plant beans and expect to harvest beans and not something else. This is the fixed property of seeds.
- Our bodies are consistent in design. Someone in the US can make medicine that can help someone in Africa, because we are all built the same.

These are only a few examples of how Al-Mu'min gives us safety and assurance in this life.

Constancy in Faith

All the facts reported in the Quran could not be contradicted in 1400+ years. This should give us a sense of security that our faith is true. Not a single verse in the Quran can be disputed!

Believers are secure from the fear that their belief could be wrong.

Al-Mu'min in Our Lives

❖ Faith, Safety, and Security

As human beings, we are weak and have many fears. The biggest fear is eternal damnation, and nothing can protect us from it but the profession of faith in the unity of God.

Belief in Allah is where true security and safety lie. If we believe in Allah SWT, truly believe and do good deeds, then He will give us safety and security – because He is the source.

When will we feel safe?

- When we realize all control is in Allah's hands, and His alone,
- He is the Provider and the One Who takes away,
- He is the One who gives authority and takes it away,
- He is the One who gives honor or humiliation,

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

An-Nisa 4:40 - Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

Tawhid is the only way to security and to the realization of Allah's promises, and avoiding His punishment.

❖ Actions Affirming Speech

A Mu'min is one who believes, affirms, and upholds the truth. Allah's actions and speech in the Quran confirm one another without contradictions. Our actions must affirm our speech.

You will not find a believer who says there is no hereafter. However, for some, their actions contradict their speech. If the deeds are evil, the money is from forbidden sources, actions not complying with the basics of faith, then one would question if they truly believe in the hereafter.

When belief (*Iman*) settles in the heart, it will have a profound effect on the actions the person will do. The title Mu'min means a person who believes in Allah and His commandments in the Quran and implements them in his life.

A Mu'min believes what the prophet has said and done and implements them in his life. Iman is when the tongue says, the heart believes, and actions affirm.

❖ Give Others Security

The ones most worthy of the name “Mu'min” are the ones who all creatures are safe from their harm.

Narrated Abu Shuraih: The Prophet (ﷺ) said:

“وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ“ . قَبْلَ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ “الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ“

"By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger?" He said, "That person whose neighbor does not feel safe from his evil."

If someone is falsely accused of something, and you know the truth – then support them and uphold the truth.

❖ Guide Others to the Truth and to Safety

The most deserving person to be called a *Mu'min* is he who guides others to what will give them ultimate safety and security. He guides others to Al-Mu'min Himself.

While we know that it is only Allah SWT who guides, guidance here means advising with wisdom and informing – the action of Da'wa.

07. AL-MUHAYMIN (THE GUARDIAN) اسم الله المهيمن

Other translations: The Protector, The Bestower of Security, The Guardian.

Linguistically

The name Al-Muhaymin comes from the root h-m-n (ه-م-ن) (although some link it to root a-m-n).

The root can be understood in the context of a bird doing *haymana* over its chicks, by extending its wings over them, protecting them.

The word muhaymin contains the following meanings:

- The Guardian and Protector,
- The Observer who sees what everyone does,
- The One Who has taken up the responsibility of sustaining and providing for all of creation.

The name “Muhaymin” contains meanings of both knowledge and power.

If a soldier *haymana* over a city, it means he took control of it and watches over it.

In modern Arabic, “*al-haymana*”, is domination and supremacy.

Al-Muhaymin in The Quran

The name Al-Muhaymin appears explicitly in the Quran, one time.

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

Al-Hashr 59:23 - He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

❖ Meaning 1: Perfect Knowledge and Power

The name “Muhaymin” contains meanings of both knowledge and power. In human terms, it is very rare for any person to combine knowledge and power. Even in the rare instance that someone has both, they still lack the vision of the future. Allah SWT is the only one who has the perfect knowledge and the absolute power.

Al-Muhaymin is the One Who has absolute knowledge of all things, Whose power is infinite, irresistible, and absolute.

If you have a problem at work, and someone tells you, “Everything is going to be fine;” it is not always reassuring. The person might mean well, but if they have no power over the situation, their reassurance does not really help. But if your boss tells you, “Don’t worry about it;” then you are at peace. Why? Because you know that he is the one who has control over the situation.

❖ Meaning 2: Domination with Love and Care

The original meaning contains domination and power. In human terms this can be negative and lead to arrogance and tyranny. When ascribed to Allah SWT, it is all positive.

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Al-Haj 22:65 (partial) ... Indeed, Allah, to the people, is Kind and Merciful.

Allah’s domination is mixed with His Divine love, compassion, mercy, and care for His servants relating to their happiness in this life and the next. It is void from any tyranny or oppression.

❖ Meaning 3: Trustworthy Protector

When we say someone is “*muhaymin*” over a store, it means he is trustworthy and honest when in charge of the store. He never lets anything go out of the store without his knowledge, observation, or control.

Such is domination with trustworthiness. Thus, another meaning of Allah’s beautiful Divine name “Al-Muhaymin” is that He is the Trustworthy Protector of His slaves.

He verifies everything He tells us in the Quran and there is no abuse in His dominance.

❖ Meaning 4: Allah’s Commands Dominate

Allah’s book, the Quran, was made dominant, trustworthy, guardian, full of love and care for Man, over all other books previously revealed.

The Quran replaces all other scriptures and is the dominant source of peace and security from The Lord.

All the commands that Allah gave in the Quran and Sunnah will dominate over any opinion or human rule.

أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ

Al-Ma’idah 5:48 (beginning) And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it.

If we follow Allah’s commands and others are arguing with us, our position will be dominant over there’s because it comes from Allah SWT.

When Allah SWT says lowering the gaze is better for us and our happiness – then someone is arguing that there is no harm in looking. Who is dominant in their position?

A believer’s position that comes from the Quran and Sunnah will always dominate!

❖ Meaning 5: The Guardian of Faith

Allah SWT has sent guidance to mankind since the time of man’s creation. Allah SWT has revealed the Quran to be the last message. He perfected it and guaranteed its longevity and preservation without any chance of alteration.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Al-Hijr 15:9 - Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

Allah also guards the faith of His servants in this world and at the time of death with Tawhid.

يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

Ibrahim 14:27 (partial) Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.

Allah SWT will put believers through many tests in this life to purify their faith and make them stronger if they are patient and obedient.

❖ Meaning 6: Perfect Power

Al-Muhaymin shows us His power in amazing ways.

When the prophet ﷺ was migrating in secret from Makkah to Madinah, Quraysh were tracking him to kill him. They reached to the entrance of the cave they were hiding in, and would have seen them if they looked in. Al-Muhaymin is in control. He made their eyes not see and protected His prophet and Abu Bakr with the weak threads of a spider.

Such is Allah’s Infinite Divine Power: He, All-Mighty, protects with the tiniest and most insignificant things. He, “Al-Muhaymin”, protects man or causes him to perish with the most insignificant causes.

❖ Link to Other Names

Allah's name Al-Muhaymin is similar in meaning to two other names: As-Salaam and Al-Mu'min. All three names contain similar meanings of providing security, protection, and peace.

Al-Muhaymin in Our Lives

❖ Al-Muhaymin Provides Safety, Security and Peace.

The name Al-Muhaymin is the ultimate antidote to excessive worrying and stress. We all worry about the future, about things that we want, or about our fate. This name is a call to internal calm because we know Allah SWT is in control.

As the Arabic word indicates, when a hen covers her chicks with her wings, that is *haymana*. That is the complete protection and comfort that Allah SWT gives us. And just like the chicks feel protected and at peace because of the knowledge of this complete control and protection, our knowledge of Al-Muhaymin should afford us even more peace.

❖ Examples from History

Allah inspired Musa's mother to cast him in the river and drove him right to Pharaoh's palace to be raised there. Al-Muhaymin, who knows and dominates, is the only One who can do this.

When Allah told Musa and Haroun to go to Pharaoh, they were afraid because they know how ruthless Pharaoh can be. Allah, Al-Muhaymin assured them they will be safe.

Allah said: "I am with you, hearing and seeing", i.e. Pharaoh is in My Hand and under My control. Therefore, if you believe that Allah is "Al-Muhaymin", you feel safe and secure, comfortable, and peaceful.

All matters are in Allah's hands and under His Divine knowledge and power. All creatures are in His Divine grasp. Who was victorious in the end? Musa, because Allah is "Al-Muhaymin", Who dominates over all.

When prophet Ibrahim's people wanted to cast him in the fire, Al-Muhaymin ordered the fire to be cool and safe for Ibrahim. If Allah had not said: "coolness and safety" Ibrahim would have been found frozen-dead. If Allah had not said: "for Abraham" fire would have lost its property of burning forever.

Who is the Dominant?! It is the Almighty Allah!

Everywhere, always, and under all circumstances, Allah is "Al-Muhaymin", Who hears and sees all things, and Who dominates over all things. Therefore, we should always be with "Al-Muhaymin" if we desire to be safe and secure.

❖ Who is in Control?

Allah Al-Muhaymin is the only one in control. If we humans are arrogant and think we are in control, Allah will remind us otherwise.

Take for example the Titanic. It was the first double-hulled ship and was marketed as “unsinkable”. They equipped it with luxurious finishes and expensive furniture. When they hit the iceberg and called for help, they thought they were joking because of all the safety hype. The ship sank to the bottom of the ocean on its maiden trip.

❖ Have Knowledge, Will, and Truthfulness

The only thing in this world that we are in control of is our manners and behavior. Allah created us with free will and gave us all the needed instructions to stay on the straight path.

We should purify our minds from all deviant ideologies, our deeds from sins and wrong-doings, and our heart from everything except Allah.

This is the application of Allah’s Name “Al-Muhaymin”: one should have full control of one’s qualities and traits and try to purify the heart.

We should do self-assessment to see where we stand in regard to where Allah wants us to be. We need to reform ourselves and exert self-control in the face of sins and evil desires. This self-reformation cannot happen if we do not know what is wrong? That is where knowledge is needed. Without knowledge, we will not know what and how to reform ourselves, or that Allah is ever watching us. We need the knowledge, will-power, and endurance to reform ourselves.

We should humble ourselves in front of Allah and be shy that Allah sees us doing something wrong, for He is ever-watching.

We should get as much knowledge of our faith as we can, have the right belief in Allah, and the courage and the will to correct any wrong behavior.

We should be honest and truthful with ourselves in such assessment and be guardians and protectors of our hearts.

❖ Trust in Allah

We must be firm in our belief that all matters are in Allah’s hands. He has full control over everything.

We should be confident in the future, and confident that Allah will help us if we are obedient and go back to Him in repentance and ask for His help.

Our future is secure if we put our trust in Allah SWT alone for all our affairs.

08. AL-AZIZ (THE ALL-MIGHTY) اسم الله العَزِيز

Other translations: The Mighty, The Strong, Dignified and Powerful.

Linguistically

Allah's name Al-Aziz comes from the root *ayn zāy zāy* (ع ز ز), with the following classical meanings:

- Has no like or equal - عَزَّ,
- Strong, powerful, invincible - عَزِيز,
- To reinforce and support - يُعَزِّزُ,
- To grant honor and power - يُعِزُّ.

Al-Aziz in The Quran

The name Al-Aziz is mentioned explicitly in the Quran. It appears more than 90 times.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

Al-Jathiyah 45:2 - The revelation of the Book is from Allah, the Exalted in Might, the Wise.

❖ **Meaning 1: عَزَّ No One is Like Him, and No One is Equal to Him.**

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

As-Saffat 37:180 - Exalted is your Lord, the Lord of might, above what they describe.

Azza عَزَّ means rare, unique, in demand, and cannot be reached. All conditions must be present.

Allah SWT is One: Unique and unmatched in His Divine Self, His Divine Attributes, and His Divine Acts. All creation need Allah SWT for their existence and survival. No one can get to Allah SWT.

❖ **Meaning 2: العَزِيزِ Mighty, Invincible, Overpowers and is Never Overpowered.**

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Yusuf 12:21(partial) - And Allah is predominant over His affair, but most of the people do not know.

Allah SWT is unmatched in power, Invincible. Nothing happens in His Dominion without His Knowledge and Permission. When He decrees something, no one can prevent it.

❖ **Meaning 3: يُعَزِّرُ To Reinforce, to Make Stronger and Victorious**

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ

Ya-Sin 36:14 - When We sent to them two, but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you."

Allah SWT supports His servants in this life and makes them victorious.

The Battle of Badr

An example from the life of the prophet ﷺ on meaning 3 – Reinforcement and Support, is the battle of Badr.

The believers were 313 with 2 horses and the rest on foot. The Quraysh army was 1000 with 300 horses and the rest on camels.

In the battle of Badr, the prophet ﷺ and his companions did their part of preparing, prayed, and pleaded for Allah's help and victory. Al-Aziz supported them with 4 things:

1. A Vision – Allah SWT made the prophet ﷺ see the enemy as few in his dream.
2. Sleep – They needed the rest before the battle. The entire army fell asleep hours before the battle.
3. Rain – It firmed up the ground under the Muslim's feet, and turned into mud for the Quraysh. It provided clean water to wash and purify themselves.
4. Angels – Allah sent 1000 Angels led by Jibril AS.

No one controls the armies of Heavens and Earth except Allah – He is Strong and Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Al-Anfal 8:10 - And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.

We must have confidence in Al-Aziz's help and support. We must do our part in preparations, then supplicate to Al-Aziz for victory and help. All verses that talk about victory end with the name Al-Aziz.

Victory and support will come after we do our part in increasing knowledge, experience, and act in the wisest way.

❖ **Meaning 4: يُعِزُّ The One Who Grants Power and Honor to His Servants**

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Al-Imran 3:26 - Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

Allah SWT is the source of honor and power. He bestows it on whom He wills. He SWT does not like to see His servants humiliated.

❖ Name Pairing

Allah's name Al-Aziz appears in many verses in the Quran, mostly paired with one of four names:

العَزِيزُ الْحَكِيمُ Al-Aziz (The Mighty) Al-Hakim (The Wise) appears 47 times.

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Al-Ma'idah 5:118 - If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.

If someone did not know the ending of the verse, one would think it should end with الغفور الرحيم.

People may forgive out of weakness or avoiding complications. Allah forgives out of strength and wisdom. Allah is Al-Aziz, but with wisdom (Al-Hakim). In the example of people, one may be a strong but reckless. Allah has the best example, He is Mighty, Wise in the use of His strength.

العَزِيزُ الرَّحِيمُ Al-Aziz (The Mighty) Ar-Raheem (The Merciful) appears 14 times.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Ash-Shu'ara 26:175 - And indeed, your Lord - He is the Exalted in Might, the Merciful.

Allah is Aziz, but with mercy (Raheem). In the example of people, when they are in a position of power and strength they sometimes become harsh and merciless. Allah has the best example, He is strong, merciful in the application of His strength and might.

قَوِيٌّ عَزِيزٌ Qawiyy (Strong) Aziz (Mighty) appears 7 times.

كَتَبَ اللَّهُ لِلَّهِ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Al-Mujadila 58:21 - Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.

العَزِيزُ الْعَلِيمُ Al-Aziz (The Mighty) Al-Aleem (All-Knowing) appears at least 6 times.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

Ghafir 40:2 - The revelation of the Book is from Allah, the Exalted in Might, the Knowing.

Allah is Qawiy Aziz, and Aziz Alim. His Izzah comes with Knowledge and Strength.

If we ponder the Universe and how everything moves with precision, we can understand how great Allah Al-Aziz is.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Ya-Sin 36:38 - And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

Night and day succession, the four seasons, how the Earth never gets sucked into the Sun – all are proofs of the strength, wisdom, and knowledge of Al-Aziz. If the Sun, the Earth, and the planets did not move, they will collide with each other.

With the universe and its stars, that are more than the desert sands, move and do not collide? Doesn't that testify to the strength, wisdom, planning, and control of Al-Aziz?

Other occurrences:

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

Sad 38:9 - Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ

Al-Mulk 67:2 - [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

Saba 34:6 - And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

In summary, Allah Al-Aziz, is:

- The One who has no equal or partner, able over all His creation.
- He is the Strong in defeating His enemies, mighty in vengeance.
- He overpowers everything by subjugating them to His will.
- He is unbeatable, immune from defeat or loss, and cannot be reached.
- All difficulties disappear for His honor and might.
- He is the One all creation need Him for all their existence and needs.
- He is the One who supports His servants, honors them, and make them victorious.

Al-Aziz in Our Lives

❖ Be Helpful to Others

Prophets are the highest level of Aziz among people. Everyone needs their wisdom and guidance. They have Allah's support, and they show the way to Him SWT.

It is our duty to continue spreading the message they brought – The call to the path of Allah SWT.

We should be helpful to people when we can provide something they need. The more people need you, the more you are Aziz – with humility of course.

❖ Do Not Humiliate Yourself

Allah Al-Aziz, the One Who has no equal and is never overpowered, the One who reinforces and supports His servants – does not like for His servants to be humiliated and subjugated by others.

We do not worship, or submit to, or lower ourselves except to Allah! That is our *Izzah* – strength and honor!

Allah does not want to see believers humiliated. He wants us strong and confident. We are servants of Al-Aziz (*Abd-Al-Aziz*)! We should live up to the name.

- A person who is a slave to their desire is not Abd-Al-Aziz!
- A person who is a slave to money is not Abd-Al-Aziz!
- A person who lets others humiliate him to earn a living or to for some worldly gain or position is not Abd-Al-Aziz!

We need to ask ourselves: Am I Abd-Al-Aziz?!

Allah created us with the love of honor and strength in our nature.

We say لا اله الا الله because no one other than Allah can benefit or harm us, and we only submit to Him.

❖ Seek Honor from the Source

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Fatir 35:10 (beginning) - Whoever desires honor [through power] - then to Allah belongs all honor.

Allah SWT is the only source of *Izzah* in existence. If we want it, we must submit to Him and only to Him. If we seek honor and *Izzah* from any other path, we will surely be humiliated! Seeking honor in sins, hypocrisy, or unlawful ways will get nothing but humiliation!

Unbelievers may look honorable on the outside, but they will not be in some aspects of their life because all honor comes from Allah and from obedience and submission to Him.

Example of the Aziz of Egypt: The Quran affirmed his title. He was in place of power among his people. Was he truly Aziz? His wife was betraying him openly, and he said nothing even after the truth was known. He was humiliated in that aspect.

The wife of Aziz of Egypt was a slave to her desires, and Yusuf AS who was her slave was the true Aziz.

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

Al-Munafiqun 63:8 (ending) - And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

Our history is full of examples of honor and Izzah. Defeat came when Izzah started disappearing. Why do we love Umar Ibn Al-Khattab RA? Because he brought honor and Izzah to the Ummah.

What can we do, with wisdom, knowledge, and mercy?

1. Never humiliate or lower yourself to anyone other than Allah SWT. If you fall into it, plan, and work hard to get out of it – but never surrender to it.
2. Help and support Islam and people in need when it is in your power – do any good you can do.
3. Humble yourself to Allah so He may honor you! This is a quality Allah SWT likes, realizing our own weakness!

Izzah is a key behavior that we need to instill in ourselves and in our children, with wisdom, knowledge, and mercy.

Our Ummah needs Al-Aziz these days. We need His strength, His wisdom, His Help, and His victory. This is the name we need to invoke Allah SWT with, to return honor and strength to the Muslim Ummah.

May Allah help the Ummah regain its Izzah and honor.

09. AL-JABBAR (THE COMPELLER) اسم الله الجَبَّار

Other translations of the name: The Omnipotent, The Irresistible, The Compeller.

Linguistically

The name Al-Jabbar comes from the root *jīm bā rā* (ج ب ر), with the following classical meanings:

Meaning 1: Too great, and too high to reach.

- A palm tree is described as *jabbarah*, when it is so high that its fruits cannot be picked.
- A camel is described as *jabbar*, when it is too hard to mount or ride.
- A monumental act, grand, and glorious is called *jabbar*.
- Greatness and glory are part of the meaning of the word.
- The name is also given to people too strong to be defeated, relentless, and merciless.

Meaning 2: Compels others

The second meaning of the word revolves around the ability to compel others to do something by force. Someone who has the power to force their will on others is described as *jabbar*.

Meaning 3: Setting things right, reforming by force

The verb “Jabara” in Arabic also means “to set broken things right”. Restoring a broken thing back to a sound state – bringing back to a normal state, to reform by force.

The example is setting a broken bone to restore it back to its normal state. The bone is forced back into its original position with a cast used to immobilize it. In this sense, Al-Jabbar is someone who sets things aright by force.

Al-Jabbar in The Quran

The name Al-Jabbar appears once in the Quran:

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

Al Hashr 59:23 - He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, **the Compeller**, the Superior. Exalted is Allah above whatever they associate with Him.

The name appears explicitly in the excessive form. It is a name of exaltation of Allah’s perfection اسم تعظيم. The name Al-Jabbar applies to Allah’s Divine Self, Divine Attributes, and Divine Acts.

❖ Meaning 1: Cannot be Encompassed

Allah is Al-Jabbar, All-Mighty, All-Majestic, alone because He is above human perception or conception.

The human mind cannot encompass Allah; nor can He be seen by the human eyes or perceived by the human mind. Al-Jabbar is someone too high to reach; and is impossible for anyone, even prophets and messengers, to encompass His essence in knowledge. No one knows the reality of Allah SWT except Allah Himself.

This describes Allah's Divine Self.

❖ Meaning 2: Compels All

Allah is Al-Jabbar (the Compeller) in the sense that His Divine will is irresistible.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Yusuf 12:21 (partial)- ... And Allah has full power and control over His affairs; but most among mankind know it not.

Pharaoh plotted to kill all the male children of the children of Israel because of a dream he had that one of them will kill him. Instead, Allah SWT made him raise the one who would be the cause of his destruction.

- Prophet Yusuf's brothers plotted to get rid of him. Allah wanted him to be the Aziz of Egypt.
- Prophet Ibrahim's people wanted to burn him. Allah Al-Jabbar had other plans.
- Prophet Muhammad ﷺ's people wanted to kill him. Allah Al-Jabbar had other plans.

Allah wills, and we will, but Allah's will is the only one that will come to pass.

Note: Free Will

Some people misunderstand the name and think Allah forces us to do what we do.

Allah SWT created us with free will. He allows us to do what we want and does not compel us to be good or bad. This is out of His wisdom, justice, and mercy.

It does not make sense for Allah, The Just, to force us to do things then punish us for doing them.

❖ Meaning 3: Sets Things Right

The name Al-Jabbar (The Irresistible) may sound intimidating, but in fact, it is full of mercy.

Sad and broken people need Al-Jabbar. Orphans need Al-Jabbar. Al-Jabbar is the One who aids the oppressed. Al-Jabbar is the One we go to when we are broken and He will heal and fix what is wrong.

Al-Jabbar is the One Who sets things right:

- Bestows His divine care upon the ruined,
- Enriches the poor,
- Consoles the weak,
- Gives the needy,
- Graces the lowly,
- Punishes the tyrants.

Example: Healing the Bones

If you break your arm, it will hurt. You go to the doctor and he re-aligns the bones and put a cast to hold the bones in place.

The doctor will not heal you. Al-Jabbar will. The doctor's job is done at this point.

Allah SWT has created in us bone cells that grows our bones then goes dormant at age 21 when we stop growing. They will remain dormant until we break a bone. Al-Jabbar will order them to wake up and mend the broken bone until it is healed, then go dormant again. Glory be to Allah the best Creator, Al-Jabbar.

Example: Healing the Hearts

Just like Allah SWT heals broken bones, He SWT also heals broken hearts.

When we feel down, or someone is oppressing us, who can we go to for relief other than Al-Jabbar?

If we turn to Allah SWT with submission and humbleness when we are broken (body and soul), He, Most Gracious, comforts our heart, sets things right, removes distress, strengthens, enriches, and bestows His honor and grace upon us.

Allah is not Al- Jabir, He is Al-Jabbar. Al-Jabir may heal you once or twice. Al-Jabbar will heal you every time. It is the excessive form of the root.

This Divine Name "Al-Jabbar" belongs to Allah's Attributes of His Divine Acts.

❖ Related Names

There is another similar name, Al-Muntaqim (The Avenger). He breaks the backs of tyrants. This name, however, only applies to the wrongdoers. Al-Jabbar contains that meaning, but also has the aspect of making things right for the oppressed.

Al-Jabbar in Our Lives

❖ Superman?

Humans have a share of some of Allah's attributes. When referring to Allah SWT they denote perfection. When applied to humans, they usually denote imperfection.

If we describe a human being as a jabbar (compeller, mighty, ...etc.), such quality denotes arrogance and imperfection, depending on the context. But why?

Man is not self-existent but derives his existence and survival from his Creator, Allah, All-Mighty. If we describe any person as being jabbar, the question is: can he guarantee to survive for one single second?!

If someone claims to be a jabbar, he is a mere fool, simply because he assumes to himself qualities that are beyond his human abilities.

❖ Broken People

The name Al-Jabbar - The Irresistible, requires the existence of people who are broken. It is not appropriate to ask Allah that we never get broken in this life.

Being in the state of sadness when we are broken brings us closer to Allah when we go back to Him for help. This closeness will be hard to achieve any other time. We are closest to Allah when we are in that state.

❖ Be Humble

We all hear of such stories:

- A rich person who suddenly becomes poor, or a poor person who suddenly becomes rich,
- A weak person who becomes powerful, or a powerful person who becomes weak,
- People who were under the control of other people who inflicted on them lots of humiliation and pain, but suddenly, the formerly powerful people fall in the hands of the formerly weak ones and under their control.

A true believer should never be proud or arrogant or unjust if he is made prosperous and powerful by the Lord, All-Mighty, Most Gracious.

Those who are unfair, unjust, arrogant, or tyrants, who dominate over others and subject them to their evil desires, must know that their Lord, Allah, is Al-Jabbar. He SWT will set things right.

Allah SWT Al-Jabbar, is with the weak against the powerful, with the wronged against the tyrants, with the poor against the arrogant and tyrannical rich, for not all rich people are tyrants.

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

An-Naml 27:62 - Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed!

If we go back to Allah and ask Him for help, He will never turn us down. He may delay out of His wisdom, but He SWT, without a doubt, will answer the call and alleviate the wrong.

The mother of prophet Musa AS was pregnant and delivered Musa while Pharaoh's men were out killing every male newborn. Imagine the fear and sadness she had. Allah inspired her to not fear and cast him to the river. A new born floating in the mighty Nile? Glory be to Allah. He promised her to bring him back to her.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا زَادُوهُ إِيَّاكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ

Al Qasas 28:7 - And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Al Qasas 28:13 - So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

Al-Jabbar not only brought Musa AS back to his sad mother, but made Pharaoh pay for her to breastfeed him, raised him in his house, and was the cause of his demise – exactly what Pharaoh feared.

❖ Warning: Do No Injustice

Just as Al-Jabbar returns the rights of the oppressed, Al-Jabbar will destroy the tyrants and the oppressors.

We must be very careful not to commit injustice to anyone. Al-Jabbar will always make it up to them, and the oppressors will not know when and how the punishment will come, but be assured it will!

❖ A Thought

Another area where Al-Jabbar helps us is when we intend to do good, do our best, but fall short.

If we are sincere, Allah Al-Jabbar will make it up to us by giving us something else in compensation.

Some cannot fast Ramadan for reason of illness for example. Their sadness that they cannot do it could carry more reward than if they had fasted. Al-Jabbar will compensate according to His wisdom and mercy.

❖ Our Duties to the Name Al-Jabbar

1. If we are broken and oppressed, run to Al-Jabbar and plead for His help.
2. If we are oppressing someone, we need to stop immediately, and make up for what we have done.
3. We should look for people who need help and ease their suffering.

If we do all of this, we would have understood Allah's name Al-Jabbar.

10. AL-MUTAKABBIR (THE MAJESTIC) اسم الله المتكبر

Other translations of the name: The Sublime, The Supreme, The Majestic.

Linguistically

The name comes from the root *kāf bā rā* (ك ب ر). It has the following classical Arabic connotations:

- To be great in rank or dignity, noble, majestic,
- To be great in size, to be vast, formidable,
- To be great in age, oldest,
- To be great in learning, most knowing,
- To have rights above all others.

Mutakabbir is an empathic form of the root, which denotes actively using rights, privileges and attributes that are beyond the rights of everyone else.

Al-Mutakabbir in The Quran

The name Al-Mutakabbir is mentioned explicitly in the Quran. It appears once in surat Al-Hashr:

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

Al-Hashr 59:23 - He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

❖ Meaning 1: High Above All

A Mutakabbir is someone who sees all others lower compared to him; and he sees neither might nor glory but in himself. For example, he looks upon others just like kings do towards their slaves.

If Allah, All-Mighty, says about Himself that He is Al-Mutakabbir, this means that He, Glory to Him, knows Himself perfectly.

In mankind, this would be considered arrogance, because man is weak and depends on his Lord for existence.

Allah Al-Mutakabbir is:

- The One who is supremely great. The One who is greater than all of creation.
- The One who manifests greatness in all things, and in all ways, without any faults or deficiencies.
- The One who has rights, privileges, and attributes which others do not have.

❖ Meaning 2: Divine Perfection

The word Mutakabbir appears 13+ times in the Quran. All but one time, were used to describe human behavior. The words used are: مُتَكَبِّرٌ, مُسْتَكْبِرٌ.

- When used as a Divine attribute, it denotes perfection in the Divine Self, and is in the positive sense.
- When used to describe human behavior, it is always negative and denotes pride and arrogance.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

Al-Munafiqun 63:5 - And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

An-Nahl 16:29 - So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

At-Takabbur (being sublime and supreme) reflects Divine perfection, but human imperfection.

This is because Allah, All-Mighty, is the Creator of everything. In His Hand is the dominion of all things. If He desires a thing, His command is: "Be!"; and it is. To Him all matters are returned for judgment and decision.

His Divine glory and might are Infinite. His Divine perfection is Infinite. His Divine knowledge is infinite. His Divine power is infinite.

If Allah SWT says He is Al-Mutakabbir, He is, because it is true. This name describes the Divine Self and belongs to Him only.

❖ Meaning 3: The Sublime, The Awe-Inspiring

Some scholars said the word "Al-Mutakabbir" is derived from Al-Kibriya' الْكِبْرِيَاءُ (Sublimity, Pride).

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Al-Jathiyah 45:37 - And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

Al-Mutakabbir (the Sublime) is Allah SWT, the King, Whose sovereignty never perishes. The Great, in Whose kingdom nothing happens except by His Leave, the One, the Omnipotent. Pride Belongs to Allah only

On the authority of Abu Hurayrah that the Messenger of Allah (ﷺ) said:

"قَالَ اللَّهُ عَزَّ وَجَلَّ: الْكِبْرِيَاءُ رِدَائِي، وَالْعِظْمَةُ إِزَارِي، فَمَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا، قَدَفْتُهُ فِي النَّارِ"

Allah (mighty and sublime be He) said: Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire. [Abu Dawood]

This Hadith also appears in Muslim in another version.

❖ Meaning 4: Great in All Aspects

Another meaning is derived from the word Al-Kabeer الكبير (The Great).

ذَالِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۗ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

Ghafir 40:12 - [They will be told], "That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with Allah, the Most High, the Grand."

Allah, Glorified and Exalted, is also Mutakabbir in the sense that His Divine sublimity is infinite, He is Great, Whose Divine greatness is infinite.

He is too great to have any similarities to any of His creation.

❖ Meaning 5: Too Great to be Unjust or Unfair to His Slaves.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

Yunus 10:44 - Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.

Allah is Just, Most Generous, and Most Merciful.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

An-Nisa 4:40 - Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

❖ Meaning 6: His Sovereignty, Dominion and Greatness do not Perish.

كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Ar-Rahman 55:26/27 - Everyone upon the earth will perish, * And there will remain the Face of your Lord, Owner of Majesty and Honor.

Everything in existence will perish except Himself and His Greatness, SWT.

❖ Related Names

- Al-Jalil is greatness in Attributes.
- Al-Kabir denotes the One Whose essence is greatness.
- Al-Azim is greatness in both Attributes and Self.

Al-Mutakabbir in Our Lives

❖ Beware of Arrogance

Arrogance is a fatal trait in a believer. No one should claim things they do not have.

Abdullah bin Mas'ud (May Allah be pleased with him) reported: The Prophet (ﷺ) said,

“لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر” فقال رجل “إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: “إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطْرُ الْحَقِّ وَعَمَطُ النَّاسِ ”

"He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (ﷺ) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people." [Muslim].

Arrogance conflicts with being a slave to Allah SWT. We have nothing to be arrogant about. We are insignificant among God's creation. We are weak and helpless without Allah's help.

Modesty and humbleness are traits that Allah loves in us.

❖ Beware of Pride

Pride was what got Iblis eternal damnation and cast him from Allah's mercy.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۗ أَسْتَكْبَرْتَ ۖ أََمْ كُنْتَ مِنَ الْعَالِينَ * قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ

Sad 38:75/76 - [Allah] said, "O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" * He said, "I am better than him. You created me from fire and created him from clay."

Iblis was arrogant, full of pride, and it cost him Allah's mercy. When given the chance like Adam to repent, his arrogance stood in the way.

His argument was even flawed, that fire is better than clay. Clay and water are the source of life, stability, and goodness. While fire's nature is to destroy. Clay is more superior in benefit.

Thinking we are better than someone else is a fatal trait. We ask Allah SWT to keep us humble and to realize our place in His creation.

We see less qualified people getting promoted, and we feel that we deserve it more than they do because "we are better".

We need to stop this way of thinking. Allah provides for everyone in whatever measures He wants.

If we want to be in a better situation, hard work and cooperation is the way to go, while asking for Allah's help and blessings.

❖ Know your place

Al-Mutakabbir, the Sublime, the Supreme, is one of Allah's Beautiful Divine Names and Attributes, which reflect His Divine perfection.

Allah's Greatness comes from His self-existence and self-reliance – from Himself SWT.

We, on the other hand, are weak and need Allah's help for our existence. We have no reason to be proud or arrogant.

No human being should ever assume such divine qualities, for that would reflect not only great insolence and arrogance, but also serious ignorance and imperfection.

We must be careful! Allah has mercy on those who know their human limitations and abide by them!

11. AL-KHALIQ (THE CREATOR) 12. AL-BARI' (THE MAKER) 13. AL-MUSAWWIR (THE FASHIONER) اسم الله الخالق البارئ المصوّر

Other translations:

- Al-Khaliq: The Creator, The Planner, The One Who brings non-existence into existence.
- Al-Bari': The Maker, The Producer, The Evolver, The Maker from Nothing.
- Al-Musawwir: The Fashioner, The Bestower of Forms, The Shaper.

Linguistically

Al-Khaliq comes from the root *khā lām qāf* (خ ل ق), with the following meanings:

- to measure accurately,
- to bring something into existence from non-existence,
- to create without a prior template,
- to create in suitable proportions.

Al-Bari' comes from the root *bā rā hamza* (ب ر أ), with the following meanings:

- to bring into existence, to manifest, to evolve,
- to be individual, free of other things,
- to be free of fault or blemish.

Al-Musawwir comes from the root *ṣād wāw rā* (ص و ر), with the following meanings:

- to form, fashion, sculpt, imagine, or picture something,
- to have an inclination or desire towards something.

Humans who invent things, use pre-existing materials, or base on similar templates, to form something new. No one can create from nothing except Allah, The Creator.

Al-Khaliq in The Quran

❖ Meaning 1: Perfect Estimation - التقدير الصحيح

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

As-Sajdah 32:7 - Who perfected everything which He created and began the creation of man from clay.

Allah SWT has perfected everything He created. The human kidney is the size of an egg and performs its job quietly and perfectly. A dialysis machine is large, and requires hours to take out most, but not all, of the harmful elements.

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

Luqman 31:11 - This is the creation of Allah. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.

Everything was created with perfect estimation of how it will operate.

❖ **Meaning 2: Creating from Nothing - الایجاد من العدم.**

Everything in existence, except Allah, is created. He is the creator of everything in existence.

His creation is without a prior example or similarity, original and unique, and shows infinite ability.

The only act of creation attributed to a human, is the miracle Allah SWT gave to prophet 'Isa.

أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

Ali-Imran 3:49 (partial) - 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah.

Several comments about this verse:

- Allah creates without a template. Prophet 'Isa is building from an existing example,
- Prophet 'Isa did not create a bird, but created something that resembled a bird,
- Allah creates birds from flesh, blood, and a soul – and not from clay.

There is no discrepancy in the Quran when we say Allah is the only Creator.

❖ **Meaning 3: Perfect Execution**

Allah SWT planned and executed creation perfectly. The process of creation goes through four stages. This is common to all creation.

Stage 1: Perfect Knowledge.

Allah's Knowledge superseded creation. His knowledge encompassed correct estimation of everything and arranging all conditions before bringing things into existence.

Stage 2: Documenting Everything

All knowledge about creation was documented in the preserved tablet, that Allah keeps over His Throne. All details, large and small, are documented.

Stage 3: Destiny and Will

This stage has the meaning of will. **وما لم يشأ لم يكن** What Allah wills, happens. What Allah does not will, does not happen.

Stage 4: Creation

The last stage is the creation of all things with the destined design and shape, based on the eternal knowledge. This is the implementation of the design phase.

❖ Meaning 4: Allah is The Creator of Everything: **اللَّهُ خَالِقُ كُلِّ شَيْءٍ**

Allah SWT created all things from nothing, and with no prior example.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Az-Zumar 39:62 - Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

The Quran and the Sunnah are a great source for information about the beginning of creation.

The prophet ﷺ said: (part of the Hadith)

"كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ، وَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ "

"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."
[Bukhari]

In the beginning, there was only Allah! Nothing and No One else! Al-Awwal is one of Allah's names – The First!

Then, He created Water that will be the main ingredient for all living things.

Then He SWT created His Throne.

Allah SWT then created the pen and ordered it to write all that will be.

Allah SWT prepared the universe for the arrival of Man, before his creation.

Allah created the Heavens and Earth in six days.

The Angels were created next from light, in great numbers.

Jabir b. 'Abd Allah reported the Prophet (ﷺ) as saying:

أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ

“I have been permitted to tell about one of Allah’s angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.” [Sunan Abu Dawud]

Then Allah created The Jinn from pure smokeless flame.

Then Allah created the rest of creation: insects, birds, animals – all creation needed for humans to live on Earth.

Then Allah created Adam from clay. The human race started once Adam and Eve were cast to Earth.

Note: Progression in Creation

Allah created heavens and earth in six days to teach us patience. He certainly could have ordered them to come into existence with the command “Be”.

Allah SWT instituted the law of progression in His creation. Nothing appears or disappears suddenly.

Al-Bari' Al-Musawwir in The Quran

These two names are mentioned with the name Al-Khaliq (The Creator). All three names are related to the act of creation.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى

Al-Hashr 59:24 (beginning) - He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names.

It is important to note the difference in meaning when the name appears by itself, or together with other names. The name Al-Khaliq, when appearing by itself, implies creating from nothing, with no prior example or template. When the name Al-Khaliq appears with the name Al-Bari', it describes planning and estimation.

When the three names appear together, they divide the act of creation among them:

- Al-Khaliq – Creates in accurate proportions and estimation,
- Al-Bari' – Implements the act of creation from nothing, precisely and accurately, without fault,
- Al-Musawwir – Forms and shapes creation as He pleases.

Every created thing has a designated form and appearance suitable for its existence and role in life.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Ali-Imran 3:6 - It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.

Allah created everything in due proportion, equipped every creature with all it needs to function, and gave each the final form suitable for its role in life.

The ant has its proper form, and so does an elephant, a whale, or Man. They all have a skin, respiratory functions, limbs, eyes, and every faculty needed to operate.

Al-Khaliq Al-Bari' Al-Musawwir in Our Lives

❖ Beauty that Never Gets Old

An amazing thing about Allah's creation is it is constantly fresh and beautiful. Do we ever get tired of seeing trees or flowers or other creation? Beauty in the colors all testifying to the glory of The Creator.

Allah SWT repeats creation every year – spring for example. That is another sign of His power and ability. The One Who brings life every year can surely bring it back on the day of judgement.

❖ Attesting Allah is The Creator

Most people will acknowledge that there is a creator. This is one part of knowledge.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Luqman 31:25 - And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah." Say, "[All] praise is [due] to Allah "; but most of them do not know.

There are other parts to this knowledge besides acknowledging the existence of a creator:

- Love and reverence for Allah,
- Ashamed to disobey Him,
- Obedience and complete submission,
- Performing the role, we were created for.

Allah has created us from nothing, gave us our form and equipped us to perform the role He created us for – to worship Him and take care of this Earth.

Al-Khaliq should come first in our lives, since the biggest bounty from Allah on us is bringing us into existence. We should live and understand this name because it supersedes all others.

❖ Sole Obedience to The Creator

The Creator is the only One Who should be obeyed, because He is The Expert.

If you buy an expensive machine, you always refer to the manual written by the experts, for safe operation. Failing to do so, can have disastrous results.

Man, is a very complex being. This complexity shows us the magnificence and ability of the Creator.

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Al-A'raf 7:54 (ending) - Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

This is a very simple and intuitive statement: The One Who creates, has the right to command and order His creation. He created us, so we should obey His orders!

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Al-Baqara 2:21 - O mankind, worship your Lord, who created you and those before you, that you may become righteous -

Allah created us and knows what is best of us. He gave us specific instructions to operate safely in this world.

Self-preservation is in our nature. Obedience and worship of The Creator is the critical instruction we need, to be safe. He is The Expert!

❖ A Rule to Live By

One of our duties to our Creator is to implement this rule in our lives:

لا طاعة لمخلوق في معصية الخالق – No Obedience to creation, in the disobedience of the Creator!

This is Tawhid – affirming the oneness of Allah SWT in our belief and actions.

We face circumstances where we can improve or lower our position depending on how we act. If we choose to raise our worldly status with the disobedience of Allah, we are sure to lose!

Obeying Allah, even at the expense of worldly loss, will put us under Divine care, and will raise our status. We do not know how this happens, but it does.

Power and honor only come from Allah. He bestows it on His servants. This is Tawhid.

A believer has only one fear in this life: The fear of Allah, the fear of angering Him, the fear of not doing enough to please Him SWT.

❖ Bounties of The Creator

Abu Hurairah reported: I heard Messenger of Allah (ﷺ) saying,

"لما خلق الله الخلق، كتب في كتاب، فهو عنده فوق العرش: إن رحمتي تغلب غضبي".

"When Allah created the creatures, He wrote in the Book, which is with Him over His Throne: 'Verily, My Mercy prevailed over My Wrath' [Al-Bukhari and Muslim]."

Allah's Mercy is the basis for treatment of His creation. What a great and wonderful assurance!

❖ Pondering the Creation of Man

Humans are a living testimony of The Creator's existence and magnificence. Allah created Man from a suitable medium for our role on Earth – growth and stability.

Adam was created from a handful of sand gathered from Earth. The different qualities of sand collected are reflected in Adam's progeny: White, black, red, brown, good, bad, gentle, tough, and the like.

The sand was then mixed with water – two pure components – to make wet clay طين لازب. Our nature is pure!

We were not created from iron or rubber, for example, so we can be more resilient. We are weak in nature but of high status with Allah. This allows us to love and need Allah for our existence.

The wet clay was left to dry, then Allah shaped Adam with His own hands into the best shape for a human.

Allah did not refer to any other creation that He SWT created them with His own hands! What an honor!

The clay when formed and dried, had a cavity like pottery صلصال كالفخار. How weak and fragile we are!

Adam was left as a lifeless figure for a while, then Allah breathed the soul into him to bring Adam to life.

The soul is another pure ingredient that is part of our creation – a heavenly ingredient this time.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Sad 38:72 - So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

There are 3 honors mentioned in the verse:

1. Allah shaped Adam Himself,
2. Breathed into him of His [created] soul, then
3. Ordered the Angels to bow down as a sign of honor from Allah.

We should not dirty this pure nature that Al-Khaliq has installed in us with sins and disobedience!

Allah Al-Khaliq favored Man among all His creation, even though we are insignificant compared to the rest of creation. What an honor! How can we not love Allah then?!

In the creation of humans, Al-Khaliq shows us His infinite power by creating a human from nothing, creating from a male only, from a female only, and from both a male and a female.

We should ponder Allah's creation. This is a great type of worship that will lead us to know Allah better. Knowing our creator will lead to loving Him! Loving Him will lead to His obedience and His worship, which will lead to performing the job we were created for, which will lead to eternal success and His pleasure.

This is the way to move from Islam to Iman to Ihsan.

13. AL-GHAFFAR, 34. AL-GHAFOOR (THE ALL-FORGIVING) اسم الله الغفار الغفور

Other translations: The All-Forgiving, The Hider of Faults.

Linguistically

Both names come from the same root *ghayn fā rā* (غ ف ر), with the following classical meanings:

- to cover, veil, conceal, hide, protect,
- to pardon, to forgive, to correct.

Al-Ghaffar & Al-Ghafoor in The Quran

One of the most common supplications we do is to ask for forgiveness from Allah SWT.

What is it we are asking for when we say “استغفر الله”? What is مغفرة?

Why are there 3 forms of this name in the Quran – Ghafir, Ghaffar, and Ghafoor?

The three forms come from the same root “Gha-fa-ra” غفر: **to hide, cover, and protect.**

When we ask for forgiveness مغفرة, we are asking Allah to:

- Hide our shortcomings,
- Cover and not expose us and humiliate us, in this life and on the day of judgement,
- Protect us from Hellfire.

❖ Multiple Forms of the Name in the Quran

All three names are derived from the same root “Gha-fa-ra” غفر:

Ghafir – The Forgiver

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

Ghafir 40:3 - The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.

Ghaffar – Oft Forgiving

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

Taha 20:82 - But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

Ghafoor – All-Forgiving

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

An-Nisa 4:106 - And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.

Ghafir appears 2 times, Ghaffar appears 5 times, and Ghafoor appears 91 times in the Quran. The scholars commented on the multiple forms:

- Ghafir is for the forgiveness of the single sin.
- Ghaffar is for the forgiveness of the big evil sins, the horrible ones!
- Ghafoor is for the forgiveness of all sins, the first, the second, the tenth, ... It is the excessive form.

The variation of the name is to comfort us: what type of a sinner are we? Allah forgives all kinds, in quantity, quality, and frequency! If we repent, we are covered by one of the three names!

There are 3 types of sinners described in the Quran: ظالم وظلوم ومسرف في الظلم

Allah chose three matching forms of his beautiful name – Ghafir, Ghafoor, and Ghaffar - to assure us He forgives and covers all sins and mistakes, big and small, few or frequent. Allah's forgiveness is infinite, while our sins are finite.

❖ The Unforgivable Sin

There is only one sin that Allah declared is unforgivable (if no repentance before death).

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

An-Nisa 4:48 - Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

Associating partners or equals to Allah SWT is an unforgivable sin, if repentance does not happen.

❖ The Example of the Prophets

Asking for forgiveness was practiced and encouraged by the prophets.

Prophet Ibrahim AS: وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

Ash-Shu'ara 26:82 - And who I aspire that He will forgive me my sin on the Day of Recompense."

Prophet Nuh AS: فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

Nuh 71:10 - And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

Prophet Muhammad ﷺ:

Narrated Abdullah ibn Umar: We counted that the Messenger of Allah (ﷺ) would say a hundred times during a meeting:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

"My Lord forgive me and pardon me; Thou art the Pardoning and forgiving One". [Sunan Abi Dawud]

If the prophets asked for forgiveness so many times, how many times should we ask?!

❖ Who Does Allah Pardon and Forgive?

وَاللَّهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا

Al-Fath 48:14 - And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.

It is up to Allah SWT to forgive whom He wills. No one can force Allah to forgive. The decision is His. He created us, and He can do whatever He wants with us. All we can do is ask for forgiveness.

Forgiveness is up to Allah. Therefore, we need to return to Allah often and plead with Him as much as we can to secure His forgiveness. With every request for forgiveness, we need to repent for a sin, and thank Allah for not exposing it, and plead with Him to cover it on the day of judgement.

Note that Allah ordered us to ask for His forgiveness, so He can forgive us. It does not make sense that He asks us to do that, and then He does not forgive us. We need to be sincere and fulfill the conditions of repentance.

❖ What Type of Sins would Allah Forgive?

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Az-Zumar 39:53 - Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

We should not stop at this verse. The next two verses are related and clarify the promise.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ *وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ

Az-Zumar 39:54/55 - And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. * And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive,

The promise of forgiveness in the first verse is not without conditions! Repentance, stopping the sin, and following guidance from Allah are the keys to forgiveness. This is the basis of *Tawba* - repentance!

Allah's forgiveness is infinite, while our sins are finite. It is a great sin to despair of Allah's infinite mercy. A person who despairs, is an ignorant and ungrateful disbeliever.

A Rule: We either go to Allah willingly in repentance, or He forces us to come to Him.

Sinners who delay repentance are usually afflicted with hardships and disasters to force them back to Allah in repentance.

Allah sends gentle reminders at first to come back to Him, then the signals get stronger and stronger until we start paying attention.

❖ Ponder this Verse:

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ إِلَّا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

Ghafir 40:3 - The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.

Some people may take this verse with fear, but some will take it with comfort and happiness. The comforting part is Yes, Allah is severe in punishment – as a sign of His Ability over us, but Allah tells us He forgives the sins. If we return to Him in repentance, He SWT will not punish us!

❖ Name Pairing

الْعَزِيزُ الْعَفَّارُ – **All-Mighty, Oft-Forgiving: Forgiveness from a position of strength.**

Forgiving when you cannot punish is meaningless. Forgiving is only meaningful when someone is able to punish but chooses not to.

The name Al-Ghaffar was paired with the name Al-Aziz (The Mighty), telling us He SWT forgives from a position of strength and ability. This is more assuring and meaningful.

The prophet pardoned Quraysh only after he gained full control of Makkah. His forgiveness was meaningful!

عَفُورٌ رَحِيمٌ – Forgiving, Merciful: This pairing is the most prevalent in the Quran, emphasizing mercy and forgiveness of Allah.

عَفُورٌ حَلِيمٌ – Forgiving, forbearing: Allah SWT does not punish immediately, but gives time to repent.

عَفُورٌ شَكُورٌ – Forgiving, Appreciative: Allah SWT is appreciative when we return to Him, and ask for His forgiveness.

الْغَفُورُ الْوَدُودُ – Forgiving, Affectionate: Allah SWT loves us, and wants what is good for us. He offers to forgive if we come back to Him, out of His Love.

عَفْوًا غَفُورًا – Pardoning, Forgiving: Allah SWT pardons and forgives. Pardoning is much more comprehensive than forgiving, where sins are completely wiped out.

Al-Ghaffar & Al-Ghafoor in Our Lives

❖ Man is Weak

Man is created weak full of desires and wants. It is built into our nature. Because we are weak, we need protection from all that harms us: physically and mentally!

Allah SWT tells us He is Al-Ghafoor, the Only One Who can forgive our sins, cover and protect from scandals and disgrace, in this world and the next, and protect us from hellfire. The ending of Surat Al-Baqarah shows three things we cannot do without:

وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا

Al-Baqara 2:286 (partial) And pardon us; and forgive us; and have mercy upon us.

We are weak and need pardon, forgiveness, and mercy from our Lord. How many times has Allah covered and concealed something bad we have done in this life? Allah SWT does that a lot in this life to teach us by example that He will also conceal it on the day of judgement for the ones who turn to Him in repentance!

If Allah did not conceal wrongs in this life, we may have doubts that He will conceal them in the hereafter. We all run away from our sins and mistakes and we try to forget, but if we think back, we will find that Allah has concealed many of our mistakes out of His grace, mercy, and forgiveness.

If Allah has concealed many mistakes in this life, we can be comforted that He will do the same in the hereafter, if we return to Him in repentance.

❖ More Reward

Allah's forgiveness is enough, but He SWT adds more reward on top of forgiveness out of His generosity, because He is Ash-Shakoor (Most Appreciative) – rewards many folds for any good deed.

If we return to Allah SWT in repentance and ask for forgiveness we get:

1. Our sins will be concealed from others in this world and the next,
2. We will be protected from Hell,
3. An increase in wealth, children, and provisions,
4. Allah will send the rain, and provide gardens and rivers (prosperity and bounties).

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا * يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا * وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

Nuh 71:10/12 - And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. * He will send [rain from] the sky upon you in [continuing] showers * And give you increase in wealth and children and provide for you gardens and provide for you rivers.

❖ How does Allah protect us with His Forgiveness?

Hiding Sins: We all have shortcomings that we do not want others to know. This makes us more attached to Allah's name Al-Ghafoor, to seek His protection from humiliation and shame.

Allah loves to cover and protect His servants from humiliation and shame.

- Imagine if sins had a smell, no one would be able to be around another!
- Imagine if when we sin, something gets written on our forehead detailing the infraction!

How many years did we sin, and Allah kept it hidden? He is certainly able to make it known, but Allah loves what is good for His servants.

Hiding Good Things: Protection by hiding things is not limited to sins. Allah also hides good things.

- He hid The Night of Qadr, so we can spend more time getting good deeds the last 10 days.
- He hid the hour when supplications are answered on Friday, so we can call Him all day.
- He hid thoughts from being known, to preserve human dignity and relations.
- He limited our hearing and our sight to protect us. Imagine seeing all the micro-organisms in water!
- He hid the moment of death, so we prepare for it our entire life.

Al-Ghafoor Who hides and covers things, does it for our benefit, protection, and wellbeing.

The Ultimate Protection: الستر This happens on the day of judgement when the book of deeds is on display. All the good and bad we have done in this life is open for review. On that day, we need Al-Ghafoor the most.

The humiliation and disgrace will be unimaginable. Do we want the prophet to see our mistakes? Our parents? Our family? The disgrace is unimaginable! How about answering for them in front of Allah?

We should make it a habit to review our actions and ask for forgiveness all the time, so Allah SWT will hide our shortcomings in this life and on the day of judgement.

❖ A Warning!

Allah SWT will forgive and hide sins, except for the ones who boast and do sins in the open.

سمعت رسول الله صلى الله عليه وسلم يقول: "كل أمي معاقٍ إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً، ثم يصبح وقد ستره الله عليه فيقول: يا فلان عملت البارحة كذا وكذا، وقد بات يستره ربه، ويصبح يكشف ستر الله عنه"

Abu Hurairah reported: Messenger of Allah (ﷺ) said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): "I committed such and such sin last night," while Allah had kept it a secret. During the night Allah has covered it up but in the morning, he tears up the cover provided by Allah Himself." [Al-Bukhari and Muslim].

Allah loves good to be revealed and evil to be hidden. This is one reason that the punishment for adultery comes with the condition of 4 witnesses. This is a sin normally done in hiding. If 4 people can witness, then they are publicizing their sin and deserve the punishment prescribed. As if the punishment is for **openly** committing adultery. This affects the society and cannot be tolerated.

❖ Duties to the Name Al-Ghafoor

1. We all sin. That is a fact. To make up for our shortcomings, we need to increase our good deeds to build up our good account with Allah. We should do big things, like building a masjid, a school, or anything that benefits people, or help others get closer to Allah.
2. Get in the habit of asking for forgiveness الاستغفار. We need to do that a lot, and especially in the last third of the night.
3. Cover, hide, and forgive other people's faults and shortcomings, if we want Allah to do the same for us. We should protect people's reputations and not go searching for their faults, lest ours be exposed.

15. AL-QAHHAR (THE IRRESISTIBLE SUBDUER) اسم الله القَهَّار

Other translations: The All-Prevailing, The Dominant, The One who has the Perfect Power.

Linguistically

The name Al-Qahhar comes from the root *qāf hā rā* (ق ه ر), with meanings of subduing, oppressing, or overcoming, by force.

The owner of a company is an example of someone who is powerful, and his will and decisions are the only ones to be implemented.

Al-Qahhar in The Quran

The name Al-Qahhar appears explicitly in the Quran 6 times, paired with the name Al-Wahid (The One).

Two forms of the root appear in the Quran: Al-Qahir, and Al-Qahhar. Al-Qahir is the one who performs the act of Qahr (to subdue), appears 2 times. Al-Qahhar is the excessive form of the root.

When the term is used for people, it contains negative connotations of tyranny and oppression.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Ad-Duha 93:9 – So as for the orphan, do not oppress [him].

When the term is used about Allah SWT, it denotes divine perfection.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Al-An'am 6:18 - And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].

❖ Al-Qahir and Al-Qahhar

Both forms of the root appear in the Quran: Qahir and the emphatic form Qahhar, emphasizing excess in quality and quantity.

Allah is **“Al-Qahir”** - He prevents anyone else from doing anything against His Divine Will and Desire, i.e. His Divine Will is irresistible.

Allah is **“Al-Qahhar”** - He subjugates, by His Irresistible Divine power and will, non-existence to bring all creation into existence. Creation maintain their existence only by His Divine sustenance and protection. At any moment, Allah can cause any existing thing to perish and to become non-existing.

❖ Meaning 1: Subjugates All to His Will and Power

All creation is subjugated to Al-Qahhar's will and power, without exception.

His Power is absolute and perfect, and only what He wills come to pass.

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Ghafir 40:16 - The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing.

Many verses convey this theme that Allah is in control, and nothing happens without His will and permission. All creation is subjugated to His will!

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Al-An'am 6:18 - And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].

Al-Qahhar's subjugation is not unjust or tyrannical, but it is full of wisdom and knowledge, unlike human subjugation. Allah's perfect subjugation is linked to His perfect attributes, which makes it just and beautiful.

All Creation have 2 options in regards to Allah's name Al-Qahhar:

1. Be subjugated to Him, obedient and surrender fully of your own choice, or,
2. Allah subjugates you, by force, to do what He wants you to do.

The Heavens and Earth chose to submit willingly.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Fussilat 41:11 - Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."

Imagine if the sun or the skies decided to do whatever they want. We would all be doomed! Al-Qahhar has subjugated them and they do what they are ordered.

In fact, all creation other than jinn and man, submit willingly to Al-Qahhar. Angels, animals, planets, etc. all do exactly what Allah created them for, with no deviation.

Man, was created free to choose the path he wants to follow. We must choose wisely!

We have the choice of going to Allah running (willingly), or He brings us to Him running (by force)!

Our faith is Islam – total submission to Allah! We fully surrender to His commands and will.

❖ Example of Prophet Ibrahim

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسَلَّمْتُ لِلرَّبِّ الْعَالَمِينَ

Al-Baqara 2:131 - When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."

Why is Allah telling prophet Ibrahim: اسلم Submit? Prophet Ibrahim was already a Muslim!

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

As-Saffat 37:103 - And when they had both submitted and he put him down upon his forehead,

Same thing here, both Ibrahim and Ismail were already Muslims.

Islam is total submission to Allah's will. This was the greatest test that a human can go through.

Prophet Ibrahim saw in a dream (was not a direct revelation) that he was slaughtering (with his own hands) his only son Ismail. Ismail also submitted since he knew a prophet's dream is true! They both surrendered willingly to Allah, and Allah SWT rewarded them both! The knife would not cut!

This is the ultimate surrender in this life. We offer a sacrifice every year, as a sign of surrender to Allah. Allah is merciful, and we love Him. We must realize the reverence and majesty of Allah, so we submit to His will and fight our desires.

❖ Examples of How Al-Qahhar Subjugates His Creation

Al-Qahhar subjugated the Heavens and Earth:

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Fussilat 41:11 - Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."

Al-Qahhar subjugated the Sun, the Moon, Night, and Day so they do not overcome each other:

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Ya-Sin 36:40 It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

Al-Qahhar subjugated the sinners and sent on them diseases and torment.

Al-Qahhar subjugated our eyes that they cannot see Him in this world.

Al-Qahhar subjugated tyrant nations throughout history and the examples are many. Allah left them till they got at their strongest, then Allah destroyed them, so they can be an example for others.

Al-Qahhar is the One Who subjugates his creations' will to His will.

We will, and Allah wills, but only Allah's will, happens.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

At-Takweer 81:29 - And you do not will except that Allah wills - Lord of the worlds.

❖ Meaning 2: Subjugates Things into Their Opposite

Allah SWT combines things to form something of an opposite nature, to show us His power and dominion.

Take for example water. It is made of 2 hydrogen atoms and one oxygen. Both hydrogen and oxygen are combustible or aid in combustion. Together, they make water that puts off fire.

We are made of a body and a soul. The two could not be more different, yet they live in harmony.

Al-Qahhar has subjugated all materials to keep their properties fixed. Water always boils at 100C, metals have a fixed melting point, etc.

Al-Qahhar on occasions subjugated materials to stop their function – like the knife that would not cut, and the fire that would not burn.

Allah wants us to recognize His power, so we surrender to Him with reverence.

❖ Meaning 3: Subdues His Creation with Death

Another meaning of Allah's Name "Al-Qahhar" is that He, All-Mighty, subdues all His slaves with death.

Prophets, Messengers, the powerful, the weak, the rich, the poor, the healthy, the ill, kings, common people, and all human beings are inevitably made to die by Allah, All-Mighty.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

Al-An'am 6:61 - And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

Al-Qahhar in Our Lives

❖ A Beautiful Subjugation

All creatures are subjugated to Al-Qahhar, and perform the role they were created for, willingly.

It is a beautiful subjugation, and not based on tyranny or revenge.

Allah's name Al-Qahhar, if we understand it correctly, should instill in us a sense of reverence (خشوع), awe (هيبة), fright and anxiety (خشية), grandeur and majesty (جلال), and complete surrender.

Honor and happiness are in submission to Allah's subjugation. In this state, we move with the rest of creation.

Reverence and surrender to Allah are the key to happiness. If the entire universe surrendered to Allah, should we be the only ones in all of creation to turn our backs in rejection? Allah will subjugate us by force then.

❖ Strength and Love

Human nature is drawn to perfection. A strong person is feared. A strong and kind person is loved.

Human history is full of examples of strong people that were tyrants and subjugated their people, like Pharaoh. They were not liked.

Prophets were strong and subjugated people's hearts. They are loved and admired hundreds of years after their passing.

We should strive to be strong and kind, and follow the example of the prophets, and not be tyrannical. Harshness and rudeness to others will only drive them away.

Calling people to what is right, with the best of manners and methods, is the reason we were created.

❖ Subjugate the Desires

We should realize how weak and helpless we are, and how much we need Allah SWT and His help.

The more reverence we have for Allah SWT, the bigger the barriers will be, between us and sin.

If Allah's name At-Tawwab (The Acceptor of Repentance) is not enough for us to stop a sin, then we should remember Allah's name Al-Qahhar (The Subduer). Reverence and fear of His punishment should give us ample incentives to mend our ways.

A human being who follows his evil desires commits countless sins and misdeeds that displease Allah, fails to be “qahhar” over such desires, i.e. he fails to subdue his desires, and instead is himself subdued by them.

As believers, we must subdue our own desires, which are our worst enemy. If we do so, we will fully understand this great name “Al-Qahhar”, and have reverence, obedience, and devotion to Allah, to attain His Divine love, compassion, and pleasure.

❖ **There is No Escape**

In this world, if we fear a leader, we can escape to another land to be safe. With Allah, there is no escape!

If we hurt others, Al-Qahhar will ask us about it, and justice will be served! We must be prepared to answer for all our deeds in this world. Smart people will repent and correct their actions before they are called into account.

If we know there are traffic cameras monitoring the street, will we speed? No! Why? Because we will get a ticket!

Allah’s Knowledge and Power fully encompass us. How can we disobey Him, then? There is no escape and no shelter from Allah, except by returning to Him in repentance and obedience.

16. AL-WAHHAB (THE BESTOWER) اسم الله الوهّاب

Other translations: The Bestower, The Great Giver, The Giver of Gifts.

Linguistically

The name Al-Wahhab comes from the root *wāw hā bā* (و ه ب), with the following classical meanings:

- To bestow, to give as a gift or a grant, without wanting anything in return - وهب,
- To give liberally and freely

The verb وهب implies giving without prior favors (to repay) or wanting anything in return.

Every grant given freely, full ownership without a price, without a compensation is a "Hiba" هبة.

Al-Wahhab in The Quran

The name Al-Wahhab appear explicitly in the Quran, 3 times. The verb وهب appears 22 times in the Quran.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

Sad 38:9 - Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?

❖ Meaning 1: Bestower of Precious Gifts

Allah Al-Wahhab is the One Who gives His servants valuable and rare gifts, for free, without conditions, or prior actions, and without asking for anything in return.

Wahib واهب: is someone who gives one gift.

Wahhab وهاب: is someone who gives many gifts on various occasions.

Innaka Anta Al-Wahhab إِنَّكَ أَنْتَ الْوَهَّابُ: is someone who gives uncountable precious gifts, that no one else can. This is the most excessive and perfect form of the verb.

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

Ali-Imran 3:8 - [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

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

Sad 38:35 – He (Sulaiman) said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Note: Two of the three occurrences of Al-Wahhab are of the extreme form.

Allah gives out of His love and affection for us. Many times, we do not deserve His gifts, but He still gives, because He is Al-Wahhab.

❖ Meaning 2: Allah SWT is the Only Wahhab.

People can be a Wahib – giver of a single gift. No person will give a variety of gifts all the time and certainly not precious and rare ones.

If we think about it, none of us truly own anything. Allah is the owner. Technically, we cannot claim we gave anyone a gift since we do not own anything. Allah is the owner and giver in all cases.

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

Al-Hadid 57:7 - Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.

We do not own anything. Allah is the owner and the only Bestower (Wahhab).

❖ Meaning 3: His Gifts Never Harm

You can grant someone something that could result in harm – like giving a young person a fast car.

Allah is the only One Who grants things that benefit and never harm, because of His perfect knowledge and wisdom.

Allah created us and knows us perfectly. He knows what is good for us and what is not.

❖ Meaning 4: Wants Nothing in Return for His Gifts

When people give gifts, they want something in return, either from people or from Allah: recognition, reward (present or future), a matching gift in return, and the like.

Only Allah gives without asking for anything in return. His gifts are precious and unrivaled.

Why does Allah give so many gifts? Because Allah loves His servants! There is no other reason other than out of His love and affection. He is also Al-Wadoud (The All-Loving).

Can we remember the last gift that Allah gave us? Are we in tune with Allah's gifts?

❖ Difference Between Al-Razzaq (The Sustainer) and Al-Wahhab (The Bestower)

The difference between the two names is illustrated with the following example:

The owner of the company gives you a monthly salary in return for performing a job – this is Rizq or provision.

If he leaves a \$1000 gift card on your desk in appreciation – this is a Hiba or gift.

Ar-Razzaq: Gives you provisions after you put in the effort السعي قبل العطاء.

Al-Wahhab: Gives you first, then guides you to put the effort العطاء قبل السعي لتسعى.

Humans appreciate gifts more than regular provisions. This is part of our makeup. Gifts are a sure way to invoke feelings of love and appreciation for the giver.

It is normal that a slave would seek the love of his master. What is amazing is when the master is offering the love for his slave. That is a very special love.

It is human nature that if provisions are plenty, we tend to forget the name Ar-Razzaq. Allah uses another name to remind us of His favors by surprising us frequently with big gifts from Al-Wahhab.

❖ Al-Wahhab's Gifts

There are 21 verses in the Quran that mention grants from Allah, as He is the only One Who can bestow them:

(14 times) Granting Children and siblings

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ

Ash-Shuraa 42:49 - To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.

(3 times) Bestowing mercy - Rahmah

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

Ali-Imran 3:8 - [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

(3 times) Granting authority – Hukm

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

Ash-Shu'ara 26:83 - [And he (Ibrahim) said], "My Lord, grant me authority and join me with the righteous.

(1 time) Granting Kingdom - Mulk

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

Sad 38:35 – He (prophet Sulaiman) said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Al-Wahhab in Our Lives

❖ We Love Gifts

If you are given a monthly stipend, you will not appreciate it as you would if you got a gift of much lesser value. This is human nature: We love gifts!

The prophet advised: تَهَادُوا تَحَابُّوا - "Give gifts and you will love one another."

Allah's name Al-Wahhab is yet another affirmation of Allah's love for His servants. He gives out of His mercy and generosity, without expecting anything in return. He does so, while He does not need us.

We always focus on how much we should love Allah. We learn that in school from a young age. But how about how much Allah loves us? Our Creator has favored us over the rest of creation. We would be ungrateful if we do not feel Allah's love.

Even the angels wanted to be in our position of favor with Allah.

If we feel Allah's love and favor on us, we would love Him, and obeying Him will become easier.

❖ Reasons for Gifting

Allah sends us gifts for two reasons:

- 1- He loves us and wants to shower His appreciation and mercy on us,
- 2- We are far away from Him and He wants to bring us closer to Him.

Can we remember the last gift we have received?

If we cannot remember, it is one of two reasons:

- 1- We are not paying attention to Allah's gifts,
- 2- Allah has stopped sending gifts because we do not deserve!

In the human example: If you gift someone a nice expensive watch, then you see him on several occasions and you do not see the person wearing it, or worse, wearing someone else's gift watch. How would you feel? Would you gift that person again?

If children are a gift from Al-Wahhab, then all of us are a gift from Allah. We all were children one day and a gift to our parents. The only people who know the value of the great gift of children, are couples who cannot have any, or have one after great difficulty. The absence of this gift is sorely missed and a great source of pain.

Children are not the only gift by themselves. The perfection of the gift is when the children turn out to be good and God fearing.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ

Al-Anbya 21:72 - And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.

Paradise is a gift from Allah, the night of Qadr is a very special gift from Allah, and prophet Muhammad ﷺ is a gift from Allah.

❖ Which Group are We In?

If we review the events in our lives, we will find many gifts that Al-Wahhab gave us, if we were paying attention.

- A Hajj or Umra that we were not planning or expecting, but it happened, is a gift.
- A good wife is a gift.
- A good job is a gift.
- Our talents are a gift. The word talent in Arabic is Mawhiba and comes from the same root.
- Good friends that help us get closer to Allah are a gift.
- Children and siblings are a gift. You will find most verses in the Quran talking about children, accompanied with the word Hiba.

We should reflect and recall Allah's gifts on us. Which camp are we in?

- The ones who Allah loves because we are obedient?
- The group that is far away, and Allah wants to come closer?
- Or worse yet, has Allah stopped gifting us because we do not deserve?

Let's pray we are in the first group and be thankful to Allah and get closer to Him to show our gratitude.

We should remember that our Lord and Master is the One giving the gift. He does not need us or our love. We need Him and His love. If we want Allah's gifts to continue, we must recognize them, be thankful for them, appreciate them, and use them for His pleasure.

17. AR-RAZZAQ (THE SUSTAINER) اسم الله الرَّزَّاق

Other translations: The Provider, The Sustainer, The Giver of all beneficial things – Physical and Spiritual.

Linguistically

The name Ar-Razzaq comes from the root رَزَقَ. It carries these meanings:

- to give a portion, share or lot,
- to grant something beneficial, especially as a gift,
- to provide the necessities of life.

Everything that is destined for us in our life is our Rizq or provision. It is our share and lot in this life.

Rizq is what is necessary in life and is needed immediately. It is different from earnings and surplus. Rizq is food that we eat, clothes we wear, the house we live in. Excess of that, like having 3 houses, are the earnings we will be asked about. We can only benefit directly from one at a time.

Ar-Razzaq in The Quran

The beautiful name Ar-Razzaq, appears once, explicitly in the Quran.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Ath-Thariyat 51:58 - Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

Ar-Razzaq is the One Who creates all provision, and is in charge of apportioning, and guaranteeing each of His creation will receive their share of provision and sustenance.

Ar-Raziq is one who may give some people but not others, or may give with conditions.

Ar-Razzaq is the excessive form of the root. He is One who provides for all His creation – deserving and undeserving. He gives everyone, no matter their number and needs are. Excess in quality and quantity!

When Allah provides, He astonishes with His generosity!

❖ Meaning 1: Provides for All Creation without Exception

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

Hud 11:6 - And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

All of creation will be provided for by Ar-Razzaq: People, animals, ... all creatures! The Arabic word على الله emphasizes that Allah SWT has made it incumbent on Himself to provide to all in existence.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

Al-Baqara 2:126 - And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

Prophet Ibrahim was asking Allah to provide for the believers only. Allah replied that non-believers will also be provided for – however – their punishment will be postponed to the day of judgement.

❖ Meaning 2: Provisions Determined before Creation

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ * وَجَعَلَ فِيهَا رَوَاسِي مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ

Fussilat 41:9/10 - Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds." * And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.

Provision for all creation was determined before they were created. Allah guaranteed our provision, so we do not have to worry about it. All we need to do is seek it.

Example:

A father sends his son to study abroad for 4 years. He takes care of tuition, room and board, everything the son needs during these 4 years. He gives enough provisions, so the son does not need to ask other people for help or need anything from anyone or need to earn from illegitimate means. The son should have all the confidence that he can focus on his studies without worrying about anything else.

To Allah is the best example.

It was narrated from Jabir bin 'Abdullah that the Messenger of Allah ﷺ said:

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَّنْ تَمُوتَ حَتَّىٰ تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أُنْبِطَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ خُذُوا مَا حَلََّ وَدَعُوا مَا حَرَّمَ

"O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden. "

It is impossible for us to die before we have received all the provisions destined for us! Not even a breath!

When seeking provision, we should make sure we seek the lawful of it, and not lower ourselves to others in the process. Lawful pursuit of provisions through noble work that does not distract from duties to Allah, becomes an act of worship.

❖ Meaning 3: Sole Provider of Sustenance

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

Ath-Thariyat 51:22 - And in the heaven, is your provision and whatever you are promised.

Do we believe that our provision is from Allah? Allah is affirming it in the second verse.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

Ath-Thariyat 51:23 - Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking.

أَمَّنْ هَذَا الَّذِي يَرِزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ

Al-Mulk 67:21 - Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

Allah is challenging people in this verse. If they do not believe that all provisions are from Allah, then seek provision from someone else and see what you get!

Ar-Razzaq SWT, created sustenance for Man. Fruit, meat, grains, are all provisions He created, suitable for nourishment. Allah creates sustenance, and the ways to seek it, through knowledge and hard work.

❖ Meaning 4: Restricting Provisions

Many people understand provisions as set and cannot change. However, some verses tell us that provisions are restricted or expanded depending on our behavior.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Al-A'raf 7:96 - And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."

Sunnah confirms the link between obedience to Allah and an increase in provisions.

Anas b. Malik reported: I heard Allah's Messenger (ﷺ) as saying:

مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ أَوْ يُنْسَأَ فِي آثَرِهِ فَلْيَصِلْ رَحِمَهُ

He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship. [Muslim]

When Allah restricts provisions, it is not out of inability to provide, but as a means to correct His servants.

Take for example a father who has an unreliable son. He will only give him the minimum, knowing he will waste any extra. An upright and reliable son, will be given more, knowing he will not waste it.

Comment: Some may argue that Rizq is set and cannot change. However, what is variable is the blessings in the provisions. When Allah SWT puts the blessings in something, it grows beyond worldly measures.

❖ Types of Provisions

Ar-Razzaq provides us with sustenance for our bodies, and sustenance for our souls. Rizq is all that one benefits from: Money, health, knowledge, manners, peace, tranquility, etc. Ar-Razzaq gives us air to breath, water to drink, and animals and fruit to eat. He subjects His creation for our comfort – the sun, the moon, etc. These are physical provisions for the body.

The provisions of the soul are prayers, a spiritual lesson, supplication, acts of worship, reading Quran, and getting to know and love Allah SWT.

- Feeling reverence for Allah during prayer is a great Rizq from Allah.
- Reading the Quran and a new meaning is thrown in our heart is a Rizq from Allah.
- Reading situations correctly, seeing what others fail to see, is a Rizq from Allah.

Allah sometimes withhold provisions when we sin – sometimes what is withheld is the Rizq of the soul – the nearness to Allah. A person given knowledge from Allah, is of higher status than one given a lot of physical wealth.

❖ Recognizing Ar-Razzaq in the Universe

Observing creation will lead us to know the Creator, Allah Ar-Razzaq.

Example 1: Rain

We all studied the cycle of water in science, but we never linked it to Allah's name Ar-Razzaq!

There are massive bodies of salt water – so it does not spoil. The sun heats the water and evaporates it. The vapor gathers in clouds that Allah moves with the wind to wherever He wants. Water vapor accumulates and gets heavier until gravity takes over and rain falls with Allah’s permission. Every drop of rain will fall on the designated spot that Allah planned.

Think about it: The drop of water that you drink, Allah has destined it specifically for you, and only you, from the time it was in the ocean until it made it to your mouth, because that was the provision destined for you. This entire complex rain system is nothing but provision that Ar-Razzaq has planned for us. We must have faith in Allah and be assured that our provision will make its way to us, guaranteed!

Example 2: Birds

Observe the birds: they leave their nests in the morning hungry and return full at the end of the day. Who provides for them? They have no pantry or shopping stores to go to. The birds rely on Ar-Razzaq to provide for them when they go out every morning diligently seeking from Allah’s bounty.

Ar-Razzaq in Our Lives

❖ Earning Rizq

Rizq is not just food and wealth, but all that is necessary to survive and prosper.

A good intellect, skills, and experiences are also provisions from Allah. He created provisions and gave us ways to earn them through hard work.

Provisions are physical and spiritual. Closeness to Allah is a great provision, more important than food and water.

Allah SWT made us all have different interests: doctors, teachers, farmers, laborer’s, etc.

Earning provisions has 2 rules: Putting the effort, and reliance on Allah. Both must be satisfied!

❖ What does Ar-Razzaq Need from Us?

Allah guarantees our provision. We should not let it distract us from the main reason we were created for: to know and worship Allah. Allah wants this realization to be anchored in our hearts.

We should only seek what is good and pure and stay away from the unlawful.

- Gambling is not the way to earn a living.
- Cheating is not the way to earn a living.

We must not humiliate ourselves begging from others in the process of earning a living.

- We are not for sale to any other human!
- We should make a living with dignity and honesty.
- We should never sacrifice our values and our principles to earn a living.

We must put the effort to earn our provisions (سعي). Ar-Razzaq will be angry if we do not.

This is Islam. We continue to put the effort, until results are achieved, with Allah's help.

❖ Ask Allah for All Needs

Allah SWT loves for His servants to ask Him for all their needs, trivial and great. He does not like for us to ask anyone else, out of His love and care for us.

When Allah provides directly, we feel honored and not beholden to anyone.

If we complain to other believers, they may help, out of compassion. Allah sends these provisions indirectly.

If we complain to unbelievers, they may or may not provide, but this leads to humiliation.

No matter who we complain to, Allah is the One Who provides in all cases.

❖ Be Happy and Thankful!

We should always be happy with what Allah has given us. It is human nature to always want more!

We can ask for more provisions, but how much is enough?

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

Ash-Shura 42:27 - And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed, He is, of His servants, Acquainted and Seeing.

Allah knows what is best for us. If He sometimes withholds, it is a sign of love from Him because it is in our best interest. We may be corrupted if we are given more. We must be satisfied and thankful for whatever Allah SWT provides. More is not always better!

It was narrated from Salamah bin 'Ubaidullah bin Mihsan Al-Ansari that his father said: "The Messenger of Allah (ﷺ) said:

مَنْ أَصْبَحَ مِنْكُمْ مُعَافَى فِي جَسَدِهِ آمِنًا فِي سِرِّهِ عِنْدَهُ قُوتٌ يَوْمَهُ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا

" Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world" [Sunan Ibn Majah-Hasan]

The wealthiest people are the ones satisfied with what Allah provides, thank Him for it, and use it for His pleasure!

When we realize, Allah is Ar-Razzaq, we go to Him alone, and not to His creation. This earns us dignity, peace of mind, and the love of Allah.

18. AL-FATTAH (THE SUPREME SOLVER) اسم الله الْفَاتِحُ

Other translations: The Opener, The Revealer, The Granter of Success, The Judge.

Linguistically

The name Al-Fattah comes from the root *fā tā hā* (ف ت ح), with the following classical meanings:

- To open or unlock (something that is already closed),
- To grant,
- To explain, disclose, or reveal,
- To judge,
- To make victorious,

Al-Fattah in The Quran

Allah's name Al-Fattah is mentioned explicitly in the Quran. It appears 2 times.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَاتِحُ الْعَلِيمُ

Saba 34:26 - Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

Al-A'raf 7:89 (ending) - Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

This attribute was only paired with "Al Alim", The All Knowing.

❖ Meaning 1: The Problem Solver

Allah SWT is the One Who opens or removes everything that is closed that people could not do it themselves. This covers all the problems of this world. When all the doors close, go to Al-Fattah and He SWT will open one for you.

When you run out of hope and everyone around you is saying "There is no solution", go to Al-Fattah for help. If we know Allah with this name, we will be happy and empowered in this world. Beg Him to open the doors and remove the problems.

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

Fatir 35:2 - Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise.

If Allah opens the doors, who can close them? And if Allah closes them, who can open them?

No problem or issue is too big to be resolved by Al-Fattah! You have issues with your sustenance (Rizq)? Call upon and plead with Al-Fattah! Humble yourself and plead with Al-Fattah for any problem bothering you. He can solve it. All the problems with the Ummah that seem unsolvable, can be resolved by Al-Fattah easily.

Prophet Muhammad ﷺ at the battle of Badr was faced with 10,000 of Quraysh with 100 horses, and the Muslims were only 313 with one horse. He raised his hands and kept pleading with Allah for His help until his companions saw the white of his arms. Al-Fattah sent help in the form of Jibril with 1000 angles.

A point to ponder: How many bad situations we have come across in our lives that Al-Fattah has resolved without us calling on His help? How then will His help be when we ask and plead?

❖ Meaning 2: The Facilitator of Success

The first meaning dealt with problems that require solutions. The second meaning deals with ease and success from the very start.

Starting a new job, or a new company, or getting married, or something new where we have no idea if it will happen or succeed. Essentially it is a closed and unknown matter as far as we know.

The solution to unlock this new matter is to rush to Al-Fattah so He can unlock it for us. The doors will be wide open from the start with His will and mercy.

Allah is Al-Fattah in the beginnings where things are unknown (الْغَيْبِ), and He is Al-Fattah in the endings when problems are insurmountable.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

Al-Ana'am 6:59 - And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

❖ Meaning 3: The Judge

When we deal with people, it is unavoidable that we may get accused of something that is not true, our reputation questioned, people tell lies about us and some believe the lies, etc.

Who can we go to, to get justice?

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Saba 34:26 - Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

Do not be worried or afraid if you call on and rely on Al-Fattah. He will resolve all matters of dispute. Media falsely reporting about Muslims is one example, and some people believe them. This verse is what we should say and we should go back to Al-Fattah for His help.

Al-Fattah in Our Lives

❖ He Works in Amazing Ways

Al Fattah opens doors from ways we cannot imagine or expect, or opposite to what we were asking. We may think some events lead to closed doors, when in fact, the doors will be opened wide.

Prophet Yusuf was imprisoned 9 years. If he did not go to jail, he would not have met the prisoner who will serve the king. Had he been released from prison before the king summoned him, would he have been the Aziz of Egypt? His imprisonment was the height of victory and good fortune (Al-Fath).

During the treaty of Hdaybiyah, Omar could not see the treaty as a victory. Soon after, it became clear that what he thought was a humiliation was in fact a manifest victory – “*Fathun Mubeen*”, just like Allah promised.

❖ Be Serious

Al Fattah loves that we work seriously and with determination and follow through. We have no idea when help will arrive, so we should work hard until the last moment. Sometimes Allah delays the solution to see how serious we are and how confident we are that His help is on the way.

One example is the month of Ramadan. If we start the month with great fervor then lose steam soon afterwards, waiting for Al-Fath. Allah may delay it to see how serious we are. We may complain we are doing everything, but we still cannot feel the sweetness of being close to Allah.

Allah may delay it to see how serious we are, how long are we willing to stand at His door waiting, knocking, pleading for it to open. He will always open the door if we are serious.

❖ Trust in Allah

When Al-Fattah brings Al-Fath, it is nothing ordinary. It is Fathun Mubeen! Something special and exceeds all expectations. If we are expecting something and it happens just as we thought, then some may not

appreciate where it came from. Allah will always exceed our limited expectations and grasp, because He is Al-Fattah.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

In surat Al-Fath 48:1 - Indeed, We have given you, [O Muhammad], a clear conquest

The conquest of Makkah was no ordinary one! It began with what looked like a humiliating treaty and ended as a decisive victory from Allah, as only He can do it. The Muslims only wanted to make Umrah.

Sayyidah Hajar kept going between Safa and Marwa seven times looking for water or someone to help them. At the last moment, water bubbled from underneath baby Ismail's feet - the last place she imagined. Her goal was only for Ismail to drink. Allah's Fath caused people to drink from it till the day of judgement, as a reward for this great woman's efforts.

❖ Rely on Al-Fattah

Allah paired the name Al-Fattah with the name Al-Aleem. His judgement and support are always out of full knowledge and is perfect. Allah knows us and knows what is best for us. He opens the right doors, leading to the greatest benefit.

The name Al-Fattah should instill hope in our hearts.

- Al Fattah is with us in this world.
- Al Fattah is with us when we embark on a new matter.
- Al Fattah is with us when we are in trouble.
- Al Fattah is with us when we are oppressed, and everyone is out to harm us.
- Al Fattah is with us in our graves, opening a door for us to His paradise.

Nothing is impossible if Al-Fattah opens the doors. Stand at the door of Al-Fattah, plead, beg, and cry until the door opens.

19. AL-ALEEM (THE ALL-KNOWING) اسم الله العليم

Other translations: The All-Knowing, The Knowledgeable, The One nothing is absent from His Knowledge.

Linguistically

The name Al-Aleem comes from the root *'ayn lām mīm* (ع ل م), with the following classical meanings:

- To know, to be aware of - عَلِمَ,
- To be well acquainted with even the smallest detail - عَلِمَ,
- To impart knowledge - عَلَّمَ.

Knowledge is about knowing the relation between things. Ignorance is acting based on wrong information. If the engine light comes on, ignorance is thinking it is ornamental, while knowledge tells us there is a problem.

Al-Aleem in The Quran

The name Al-Aleem is mentioned explicitly in the Quran. The name appears 153 times.

Man, has a share of this name, however, the knowledge we can get is very limited, compared to the infinite knowledge of Allah SWT.

❖ Meaning 1: All-Encompassing Knowledge

Allah says in surat Al-An'am: **وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ**

Al-An'am 6:101 (ending) ... and He created all things? And He is, of all things, Knowing.

Allah's knowledge is perfect and encompasses all things. This is repeated many times in the Quran.

Al-Aleem knows what is, and what could be, and what was, and what could have been. His Knowledge is perfect and all-encompassing.

He knows all things, apparent and hidden, large and small, down to the most intimate details. Nothing escapes His knowledge.

❖ Meaning 2: Knowledge not from Experience

Allah's knowledge is eternal and perfect, emanating from the Divine Self. It has no beginning or end. It is not based on trial and error, or on experiences, like human knowledge.

Human knowledge is acquired, continually revised and improved. Divine Knowledge is perfect and constant, existed without a beginning and will last with no end.

❖ Meaning 3: Perfect and Complete Knowledge

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

Al-An'am 6:59 - "And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkensses of the earth and no moist or dry [thing] but that it is [written] in a clear record,"

The All-Knowing knows intimate details about every leaf that falls: why, how, when, and where. He knows what our souls whisper to us and He is closer to us "than the jugular vein". He knows what we are going through, and what we are feeling. He knows when we hold back from doing bad for His sake, so just because we didn't see the result of our actions immediately, don't think that it went unnoticed. Some things need patience, and Allah SWT teaches us with time.

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Al-Baqara 2:216 (ending) - "But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not."

❖ Different Forms of the Name

Knowledge appears in many forms: Aalim عَالِمٌ, A'lam أَعْلَمُ, Allaam عَلَامٌ, and the emphatic form Aleem عَلِيمٌ.

Only Al-Aleem can be considered as a beautiful name, because it is an emphatic name which denotes absolute and infinite Divine knowledge in regards to both quantity and quality of things known.

For example, Aalim appears in many verses pointing to unseen or seen things. It does not come in the absolute.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

At-Taghabun 64:18 - Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

The name Allaam points to the unseen.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

Al-Ma'idah 5:109 - [Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen"

The name A'lam points to the rightly guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Al-Qalam 68:7 - Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

However, when Allah uses the emphatic form Al-Aleem, it is always in the absolute, and in the excessive form.

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ

Al-Hijr 15:86 - Indeed, your Lord - He is the Knowing Creator.

❖ Link to Other Names

The name Al-Aleem appears many times accompanied with another beautiful name.

حَكِيمٌ عَلِيمٌ and عَلِيمٌ حَكِيمٌ All-Knowing, Most Wise (36 times)

Most notable pairing is with Al-Hakeem (Most Wise). His perfect knowledge makes His actions wise and just.

Al-Aleem is about knowing, and Al-Hakeem is acting with this knowledge. He does the proper thing, in the proper way, in the proper place, and the proper time.

Sometimes we expect things and call on Allah SWT to provide, but nothing happens. Some may have their faith shaken, and others may feel abandoned.

We do not possess the knowledge to know what is good or bad for us. We should have trust in Allah that He will provide what is best for us in this life and the next.

السَّمِيعُ الْعَلِيمُ All-Hearing, All-Knowing (15 times)

Allah knows and hears everything and everyone. His hearing is perfect. The voices do not compete for His hearing, and no voice overshadows another.

His knowledge of His creation is perfect. The speech of one does not distract Him from hearing fully the speech of another.

He knows what we all are going through, and hears what we are thinking and saying, billions of people, all at the same time.

Allah hears speech and the inner thoughts, equally clear. Nothing is hidden from His knowledge.

Allah has perfect knowledge of what is in the heart when He hears the supplication. He will not answer someone who is just playing, or not serious.

وَأَسِعُ عَلِيمٌ All-Encompassing, All-Knowing (7 time)

Allah's name Al-Wasi' (All-Encompassing), when paired with Aleem, Allah tells us that His knowledge is All-Encompassing. His knowledge has no beginning and no end.

Humans will never know everything. The phrase "I don't know" is the correct answer if you truly do not know.

As for Allah, it is not befitting that He does not know something. His knowledge is perfect and All-Encompassing.

عَلِيمٌ قَدِيرٌ All-Knowing, All-Powerful (2 times)

Allah linked "Al-'Aleem" (the All-Knowing) and "Al-Qadeer" (All-Powerful) because man does not obey Allah's Divine commands unless he firmly believes that both Allah's Divine knowledge and power encompass him.

Other pairings:

شَاكِرٌ عَلِيمٌ – Thankful, All-Knowing.

الْعَزِيزُ الْعَلِيمُ – The Exalted in Might, The All-Knowing.

الْخَالِقُ الْعَلِيمُ – The Creator, The All-Knowing.

عَلِيمٌ حَبِيرٌ – All-Knowing, Well Acquainted.

عَلِيمًا حَلِيمًا – All-Knowing, Forbearing.

الْفَتَّاحُ الْعَلِيمُ – The Judge, All-Knowing.

Al-Aleem in Our Lives

❖ Beware of Disobedience and Sin

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

At-Talaq 65:12 - It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

Allah is telling us in this verse that the reason for creating the heavens and earth is for us to know two of His beautiful attributes.

Allah chose these 2 names to convey to us: He is Most Capable, and His Knowledge is All-Encompassing. His knowledge makes our secret and our apparent all the same. All things are within His Knowledge and His reach. How can we disobey Him then, if we understand His names correctly?

❖ Increase in Faith and Knowledge

Understanding Allah's names should increase our faith in Him. Many of the names are related, and once we understand them, we will see their manifestation in our lives. We also need to constantly increase knowledge of our faith, and of this world, so we can accomplish the duties we were created for: Know and worship Allah, and take care of this world.

The sources of our knowledge should match the Quran and Sunnah.

We must develop the mental filter that checks every information that comes to us and recognize what is not correct. This filter only works if we have the proper knowledge and gets better as knowledge increases.

❖ Humility

Our knowledge is not perfect, so our actions will never be perfect. There is always room for improvement, no matter how good we become.

Allah knows us more than we know ourselves, and we all know our own faults better than others do.

Our knowledge compared to the Divine knowledge, is like someone standing at the shore of an infinite ocean, dipping a needle in it. The water that sticks to the needle, compared to the infinite ocean, is like our knowledge compared to the Divine knowledge.

There is always someone who knows more than we do, and above all is Allah who knows everything. It is more appropriate to say طالب علم – Seeker of knowledge, than saying I am a scholar عالماً. We should remain humble and open to learning and accept the opinion of others if it does not conflict the Quran and Sunnah.

❖ The Best Knowledge

The best knowledge is knowing Allah SWT. He who knows everything but does not know Allah is an ignorant person. We should strive to know Allah better through His revelations and the guidance of His beloved messenger.

وَقُلْ رَبِّ زِدْنِي عِلْمًا

Taha 20:114 (ending) "... and say, 'My Lord, increase me in knowledge.'"

Seeking knowledge leads to wisdom, which is described by Allah as “much good”.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Al-Baqarah 2:269 - He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

It is important to keep learning in general, to better ourselves in this life, but it is more important, to increase our religious knowledge and the knowledge of Allah SWT and His commands.

This helps us put this worldly life in context and leads to success in this life and the hereafter.

20. AL-QABID (THE CONSTRICTOR) 21. AL-BASIT (THE EXPANDER) اسم الله القابض الباسط

Other translations:

Al-Qabid: The Withholder, The Restrainer, The Constrictor.

Al-Basit: The Unfolder, The Expander, The Releaser.

Linguistically

The name Al-Qabid comes from the root *qāf bā dād* (ق ب ض), with the following classical Arabic connotations:

- To grasp, grip, seize, hold firmly,
- To have absolute ownership of something (hold in the hand),
- To contract, shrink, collect together,
- To withhold, make scarce,
- To draw in (as a bird contracting a wing),
- To contract the heart, i.e. distress, depression, lack of joy.

The name Al-Basit comes from the root *bā sīn tā* (ب س ط), with the following classical Arabic connotations:

- To expand, enlarge, extend,
- To grant abundance, to provide amply,
- To spread, widen, to make spacious,
- To extend a hand.

These names give a sense of give and take, a movement back and forth, an underlying rhythm of ebb and flow, like the rhythmical folding and unfolding of a bird's wings in flight, or the endless cycles of life and death.

Al-Qabid Al-Basit in The Quran

The two names are opposites of each other. They appear together in the following verse.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً، وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

Al-Baqarah 2:245 - Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.

The two names are not used explicitly as beautiful names in the Quran. However, they are among the attributes of Allah, and are attributes of Divine Acts.

The two names are linked together and cannot be separated. If taken alone, each will portray a negative act, and Allah SWT is perfect in all aspects, and cannot possess a negative trait.

Both names together combine Divine ability and wisdom. Allah withholds to extend, does harm to do good, and humiliates to honor.

❖ Meaning1: Expansion and Restriction of Sustenance

Most of the verses in the Quran where the act of extending (بَسَطَ) appeared in relation to sustenance (الرِّزْقَ).

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

Ar-Ra'd 13:26 (beginning) - Allah extends provision for whom He wills and restricts [it].

Allah SWT provides to whom He wants, and He deprives whom He wants. His wisdom and knowledge of His creation is perfect and are the basis for His actions.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

Ash-Shuraa 42:27 - And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed, He is, of His servants, Acquainted and Seeing.

Allah SWT has the wisdom and knowledge to know what is good for us. He gives us when it is for our own good, and He deprives us when it is also for our own good.

If Allah desires to provide sustenance, He inspires and enables one to have the necessary means to earn it. On the other hand, if Allah desires to withhold sustenance, one will go bankrupt, even if they are rich. Being smart, educated, and successful are all provisions from Allah, and not from Man's own initiative.

Restriction is not due to inability to provide, and expansion is not due to overspending. They are due to Allah's wisdom, will, knowledge, ability, mercy, and favors.

We should ask Allah to increase our sustenance and guide us to spend it in His pleasure.

❖ Meaning 2: Expansion and Restriction of Rain (Clouds)

Another reference in the Quran for the act of spreading and withholding relates to clouds and rain.

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

Ar-Rum 30:48 - It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice.

Clouds are spread in the sky as Allah SWT desires. He might withhold them from some people and provide them to others. In some places, rain might be abundant. In other places, there may be very little.

❖ Meaning 3: Expansion and Restriction of Light

Another reference of expansion and restriction relates to light and dark.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا * ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا

Al-Furqan 25:45/46 - Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication. * Then We hold it in hand for a brief grasp.

The day extends and the night contracts, then the night extends and the day contracts. This also refers to feelings of worry and fear of the dark, then comes day light with happiness and comfort.

❖ Meaning 4: Withholding and Releasing of Souls

We all must sleep. When we sleep, our souls return to Allah. Allah holds back the ones He wants and releases the others for an appointed time.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Az-Zumar 39:42 - Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed, in that are signs for a people who give thought.

❖ Meaning 5: Earth is in His Grip on the Day of Judgement

Another reference to Al-Qabid is in relation to earth on the day of judgement.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Az-Zumar 39:67 - They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.

Allah SWT has full control of heavens and earth. They are firmly in His grasp to do whatever He wants. Allah, Most Gracious, also extends the earth in the sense that He stretches it and makes it suitable for human life.

Allah SWT also withholds the earth in the sense that He terminates it or causes it to perish, as He, All Mighty, has made it an abode for a certain limited appointed term.

❖ Meaning 6: Allah Accepts Charity and Grows it

Another meaning of Qabid is to collect or receive. Allah accepts the acts of charity from His servants, and then grows the reward and expands it for them.

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said:

"من تصدق بعدل تمرة من كسب طيب، ولا يقبل إلا الطيب، فإن الله يقبلها بيمينه، ثم يربها لصاحبها كما يربي أحدكم فلوه حتى تكون مثل الجبل "

"He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain." [Bukhari and Muslim]

❖ Meaning 7: Constricts and Expands Time

One aspect of Al-Qabid Al-Basit that many may not be aware of, relates to the passing of time.

We sometimes feel an hour passes quickly, while other times we feel the clock is going backwards.

One such case is on the day of judgement. Allah described the day as like 50,000 years. This is unimaginable for the human mind to go this long, under intense heat, hunger, and thirst.

روى الإمام أحمد عن أبي سعيد قال، قيل لرسول الله صلى الله عليه وسلم {في يوم كان مقداره خمسين ألف سنة} ما أطول هذا اليوم؟ فقال رسول الله صلى الله عليه وسلم {والذي نفسي بيده إنه ليخفف على المؤمن حتى يكون أخف عليه من صلاة مكتوبة يصلحها في الدنيا} - أخرجه أحمد وابن جرير

Imam Ahmad reported that Abu Said Al-Khidri said: Some asked the prophet about the verse describing the day of judgement at 50,000 years. They exclaimed how long this day is. The prophet said: "By the one who my soul is in His hands, it will be lightened on the believer until it is lighter than an obligatory prayer that he used to do it in this world".

Allah will make the day of judgement feel like 50,000 years for the unbelievers, and minutes for the believers. He will expand the time for the unbelievers and shorten it for the believers.

Al-Qabid Al-Basit in Our Lives

❖ Meaning 8: Constricts and Expands Hearts

Allah is in full control of our heart. He can fill it with happiness (expand it) or fill it with fear and worry (constrict it).

A believer's heart's relationship with Allah is between fear and hope. Fear from disobeying Him and His punishment, and hopeful in His mercy and reward.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

Al-An'am – 6:125(partial) - So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky.

Sin is a reason Allah withholds guidance and spiritual enlightenment. Sometimes, we pray but do not feel happiness or closeness to Allah. Other times we are at the height of happiness and contentment. This is all from Allah. As believers, we are made to shift from one spiritual condition to another, from a state of "Bast" to another of "Qabd" and vice versa.

We are under Allah's Divine care and treatment; and, therefore, we should surrender ourselves to Him. We should be thankful to Allah for any state He puts us in, and work on attaining His pleasure so we can be successful in this life and the next.

❖ **Balanced Reminders**

We should provide relief and advice to other people and be patient with them. This help should take the form of encouragement sometimes, and warning sometimes.

- Reminding people of only the reward, could make them complacent,
- Reminding people of only the punishment, could scare and depress them.

Striking a balance between the two approaches yields the best result. We should expand the hearts by reminding others of the blessings of Allah SWT, and remind them of His majesty and punishment to cause constriction that may bring them back to Allah SWT

Our hearts must always be filled with love for Allah SWT, fear of Him, and glorification of Him, Most-High!

22. AL-KHAFID (THE ABASER) 23. AR-RAFI' (THE EXALTER) اسم الله الخافض الرافع

Other translations:

Al-Khafid: The Humbler, The One Who Softens, The One Who Lowers, The Abaser.

Ar-Rafi': The Uplifter, The Exalter, The Raiser

Linguistically

The act of lowering **الخفض** is opposite to raising **الرفع**.

Al-Khafid comes from the root *khā fā ḍād* (خ ف ض), which has the following meanings:

- taking something from a high point to a lower point,
- to lower oneself in humbleness, humility, and ease,
- to bring down, to humiliate.

Ar-Rafi' comes from the root *rā fā 'ayn* (ر ف ع), which has the following meanings:

- to move an object from one position to a higher position,
- to make a structure taller or higher, like a building,
- to raise the status, honor, and exalt.

Al-Khafid Al-Rafi' in The Quran

The two names do not appear explicitly in the Quran but reflect Divine acts.

The two names are opposites of each other. The two names are linked together and cannot be separated. If taken alone, each will portray a negative act, and Allah is perfect in all aspects and cannot possess a negative trait.

Both names together, reflect the ability and wisdom of Allah SWT. His acts are perfect and just. He lowers in order to raise.

❖ Meaning 1: Lowering Tyrants and Raising Believers

Allah SWT is the One Who lowers the oppressors and humiliates them, and raises and exalts His servants.

Pharaoh is an example for arrogance. When he raised himself to the status of a god, Allah lowered him, humiliated him, and made him an example.

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى * فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخِرَةِ وَالْأُولَى

An-Nazi'at 79:24 - And said, "I am your most exalted lord." * So Allah seized him in exemplary punishment for the last and the first [transgression].

This is the *sunnah* (path) of life. At times, we see tyrants with so much power, but slowly they are toppled down.

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

Charity does not in any way decrease the wealth; and the servant who forgives, Allah adds to his respect; and the one who shows humility, Allah elevates him in the estimation (of the people).

[Muslim]

Prophet Muhammad (ﷺ) was the most humble person, and Allah rewarded him with the highest status among mankind. It does not matter how many ignorant people try to insult the prophet (ﷺ), his status is beyond reach.

❖ Meaning 2: Lowering Unbelievers

Anyone who is far from Allah's straight path, will be lowered, no matter how much money they have or their status in their community.

When someone only believes in what he can see and touch, and disbelieves in the unseen, he will be lowered to live his life like animals – to eat, sleep, and procreate.

❖ Meaning 3: Raising Believers

Allah SWT will raise the status of righteous people in this life, and on the day of judgement, and bestow honor and dignity on them. Allah Al-Rafi' is the One Who honors His close friends in this life by making others love and honor them.

There are people no one wants to associate with, rejected by their society. But for believers, Allah puts love for them in people's hearts because of their obedience and love for Him.

A believer who works hard to attain Allah's love with obedience, Allah SWT will raise his status among mankind and bestow favors and honor on him. These favors are material and spiritual, covering all aspects of his life.

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْخَلَائِفَ الْأَرْضَ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ

Al-An'am 6:165 (beginning) - And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you.

People are on different levels in this life. This is by Allah's wisdom. We all cannot be leaders, presidents, or doctors. All levels and all professions are needed in this life.

If Allah raises one to a good position, he should be thankful, and employ it for His obedience and His pleasure.

❖ Meaning 4: Lowers the Arrogant

Allah Al-Khafid is the One Who humiliates and lowers arrogant people. This is a rule in this life. When Iblis said:

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

Sad 38:76 - "I am better than him. You created me from fire and created him from clay."

Allah SWT expelled him from paradise and cursed him for his disobedience and attributing to himself something that was not true.

❖ Relationship to Other Names

Other names that have a similar meaning—Al-Mu'izz Al-Muthil, The One Who Honors, and The One Who humbles. These names are related to dominion.

Allah SWT is the One Who gives dominion to whomever He wills and removes it from whomever He wills.

These Names are also related to dignity. Allah SWT is the One Who honors and dignifies, and it is He Who humbles and shames.

Al-Khafid Al-Rafi' in Our Lives

❖ Obey Allah

When we do something wrong, we feel uncomfortable, sad, and depressed. When we do good, we feel uplifted, and happy.

We must understand these feelings as a sign from Allah SWT, and we should turn to Him for our happiness.

❖ The Day of Judgement

People compete in this world using worldly scales and measures: money, family, fame, intelligence, etc.

On the day of judgement, Allah's scale will be the only scale – according to piety and obedience to Him SWT.

People who were leaders and nobles in this world may find themselves lowered in utter humility. Others who were good in this world and were considered “lower” in status, may find themselves honored in Allah's scale.

The act of lowering and raising is a quality of the day of judgement. Some people will be lowered and cast to hell, and others will be raised and admitted to paradise.

❖ Humble Yourself

We should lower ourselves willingly, and be humble to Allah, before He humbles and lowers us. The example of Pharaoh should scare us. We may not have the worldly status of Pharaoh, but how many have a little Pharaoh or a little Iblis in them, in the form of arrogance?

If we raise ourselves and be arrogant, Allah will surely lower us. By humbling ourselves before Allah SWT, and striving to serve Him and help His creation, we are elevated to the rank of the close ones المقربون.

We should be humble and lenient with others and see ourselves as one of them and not above them. This will raise our status with them. But if we make ourselves higher than them, they will reject and avoid us.

This is more urgent when dealing with parents. We should be especially dutiful to them and favor them over ourselves. Failing to do so is an invitation to Allah's humiliating punishment.

❖ Do Not Listen to the Devil

Obedying the devil is raising him. Lowering the devil is not listening to his evil whispers.

Lower the devil helpers by not aiding evil people and not exaggerating in respecting them and befriending them, unless there is hope in guiding them. Honoring defiant sinners will result in legitimizing their sinful acts. This is not befitting good believers.

❖ Honoring People

Raising and honoring people for some good in their character and action is a good thing and an encouragement for them to continue the good work.

The prophet praised some of his followers with good qualities they had.

- He described Abu Bakr as the most merciful of this Ummah.
- Umar was praised for being the strictest in implementing Allah's orders.
- Khalid Bin Al-Waleed was praised for being Allah's drawn sword.

The problem is when someone is praised with qualities they do not have.

Allah SWT called all prophets in the Quran by their name. When it came to prophet Muhammad ﷺ, Allah honored him by calling him "O Prophet" and "O Messenger".

❖ Following the Prophet ﷺ

Allah favored prophet Muhammad ﷺ with **وَرَفَعْنَا لَكَ ذِكْرَكَ** – **We have raised your mention.**

We also can have a share of this verse if we follow the example of the prophet ﷺ. Implementing the sunnah and modeling our lives after it, will raise our status in this life and in the next.

❖ Be Humble to All Believers

The act of lowering is mentioned in 2 very similar verses:

وَإِخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

Al-Hijr 15:88 (ending) - And lower your wing to the believers

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Ash-Shu'ara 26:215 - And lower your wing to those who follow you of the believers.

What is the difference?

Humans are drawn to their close group and people they know. If one limits themselves to one group and reject all others, then this is a deficiency in their character.

Allah ordered His prophet to be gentle and merciful to his followers one time, and to all believers in general the second time. Loving all believers and being good to them is the proper behavior.

24. AL-MU'IZ (THE BESTOWER OF HONOR) 25. AL-MUTHIL (THE ONE WHO HUMILIATES) اسم الله المعزّ المذلّ

Other translations:

Al-Mu'iz: The Honorer, The Exalter, The Strengthener, The Glorifier.

Al-Muthil: The Humbler, The Dishonorer, The Disgracer, The Degrader, The Humiliator.

Linguistically

The name Al-Mu'iz comes from the root 'ayn zāy zāy (ع ز ز), with the following classical meanings:

- to honor,
- to make strong,
- to support,
- to make victorious.

The name Al-Muthil, is the opposite of Al-Mu'iz, comes from the root dhāl lām lām (ذ ل ل), with the following classical meanings:

- to humiliate, to abase,
- to make weak, or to tame (an animal),
- to be in full control of.

Al-Mu'iz Al-Muthil in The Quran

The two names do not appear explicitly in the Quran but are inferred from Divine acts.

The two names are opposites of each other and are linked together and cannot be separated. If taken alone, each will portray a negative attribute, and Allah is perfect in all aspects and cannot possess a negative trait.

❖ Meaning 1: Humiliates to Honor and to Correct

Allah SWT humiliates to honor. He will not humiliate His creation for no reason, or for no greater good.

It is in our nature to want to be respected:

- If a person commits a sin, he is inviting Allah's punishment and correction.
- A person who tells a lie, and gets exposed, will be humiliated. Human means did not discover it. Allah exposed the lie to teach a lesson.

Allah SWT may bring humiliation to correct the behavior of some people and make them return to the honorable path.

❖ Meaning 2: Honors and Humiliates Whom He Wills

All honor comes from Allah SWT. He bestows it on whom He wishes and withdraws it from whom He wishes.

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Ali-Imran 3:26 - Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

The verse did not mention evil but only mentioned good. Allah's attributes are all good. His Acts only lead to good. There is no evil in His acts.

Honor and humiliation may happen in this world, but it will surely happen on the day of judgement. Allah SWT promised to honor and support the ones who adhere to His commands. He also promised to humiliate and defeat the ones who violate His commands.

Allah SWT is the source of honor, so we must seek honor from Him, and through adhering to His commands.

❖ Meaning 3: Gives Honor through Revelations

Allah Al-Mu'iz – is the One Who grants honor. He SWT honored humanity with revelations, prophets, and messengers.

If we adhere to His Divine laws, legislations, and commands, the first fruit we reap is to live among people with honor and respect:

- One cannot be slandered or defamed,
- One cannot be falsely accused,
- One cannot be accused of lying, simply because there is no evidence.

However, if there are deviations, like frequenting suspicious places, having notorious relationships, or involvement in dubious transactions, we fall easy prey to slander and humiliation, even though we might be innocent.

Al-Mu'iz: He grants Honor to the one who adheres to His Divine commands.

Al-Muthill: He brings humiliation and defeat to the one who defies His Divine commands.

Al-Mu'iz Al-Muthil in Our Lives

❖ Human Nature

Allah created man with a body and a soul, and put three instincts that act as motivations for survival:

- The need for food and water – for survival,
- The need for spousal relations and procreation – for the continuation of the species,
- The third one is psychological, but just as important: Self-worth, dignity, and self-esteem.

In addition to the needs of the body, the soul also has needs. Man, needs to feel important, dignified, proud of himself, and needs to be admired. Man, is pre-disposed to want to feel proud of himself, to confirm himself, and to make others feel that he is important, excellent, mighty, or even dangerous.

One can appreciate the necessity for the first two needs. But why did Allah SWT implant in man the motives of self-esteem, self-respect, and self-importance?

The answer is simply: This is a kind of Divine help from Allah, Most Gracious, to protect man from deviation or going astray. Quite often, man feels worried about his good name, his honor, his dignity, his social status, his respect, his reputation, or his prestige. He feels afraid that people may speak badly about him or find out anything disgraceful or humiliating.

Without self-esteem, it would be easy for man to commit grievous sins and misdeeds and fall into the swamp of vice. This is a general rule, as there are some who do not mind violating their dignity and living a life of sin.

❖ Internal Warning System

Self-esteem and dignity are things Allah installed in our nature to keep us on the straight path. No one would like to be caught lying or stealing or committing something shameful. Allah implanted this mechanism to help us avoid getting into trouble.

When used properly, it is very effective and helps us live a dignified life. If we take it to excess, it leads to arrogance.

❖ Honorable Qualities

If we tell a lie and this lie gets exposed, we will be ashamed and humiliated.

If we are dishonest in our dealings, and we get exposed, we will be humiliated.

If we are not chaste or get into situations where we are alone with unrelated member of the opposite sex, nothing good will come out of it even if nothing improper happens.

Honor is in being truthful, honest, sincere, chaste, and trustworthy.

❖ A Smart Person

Who is smarter? A person who self-corrects before taking the action, or after paying a price for their actions.

A smart person is one who corrects himself before Allah corrects him. A believer is such a smart person. He does not have to undergo humiliation to become honorable. When we follow Allah's commands, we save ourselves many difficulties and humiliation.

Learn the lesson from the beginning and be honorable to avoid paying a dear price by being humiliated.

❖ Beware of Bad Company

A person who associates with bad people, will want to mimic them to please them, or so as not be ridiculed. By doing so, he will bring himself humiliation and disgrace on the Day of Resurrection.

One may be a member of a committee and rejects a bribe or refuses to do something that blemishes his religious beliefs or character. Consequently, one might be made to resign under pressure, reproach, and disdain. One might be described as foolish or stupid for rejecting such a tempting offer of becoming rich.

A believer endures humiliation in this world for the sake of his religion and honesty, to please Allah SWT, and to win His generous recompense in the hereafter.

❖ True Honor

Glory and honor sought in something that will perish is a mere illusion. Those who derive their glory and honor from worldly values are indeed great losers.

Sometimes, the honor of this world is a gradual lure to destruction. The true and lasting honor is the honor of the hereafter.

Sometimes you come across someone who has everything, unmatched in beauty and elegance: his car, office, income, business, social position, clothes, - he lives in absolute comfort and luxury in this present world, but his end may be in Hell.

On the other hand, you may find someone whose clothes are simple, whose food is simple, whose house is small, and whose life is very basic, but he is dutiful and obedient to his Lord, Allah, All Mighty, and, consequently, his end may be in paradise.

What really matters is one's end. The ones who Allah admit to heaven will have all the honor. The ones thrown in hell will be humiliated.

Honor of this world is attained by wealth, but honor of the Hereafter is attained by being righteous.

❖ Final Note

Narrated At-Tabarani in his "Al-Awsat" book of Prophetic Hadith, on authority of Sahl bin Sa'ad: Angel Jibril came to Allah's Messenger, (PBUH), saying,

جاء جبريل إلى النبي صلى الله عليه وسلم فقال: يا محمد، عش ما شئت فإنك ميت، واعمل ما شئت فإنك مجزى به، واحبب من شئت فإنك مفارقه، واعلم أن شرف المؤمن قيام الليل، وعزه استغناؤه عن الناس

"O Muhammad! Live as long as you desire, you shall pass away. Do whatever you desire, you shall be dully rewarded for it (that which you do). Love whomever you desire, you shall part with him/her. And know that a believer's honor is (attained) by his standing up the night (in prayer, invocation and reading the Holy Quran); and his dignity is (attained) by his being in no need of (other) people."

Umar ibn al-Khattab may Allah be pleased with him said:

نحن قوم أعزنا الله بالإسلام فإن ابتغينا العزة بغيره أذلنا الله

"We are a nation whom Allah has honored with Islam, if we seek the Honor in other than it, Allah will humiliate us."

Our honor is in adhering to Allah's commands and preparing for the life to come.

26. AS-SAMI' (THE ALL-HEARING) اسم الله السميع

Other translations: The All-Hearing, The Ever-Listening.

Linguistically

The name As-Sami' comes from the root *sīn mīm 'ayn* (س م ع) and has the following meanings:

- To hear and listen,
- To comprehend the meaning,
- To pay attention to,
- To accept, to be told.

As-Sami' in The Quran

The name As-Sami' appears explicitly 45 times in the Quran. It is the excessive form of the root, reflecting the intensity in hearing, both in quantity and quality.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Ash-Shuraa 42:11 (ending) - ... There is nothing like unto Him, and He is the Hearing, the Seeing.

❖ Meaning 1: Hears Everything

As-Sami's hearing encompasses all His creation. Allah hears all sounds perfectly, apparent or hidden.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Al-Mujadila 58:1 - Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.

A woman (خولة بنت ثعلبة) went to the prophet to complain about her husband. He married her young, from a big family, and with wealth. When she got older and less beautiful, her family dispersed, and her money gone, he shunned her.

Allah heard this conversation and sent revelation to His prophet concerning her. Our mother Aisha was in the small room with them and she could only hear parts of the conversation. Allah SWT is the perfect hearer of all speech.

❖ Meaning 2: The God Who is Worshipped must have Perfect Hearing

Human hearing relies on a medium for sound to travel and reach the ears. The ear drum vibrates and sends the messages to the brain to interpret what was heard.

A God to be worshipped, must be able to hear his servants clearly and directly, without any intermediaries, tools, or other means. A God must be able to hear directly whether one yells or whispers, in any situation, and in any location. Hearing is one thing that Allah pointed out to the idol worshippers, that their deities cannot hear them.

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

Fatir 35:14 - If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted [with all matters].

Hearing and responding are important Divine attributes.

❖ Meaning 3: Hears with No Sound Required

Allah hears us perfectly even if we do not make a sound and replies to our requests.

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا

Maryam 19:3 - When he (Zakariah) called to his Lord a private supplication.

Prophet Zakariah was getting old and he was worried for the holy land. He wanted a son to continue his work. His call to Allah was a private one and Allah heard and provided him with a son Yahya as a prophet.

As-Sami' hears us wherever we are: in a plane, under the sea, in the depth of the earth, whether we speak or keep it to ourselves, He knows it and hears it.

Sometimes we sit alone, quietly and we have an intimate conversation with Allah. We pray to him without our lips moving and without anyone knowing, and He hears it completely and perfectly.

❖ Meaning 4: Perfect Hearing

As-Sami' has perfect hearing. One sound does not distract Him from hearing another. It does not matter what language you use – Allah hears perfectly and knows exactly what one is saying or thinking.

If we are listening and someone says something to us we get annoyed because we get distracted and we miss part of what was said. Allah's hearing has no such limitations or faults.

Millions of people ask Him every moment, and He hears all of them clearly and perfectly, and replies to their requests.

❖ Meaning 5: Hearing with No Waiting

As-Sami' hears all His creation, at the same time, and with perfect clarity and comprehension.

Imagine if we had to take a number for Allah to hear our supplications, because everyone has their turn! Praise be to Allah, hearer of All – any time, all the time, with no appointment necessary.

❖ Meaning 6: Makes Others Listen

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

Fatir 35:22 - And not equal are the living and the dead. Indeed, Allah causes to hear whom He wills, but you cannot make hear those in the graves.

Many verses in the Quran stress that Allah causes some to hear and other to not hear. This refers to guidance, as some hear and follow, while others hear and turn away.

Hearts are alive with the remembrance of Allah. They are the ones who hear and follow the guidance. The ones who hear and do not follow Allah's commands, are like someone who is dead.

❖ Pairing with Other Names

السَّمِيعُ الْعَلِيمُ All Hearing, All Knowing (32 times)

A name that appears the most with As-Sami' (The All-Hearing) is Al-Aleem (The All Knowing).

If you want help from someone, you must explain what your situation is, before you can ask for help.

Allah is Sami' and Aleem (All Knowing). When we need to ask Him something, there is no need to go into detail of why we are asking. He knows it well. We go straight to the request.

He knows what we are going through, and hears what we are thinking and saying, millions and millions of people at the same time.

Allah has perfect knowledge of what is in the hearts when He hears the supplication. He will not answer someone who is just playing and not serious.

السَّمِيعُ الْبَصِيرُ All Hearing, All Seeing (12 times)

Allah sees, hears, and knows what we are thinking – He is All-Hearing, All-Seeing.

He is always with us and sees all that we do. To Allah, there are no hidden things in His creation.

When the prophet went to Taif looking for supporters, they treated him badly and expelled him from the city, throwing rocks at him and his servant Zaid.

After he got away from them, he took shelter in a garden and made a dua to Allah, that all what happened to him is nothing if Allah is pleased with him.

Shortly after his return to Makkah, Allah rewarded his messenger with Isra' and Mi'raj.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Al-Isra' 17:1 - Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

The night trip was a miracle. Allah did not end the verse with **إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** - Allah is capable of anything. Instead, Allah SWT ended the verse with **إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ** - He is the Hearing, the Seeing. Allah heard his messenger's supplication and saw what he was going through. This miracle was the reply.

سَمِيعٌ قَرِيبٌ All Hearing, Ever Near (1 time)

The name Al-Qarib (The Close One) appears with As-Sami' (The All-Hearing).

Closeness is an assurance that no one is closer to us than Allah. He is close: He hears, and sees perfectly, so we have no excuse not to call on Him and ask for His help.

❖ Related Names

Allah is As-Sami' (The All-Hearing) and Al-Mujeeb (The One Who Responds).

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

Ibrahim 14:39 - Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

Sometimes, we ask Allah for things and they do not materialize, or so we think. If we understand Allah's beautiful names correctly, we must be certain that Allah heard our supplication, and we must be certain of the reply, unless there are reasons for the supplication not to be accepted.

Allah has perfect knowledge of what is in the heart when He hears the supplication. He will not answer someone who is just playing or is not serious.

As-Sami' in Our Lives

❖ Allah is Always Listening

Our Creator is All-Hearing. This is enforced in our prayers. Allah told us to say **سمع الله لمن حمده**, after we stand from Ruku', meaning "My Servant I am Listening". We reply **ربنا لك الحمد**, All Praise is due to You our lord. He hears us, all of us.

Allah hears all our supplications and know what is in the hearts. He also replies and provides better than what we ask for.

We should ask Allah for all our needs, and for our happiness in this world and the next.

❖ Hear what is Good, and Obey

We must only listen to what is good. Allah SWT gave us an example of what not to listen to:

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ

Al-Ma'idah 5:42 (beginning) - [They are] avid listeners to falsehood, devourers of [what is] unlawful.

The duties of a believer to the name As-Sami', is to hear what is good, and obey.

وَقَالُوا سَمِعْنَا وَأَطَعْنَا Al-Baqara 2:285 (partial) - ... And they say, "We hear and we obey..."

This extends to Allah's commands, and the ones in authority, if they do not command things contrary to Allah's commands.

❖ Politeness Towards Allah

We should correct our speech and only say what pleases Allah SWT. If we truly believe He is with us, and He hears everything we say and think, then how can we utter bad speech, or lie, or slander, or back-bite, or say bad words?

We should speak what is good or stay silent. Allah will bestow on His close servants, a hearing that does not accept to hear falsehood, or anything that goes contrary to Quran, or back-biting, or slander – nothing except what pleases Allah.

May Allah bless us with such hearing and shower His mercy and blessings on us.

27. AL-BASIR (THE ALL-SEEING) اسم الله البصير

Other translations: The All-Seeing, The All-Perceiving, The All-Comprehending.

Linguistically

Allah's name Al-Basir (The All-Seeing) comes from the root *bā ṣād rā* (ب ص ر), which has several meanings:

- To see, to notice,
- To perceive, to understand,
- To be enlightened.

البصر is the eye, or the sense of seeing.

البصر is also a light that Allah puts in the hearts of His servants and gives them the ability to see the truth.

التبصر is the contemplation and discovery. Sometimes you look but you do not see.

البصير is the knowledgeable person whose heart can see the truth.

The physical act of seeing is when light hits an object, reflects off it, and reaches the eye. Light is the medium that allows the eye to see.

Al-Basir in The Quran

The beautiful name Al-Basir (The All-Seeing) appears explicitly in the Quran, 43 times, sometimes in the absolute form *الْبَصِيرُ*, and other times in the specific form of seeing actions *بِمَا تَعْمَلُونَ بَصِيرٌ*.

❖ Meaning 1: He Sees All that Can Be Seen

If there is anything in His creation that can be seen, Allah SWT can see it.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Ash-Shuraa 42:11 (ending) - There is nothing like unto Him, and He is the Hearing, the Seeing.

Allah's perfect Divine vision is not through any medium or sense. He is far above needing any help. Allah can see the apparent and the hidden in all things, without needing any visual sense or medium.

If we take a diamond and cover it in mud and look at it in the sunlight, it will look to us as a piece of mud. Allah Al-Basir has the perfect vision to see things for what they are. He will see the diamond as a diamond no matter what is covering it.

❖ Meaning 2: Perfect Vision

Our vision is imperfect. We see the apparent side of things. The true nature may be hidden from our imperfect eyes. Allah SWT sees the apparent and the hidden perfectly

Allah not only sees the apparent and the hidden, but also sees the background, the circumstance, the intentions, and what is in the heart.

اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Fussilat 41:40 (ending) - Do whatever you will; indeed, He is Seeing of what you do.

If someone is hitting an orphan, we may look at this person with contempt. Allah Al-Basir sees the intention of this person and the background of the situation. This person may be disciplining and not abusing the child.

The Divine perfect vision sees the complete truth in every situation.

❖ Meaning 3: Sees and Knows Everything

Every action we do has motives and intentions that are hidden, and visible and measurable portions.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Al-Baqara 2:110 - And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.

Allah Al-Basir sees our actions from all dimensions: intention, effort, actions we do, the amount of internal struggle, and the goals we intended to accomplish, and the results of our action.

He sees it all, completely and perfectly. Nothing is hidden from Him.

❖ Meaning 4: Enlightens His Servants

Allah SWT did not put man on this earth without guidance.

قَدْ جَاءَكُمْ بَصَائِرٌ مِّن رَّبِّكُمْ ۚ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

Al-An'am 6:104 - There has come to you enlightenment from your Lord. So, whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."

Allah SWT sent guidance and insight into how we should live our lives, to gain His pleasure, and succeed in this life and in the next.

He makes His servants see the truth and follow it, while others are blind to the facts, and live in darkness.

❖ Name Pairing

سَمِيعٌ بَصِيرٌ All-Hearing, All-Seeing (12 times)

Allah sees, hears, and knows what we are thinking – He is All-Hearing, All-Seeing. He is always with us and sees all that we do. To Allah, there is no hidden things in His creation.

خَبِيرًا بَصِيرًا Acquainted, All-Seeing (5 times)

Allah is acquainted with all our actions and He also sees them and knows them very well.

Al-Basir in Our Lives

❖ Light is Needed

No matter how sharp the eyes are, we need light to see. Just like the eyes need a light to see, no matter how sharp the mind is, it needs the light of guidance from Allah to see the truth.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Al-Ma'idah 5:15 (partial) - There has come to you from Allah a light and a clear Book.

The mind without the guiding light from Allah SWT, is a blind mind, gone astray and makes others go astray.

❖ The One Who Created Our Vision Can See Us

We must know that Allah can see us.

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ * أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

Al-Balad 90:7/8 - Does he think that no one has seen him? * Have We not made for him two eyes?

It is common sense that the One Who gave us the gift of sight, can surely see us.

❖ It Should Make Us Happy

It should make us happy to know that Allah SWT sees everything for what they truly are.

He sees and knows our true intentions when we intend to do good but perhaps fall short in our action, or things come out contrary to what we intended.

Take the example of an employee who worked hard for 7 hours, then took a break for a minute to look out the window and stretch. The manager comes in and gets angry, thinking the employee is spending his entire time looking out the window.

Our knowledge and vision are not perfect. Allah's vision and knowledge are perfect. He sees and knows what we do and what our true intention is. This should make us happy and at ease to know there is no misunderstanding with Allah.

❖ Incorrect Vision

A problem that affects people is having incorrect vision: i.e. seeing things other than what they are.

Self-preservation is a built-in instinct in man. So how can man disobey his maker and lead himself to disasters? Man, wrongly sees benefit in sin, and not something he will be punished for.

People who frequent bad establishments, do so because they incorrectly see that vice will make them happy. If they had the correct vision, they would have known that obedience to Allah is the only path to happiness.

Prophet Yusuf AS saw correctly the perils of sin, when he refused the advances of the wife of al-aziz. Compare that to people who actively seek sin. What is different is the correctness of the vision. One sees the perils of sin, while another is blind to it.

The prophet ﷺ used to call on Allah SWT to provide him with correct vision:

اللهم أرنا الحق حقاً وارزقنا اتباعه، وأرنا الباطل باطلاً وارزقنا اجتنابه

O Allah allow us to see right as right and help us follow it, and allow us to see wrong as wrong and help us avoid it.

It is a great bounty from Allah if we can see the truth, recognize it as such, and follow it; and see sin for what it is, and shy away from it. There are many people who confuse the two. They see sin as something beautiful or see faith and belief as something bad and outdated.

When our vision matches what Allah commands, our vision will be sound, and that is a great blessing.

❖ Clarifying Things

Misunderstanding is one of the greatest cause of enmity between people.

The prophet ﷺ one night was walking his wife Safiyah when two companions were walking and then quickened their pace as if embarrassed or suspected something. The prophet ﷺ called them and told them to slow down, then clarified that the woman with him was his wife Safiyah. They did not suspect any ill action from the prophet, but the prophet ﷺ wanted to eliminate any doubts the devil may place in their hearts.

We know Allah sees and knows, but people do not. It is not enough to state that Allah sees and knows, then be embroiled in suspicions. We must clarify any misunderstanding as early as possible, to head off any future problems. We must ward off all suspicions that may reflect negatively on our character.

❖ Level of Ihsan

A high level of belief is to know that Allah sees everything we do, and act accordingly.

The definition of *Ihsan* is to worship Allah as if we can see Him. For if we cannot see Him, He sees us.

This firm belief that we are under constant watch should make committing sin very difficult.

❖ Protect Your Eyes

Fearing Allah in seclusion is one of the greatest blessings we can have, because it is an indicator of the strength of our faith and our obedience to Allah.

These eyes will be a witness on the day of judgement to what we let them see.

The eye in Arabic is called *كريمة*, meaning honored, because Allah has honored us with this sense of sight.

The prophet ﷺ taught us a supplication to ask Allah to allow us to enjoy our hearing and our vision and our strength as long as we live.

اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا

The eyes that see the signs of Allah and turn away from His disobedience – are the ones meant here.

These eyes were created to see Allah's signs, to watch over and protect the Ummah, to shy away from improper sights, and to shed a tear for the love of Allah.

Allah did not create this valuable sense for us to use for looking at things we should not look at. That would be a great misuse of sight, and a sign of ingratitude.

❖ **Beware!**

One of the worst things we can do is to be more worried about what people would say when we commit something wrong, and have no regards to Allah SWT, Who sees us doing it.

We should make Allah the first and only One we worry about, not the last. This is a sign of belief in Him.

Our forefathers had a good advice: If you disobey Allah SWT, do it where He cannot see you. The point is there is nothing hidden from Him – so obey Him!

May Allah make us among His servants who have this realization and purify our senses from all that He does not like.

28. AL-HAKAM (THE JUDGE) اسم الله الْحَكَمُ

Other translations: The Judge, The Giver of Justice, The Arbitrator.

Linguistically

Al-Hakam comes from the root *hā kāf mīm* (ح ك م), with the following classical meanings:

- Arbitrator or judge,
- Settles disputes and arguments,
- The one with control and authority,
- The one who has knowledge and respect.

In Arabic language, *al-hakam* الْحَكَم (The Judge) is of the excessive form of *al-hakim* حَاكِم (Ruler – someone with authority), in quality and quantity of the action.

Al-Hakam in The Quran

This beautiful divine attribute of Allah was mentioned by the prophet ﷺ in an authentic Hadith.

Narrated Hani ibn Yazid: When Hani went with his people in a deputation to the Messenger of Allah (ﷺ), he heard them calling him by his surname, Abul-Hakam. The Messenger of Allah (ﷺ) called him and said:

إِنَّ اللَّهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ فَلِمَ تُكْنَىٰ أَبَا الْحَكَمِ " . فَقَالَ إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فَرَضِي كِلَا الْفَرِيقَيْنِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَحْسَنَ هَذَا فَمَا لَكَ مِنَ الْوَلَدِ " . قَالَ لِي سُرَيْحٌ وَمُسْلِمٌ وَعَبْدُ اللَّهِ . قَالَ " فَمَنْ أَكْبَرُهُمْ " . قُلْتُ سُرَيْحٌ قَالَ " فَأَنْتَ أَبُو سُرَيْحٍ "

“Allah is the judge (al-Hakam), and to Him judgment belongs”. Why are you given the surname AbulHakam? He replied: When my people disagree about a matter, they come to me, and I decide between them, and both parties are satisfied with my decision. He said: How good this is! What children have you? He replied: I have Shurayh, Muslim and Abdullah. He asked; Who is the oldest of them? I replied: Shurayh. He said: Then you are AbuShurayh. [Sunan Abi Dawud – Sahih (Albani)]

The Divine Act of judging appears in the Quran.

أَفَعَيَّرَ اللَّهُ أَبْتَعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا

Al-An’am 6:114 (beginning) - [Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?"

❖ Meaning 1: Authority to Judge

Al-Hakam is the One with authority to judge between truth and falsehood.

Falsehood sometimes takes hold when Allah SWT allows it to spread. However, because Allah SWT is Just, falsehood will not last.

Sometimes a husband and wife both claim injustice, and each have their claim and evidence. Allah SWT is Al-Hakam, He will help the oppressed, and punish the oppressor. His justice will be served.

He SWT will not judge a pious person the same way He would judge a sinner. His ruling (*hukm*) on the pious is to guide him to bounties, while His ruling on the sinner is to punish him with difficulties in life.

Al-Hakam is a name that is partially realized in this world but will be fully realized on the day of judgement and in the hereafter. This is due to Allah's wisdom in His creation.

He may apply His judgement in this life or delay it to the hereafter. His rulings are just, and will happen, without a doubt, unlike human rulings that sometimes cannot be implemented or enforced.

❖ Meaning 2: His Judgement is Final

Allah SWT sent His Divine commands and judgements in the Quran. They are true and perfect.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

Al-Ahzab 33:36 (partial) - It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.

It is a heavenly item and not man-made, so it is not open for discussion, improvements, or change by anyone.

وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ

Ar-Ra'd 13:41 (partial) - And Allah decides; there is no adjuster of His decision. And He is swift in account.

Allah SWT has the final judgement. There are no other courts to consider His judgement or overrule! Allah is free to do with His creation what He wills. Allah made some judgements incumbent upon His creation like dowry for woman, and inheritance laws. Allah also has judgements in His creation – like making a person a male or a female, beautiful, smart, or otherwise.

❖ Meaning 3: Perfect Rulings

Allah is perfect in His rulings and actions. Nothing happens in His dominion without His knowledge and permission. Everything He wants happens. Anything He does not want, does not happen.

The judgement in this world is partial. Sometime, the oppressor may have the upper hand, and sometimes justice is done.

The complete and perfect judgement is on the day of judgement. This is the time when the final and complete justice is served.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Ali-Imran 3:185 (partial) - Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

❖ Meaning 4: The Final Judge

There is a lot of conflict on this Earth. Every party claims to be on the side of right and commits atrocities in the name of this or that.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

Ghafir 40:48 - Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, Allah has judged between the servants."

Allah SWT is the Final Judge between all disputing parties according to His perfect justice.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

Ya-Sin 36:65 - That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

Liers and criminals of this world will not be allowed to speak. Their actions will be the witness on on that day.

Al-Hakam in Our Lives

❖ Authority and Knowledge

Allah gives from His generosity the ones He likes and the ones He does not like. He gave Pharaoh power and authority over his people, and He gave prophet Sulaiman (Solomon) power and authority over his people.

However, Allah gives power and authority, along with knowledge and wisdom only to the ones He loves.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

Al-Qasas 28:14 - And when he (Musa) attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus, do We reward the doers of good.

What a great bounty from Allah SWT, when authority, wisdom, and knowledge are all present.

❖ Verify before Judging

We are put daily in situations, knowingly or unknowingly, where we must make a judgement. It is very important to verify all facts and listen to all sides before making a judgement.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

Al-Hujurat 49:6 - O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Getting the facts from unreliable sources and hastening to judge people is a big cause of conflict among people and should be avoided.

❖ Judging with Quran and Sunnah

The best authority and knowledge are present in the Quran and in the Sunnah. This is the only criterion that should be used for judging matters of dispute in this world.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

An-Nisa 4:58 - Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

The order from Allah is clear and is valid until the day of judgement.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

An-Nisa 4:59 - O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Quran and Sunnah have the solution for any dispute in this world. It does not make sense for Allah to tell us to resort to them, if they do not have the solution.

❖ Accepting the Prophet's Judgement is a Sign of Belief

Al-Hakam is a judge or arbitrator.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

An-Nisa 4:65 - But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

Allah is making an oath that people who have a dispute and do not accept the judgement of the prophet, are not true believers. This is an important verse. Any dispute among believers should be settled according to Quran and Sunnah. When a judge rules with the Quran and Sunnah, true believers should implement his orders.

❖ A Sound Heart قَلْبٍ سَلِيمٍ

It is important to meet Allah SWT, with a sound heart on the day of judgement.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Ash-Shu'ara 26:88/89 - The Day when there will not benefit [anyone] wealth or children * But only one who comes to Allah with a sound heart."

A sound heart does not accept any judgement that conflicts with the Quran and Sunnah, and seeks Divine judgement, and not the judgement of man-made laws, especially when they conflict with Divine laws.

❖ Calm State when Judging

Narrated Abu Bakrah (RA): I heard Allah's Messenger (ﷺ) say, وَهُوَ غَضَبَانُ, وَلَا يَحْكُمُ أَحَدٌ بَيْنَ اثْنَيْنِ - "No judge should give judgement between two people while he is angry." [Agreed upon]

A person judging between others should be in a calm state. Justice cannot be served if the judge is angry, hungry, afraid, in pain, or in a hurry.

We must be on the side of what is right and be just with others. Settling disputes should be done according to Quran and Sunnah.

We should thank Allah for all His rulings on us, regardless whether we perceive it as positive or negative. Total submission and acceptance of Allah's judgement is what being a Muslim is all about.

29. AL-'ADL (THE JUST) اسم الله العدل

Other translations: The Equitable, The Impartial, The Just.

Linguistically

The name Al-'Adl comes from the root 'ayn dāl lām (ع د ل), with the following classical meanings:

- to be just, fair, equitable, impartial,
- to adjust properly, to make even and complete,
- to straighten, to rectify, to establish justice,
- to make comfortable with what is right.

الاعتدال – Moderation: is taking a balanced approach without extremes.

Al-'Adl in The Quran

This name does not appear in the Quran, but there is consensus that it is one of Allah's Divine Attributes.

Al-'Adl is the source of justice. We say Allah is Al-'Adl العدل instead of Al-'Aadil العادل.

Allah Al-'Adl is:

- Just in His creation,
- Just in His laws and commands,
- Just in His Divine Acts.

❖ Meaning 1: Just in His Creation

Allah SWT created all things in a way suitable for their function.

- The hand is in a moderate location to perform its job,
- The eyes have a moderate ability to see. If it can see perfectly, we would not want to drink the water for all the organisms we would see in it. If the eyes could not see clearly, that would be hazardous,
- If the ear can hear every sound, we would not be able to sleep or live in peace.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Al-Qamar 54:49 - Verily, all things have We created in proportion and measure.

Allah is just in His creation. He creates and fashions according to the needs of His creation.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ * الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ * فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

Al-Infitar 82:6/8 - O mankind, what has deceived you concerning your Lord, the Generous, * Who created you, proportioned you, and balanced you? * In whatever form He willed has He assembled you.

- Our elbow is in an ideal position. If it was somewhere else or not there we would have to bend out to eat our food like a cat would,
- The nerves in our fingers are just right to make us feel things. If they were more active, we would be in pain like when we get injured.

All creation were done with moderation and just proportion.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ

Al-An'am 6:73 (beginning) - It is He who created the heavens and the earth in true (proportions) ...

There is no excess, no exaggeration, and no carelessness. Creation is done in moderation by The Just One.

- The length of the day and night is justly apportioned. The number of hours is within our ability to perform in them. If the day was 50 hours, it would be difficult.
- If the size of Earth was bigger, gravity would have been greater causing our weight to be much more. Motion would have been difficult, but Allah justly created everything in moderation.
- Wheat gets mature all at the same time for ease of harvesting, while we must check each watermelon for ripeness.

❖ Meaning 2: Just in His Commands

Allah Al-'Adl is just in His commands and laws. He did not order us to do what we are not capable of.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Al-Baqara 2:286 (beginning) - Allah does not charge a soul except [with that within] its capacity.

- He ordered us to fast 30 days and not 6 months, which would have been difficult,
- He ordered us to pray 5 times and not 50 times, which would have been difficult,
- He ordered us to make the pilgrimage once in a life time and not yearly,
- The Zakat was made 2.5% which is doable and not a great burden,
- Allah gave us special permission if we were sick or travelling to ease on some of His commands like prayers and fasting for example.
- Minding what we look at was ordered in moderation with room for necessity.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

An-Nur 24:30 (beginning) - Say to the believing men that they should lower their gaze

Had Allah said **غَضُوا أَبْصَارَكُمْ**, we would all perish because we cannot do that all the time.

He said **مِنْ أَبْصَارِهِمْ**. You are walking, and you catch a glimpse of something you should not look at for a fraction of a second. That cannot be helped. That is fine if you lower your gaze after realizing what it is.

This is a moderate command.

❖ **Meaning 3: Just in His Acts - الجزء من جنس العمل**

Allah is Just in all His Divine Acts. If someone is dutiful to his parents, Allah will send him children who will be dutiful to him. The opposite is also true.

Allah will never commit any injustice to His creation. He is perfect and above any fault.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ

Ash-Shuraa 42:30 - And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

Our sins invite Allah's punishment. Many times, the punishment is of the same nature as the sin. His justice may not always be apparent to us. We may only be aware of one side of the story.

A person or a group of people may be inflicted with a disaster or a disease. In our limited knowledge, we may think it unfair. We do not know Allah's wisdom in His acts, but we can be sure that He is Just.

Al-'Adl in Our Lives

❖ **Being Just is an Order from Allah**

Being just and doing justice is not optional in this life. Allah made it very clear when He SWT said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

An-Nahl 16:90 - Verily, Allah orders justice and good conduct and giving to relatives and He forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا وَإِن تَلَوُّوا أَوْ نَعَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

An-Nisa 4:135 - O you who believe, be persistently standing firm in justice as witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of

both. Follow not your desires, lest you not be just. If you distort your testimony or refuse to give it, then Allah is aware of what you do.

These commands apply equally to unbelievers as they apply to believers. Muslims should be just and fair to everyone in every circumstance.

❖ Moderation in Everything

Our main duty to Allah's Divine attribute Al-'Adl is to be just and moderate in everything.

Example 1: Women

If we take love of women as an example: The extremes are immorality and total denial. People on the extreme lust after every woman and commit terrible sins. People on the negligent side fall short of their spousal duties to the point of creating marital issues. Moderation is in chastity: not lusting after the forbidden and not ignoring the allowed.

A woman came to Al-Khalifa Umar and said:

يا أمير المؤمنين إن زوجي صوام قوام، لم ينتبه سيدنا عمر رضي الله عنه فقال: بارك الله في زوجك، فقال له أحدهم: إنها تشكوه يا سيدي ولا تمدحه فجاء به ونصحه، وقال له: إن لأهلك عليك حقاً

O Leader of the Believers, my husband is always fasting or praying at night. Umar did not understand what she was trying to tell him and said "May Allah bless your husband". One person in his court told Umar that she was actually complaining about her husband, and not praising him (this person did not sleep with his wife because he is fasting the days and praying the nights).

Umar brought the husband and advised him saying: "Your wife has a right on you".

Example 2: Children

We should be moderate with our children. We should not give them in excess to the point it spoils them, nor neglect them to the point they hate us.

Note that justice is different from equality. For example, the needs of a 20-year-old son is not the same as a 5-year-old. Justice is to give each what is appropriate for them.

Example 3: Anger

When we get angry we should not be reckless nor be cowards. Bravery with wisdom is moderation.

Example 4: Middle Nation

Allah has designated this Ummah as a moderate one among the nations.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Al-Baqara 2:143 (beginning) Thus, have We made of you an Ummah justly balanced

We believe in all the messengers and act as just witnesses that they have delivered Allah's message. The middle nation here also carries the meaning of "The Best" – opposite of extreme.

❖ **The Day of Judgement**

The final justice will be served on the day of judgement. Perfect justice requires the existence of this day when all records are sealed. No one will fully realize the extent of their actions until all the records are sealed.

Good and bad deeds may continue past death. Full justice demands the existence of this day when perfect judgement will be served. People who think they escaped from punishment in this life, will not escape on that day.

❖ **Treat Others Like You Want to be Treated**

If we do harm to others, Allah will surely punish us – and many times in kind. If we insult someone with a disability or a fault they have, Allah will punish us and inflict us or someone near with the same. We see many examples in life to confirm this. Preachers going on TV criticizing someone, only to find later that they are committing the same infraction.

We must be aware of the justice of Allah. If we do good to others for the sake of Allah, Allah will reward us.

Abu Hurairah (RAA) narrated that the Messenger of Allah (ﷺ) said:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

"If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother." [Muslim]

Allah Al-'Adl will reward in kind, or punish in kind according to His wisdom.

It is better if we forgive people and not insist Allah punishes them. If we insist on accurate accounting, then the justice of Allah will require that we should be judged in kind.

We should be good to others, forgive their infractions, with the hope that Allah will forgive ours, and reward us on the day of judgement.

❖ العدل أساس الملك The Basis of Dominion is Justice

The basis of dominion is justice. This is a Divine Rule.

No ruler or nation will continue to exist without justice being at the heart of its existence. The examples in history are many. This rule applies to all people, believers and non-believers.

Allah SWT will support a non-believing nation, if it is just, and He SWT will not support a believing nation if it is unjust.

❖ Things we Cannot be Just About

We will not be able to be just in some circumstances. Love is one such case. A person cannot help loving one child more than another, but he must treat both with justice.

❖ Justice is From Allah Only

Allah SWT is the source of justice, and has the final say in what constitutes as justice.

Convincing a judge, for example, to rule in your favor, when you do not have the right, will not save you from the justice of Allah. The prophet warned his companions that he can only judge with what is presented to him. Some are more eloquent than others, and may convince him to rule one way or another.

The final and only justice, is the justice of Allah. Any judgement that does not conform to the truth, is described as a piece of the fire handed over to the unjust. Worldly courts and judgements will not protect one from the punishment of Allah, so we must be very careful!

30. AL-LATIF (THE SUBTLE ONE) اسم الله اللطيف

Other translations: The Subtle One, The Gracious.

Linguistically

The name Al-Latif comes from the root *lām ṭā fā* (ل ط ف), which carries the following classical meanings:

- To be gentle, kind, and gracious,
- To be subtle and imperceptible,
- Knowing the minute details of things – apparent and hidden.

Al-Latif in The Quran

Allah's name Al-Latif (The Subtle One) appears 7 times in the Quran: 2 times specified, and 5 times in the absolute, coupled with another name, Al-Khabir (The All-Aware).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Al-Mulk 67:14 - Does He who created not know, while He is the Subtle, the Acquainted?

The 2 specific mentions, the name appeared in relation to Allah's servants and to Allah's will.

❖ Meaning 1: To be Subtle and Imperceptible

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Al-An'am 6:103 - Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

Allah's subtle nature make Him imperceptible to us. Many times, we are not aware of His acts or do not comprehend them.

❖ Meaning 2: Knowing the Minute Details – Apparent and Hidden.

Al-Latif carries the meaning of knowing intimate details.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Al-Mulk 67:14 - Does He who created not know, while He is the Subtle, the Acquainted?

يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

Luqman 31:16 - [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

He SWT is well acquainted with the smallest details of His creation. He knows what is in our hearts, and what the eyes intended to see. He knows it to the smallest of details, and nothing is hidden from Him.

Allah knows His creation. His knowledge is complete and perfect down to the smallest detail.

❖ Meaning 3: Invisible in this World, Visible in the Hereafter

It is Allah's wisdom and majesty that we cannot see Him in this world as a test for us.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Al-An'am 6:103 - Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

Our worldly nature cannot handle seeing Allah. It is impossible. Testing would have been meaningless if we could see Allah in this world, and punishment was immediate. No one can tell who is good or bad because there is no test. We cannot deserve paradise unless we obey Allah willingly without seeing Him.

Allah SWT will allow the believers to see Him in Paradise as a reward and as an honor.

وَجُوهٌ يُّوْمِنُونَ نَاضِرَةٌ * إِلَىٰ رَبِّهَا نَاطِرَةٌ

Al-Qiyama 75:22/23 - [Some] faces, that Day, will be radiant, * Looking at their Lord.

❖ Meaning 4: Gentle, Delicate, Kind, and Gracious

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ

Ash-Shuraa 42:19 - Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

Yusuf 12:100 - And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from Bedouin life

after Satan had induced [estrangement] between me and my brothers. Indeed, **my Lord is Subtle in what He wills**. Indeed, it is He who is the Knowing, the Wise.

Allah SWT is kind to His creation. He provides and sustains them in a gentle and kind way that is pleasing to them. He guides His servants to what is good for them out of His kindness and generosity.

Allah SWT is merciful with the sinners and calls them to come back to Him in repentance. Allah knows all the details of His creation, and He is gentle and fully acquainted with them.

Example 1: Subtle Company

If a person shadows you for a period of time, you will get tired of them, and lose patience. Allah SWT is with us all the time, but because He is “Latif” (Gentle), this proximity is transparent to us.

Al-Latif guides us to what is best for us in such a subtle way that does not affect us negatively. He guides us to a good marriage, a good job, success in this life – in a very subtle and unobtrusive manner.

Example 2: Subtle Watch

Imagine how you feel when you know there are cameras watching you. You will be anxious, disturbed, paranoid, and not in a good state of mind. Allah is with us watching continuously, our inside and outside. Nothing we say, do, or think is hidden from Him.

This does not bother us, because Allah is Al-Latif. His watch is subtle and gentle and on the contrary, is a reason for calmness and happiness.

Example 3: Creation and Provision

Al-Latif is the One Who makes it easy for His servants to live and navigate this life. We exist with the Grace of Allah SWT. We were nothing and He brought us into existence, gave us our provisions and all kinds of bounties in this life.

Many of Allah’s bounties are given to us without asking, and without knowing the full extent of them. He gave us abilities that helps us in this world – without asking for it. He helps us perform our jobs and makes it easy for us in ways we cannot perceive.

Example 4: Gentle in His Orders

Allah is gentle in His orders. Prayers are not difficult and do not take a lot of time from our day. He ordered us to fast one month in a year and not the entire year.

Allah did not prohibit many things from us, just a few like pork and intoxicants. The lawful things are so much more. Many of the prohibitions came gradually, like intoxicants, to make it easy on people to comply.

Allah gave us a license when necessary out of His mercy and kindness. If we are sick we do not have to fast. If we are traveling, we can shorten and combine prayers.

❖ Name Pairing

The only Divine attribute of Allah that appeared with Al-Latif is Al-Khabir – The Well-Acquainted. Al-Khabir is a higher attribute than Al-Aleem – The All-Knowing. Expertise includes much more than just knowledge.

Allah's knowledge of what we do is done in a way we do not feel it. Allah is subtle in His ways, and His knowledge is complete and perfect. People may think Allah does not know or is not fully aware of what they are doing just because they cannot perceive His presence because He is Al-Latif.

Allah added the attribute of expert knowledge to remove any doubt from our minds. He created us, and He is fully acquainted with our nature, thoughts, deeds, down to the smallest of details.

Al-Latif in Our Lives

❖ We are not Alone

Allah is with us all the time and is fully aware and is a witness to everything we say, do, and think. Allah SWT tests us by being imperceptible, to see what we will do when we are alone.

It is a higher state of faith when we know that Allah is with us all the time. This is the state of *Ihsan*.

❖ Detailed Knowledge

Be knowledgeable and detailed as much as possible. Understanding the apparent and hidden meanings of things, the background, and minute details are signs of great intelligence. This is an admirable quality.

❖ Call to Allah with Gentleness and Kindness

When Allah SWT ordered prophets Musa and Harun to go to Pharaoh, He instructed them to speak gently.

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ * فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Taha 20:42/43 - Go, both of you, to Pharaoh. Indeed, he has transgressed. * And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

There is no need for harshness in dealing with others. When we enjoin good and forbid evil, we should do it in a gentle and wise manner.

❖ Be Kind to Others

We must be gentle and kind with others, just like we want Allah to be gentle and kind to us. Our treatment of others should be based on kindness and forgiveness. When others make a mistake, we should be gentle if we correct. This was the practice of our beloved prophet.

- If you know something bad about someone, conceal it!
- If you act, act gently.
- If you implement something, do it gradually to make it easier.
- If you call to Allah's way, do it with mercy.
- Make it easy on people and do not make it difficult.

May Allah SWT be gentle with us and help us be gentle with others.

31. AL-KHABIR (THE MOST ACQUAINTED) اسم الله الخبير

Other translations: The Most Acquainted, The Knower of Reality, The Knower of Inner Truth.

Linguistically

The name Al-Khabir comes from the root *khā bā rā* (خ ب ر), which has the following classical meanings:

- to know, or be aware of, to understand the inner nature of something,
- to know the reality of something,
- to prove, try, test by experience (resulting in inner knowledge),
- to inform.

The title *Khabir* is given to someone who has deep knowledge and experience with the intricate nature of the subject of their expertise.

Al-Khabir in The Quran

The name Al-Khabir appears 45 times in the Quran, in both the specific and the absolute forms.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Al-Mulk 67:14 - Does He who created not know, while He is the Subtle, the Acquainted?

This is a logical statement: The One Who creates, is an expert concerning His creation. Allah's beautiful name Al-Khabir denotes an understanding of the inner qualities, secrets, and true reality of all creation.

❖ Meaning 1: Knows Everything, Apparent and Hidden

Allah SWT is the One Who has perfect knowledge and understanding of the true reality of all things. Allah's knowledge with our actions is perfect. He knows the action, but also knows the motive and the intention behind it.

Someone may do a good deed, but deep inside they intended something else. This complete knowledge is only for Allah, Who is well-acquainted with His creation.

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ - ذَلِكَ أَزْكَى لَهُمْ - إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

An-Nur 24:30 - Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

Nothing escapes Allah's perfect knowledge. No human can tell if one steals a glance at something forbidden. Allah in this verse used His Divine attribute Al-Khabir to let us know He will know it, because He is well-acquainted with our intentions and actions.

❖ **Meaning 2: Well-Acquainted with His Creation**

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

Al-Isra 17:30 - Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed, He is ever, concerning His servants, Acquainted and Seeing.

إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ and وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ, appear many times.

Allah has the expert knowledge with His creation. He may drive calamities to His servants for a wisdom only He knows. He knows us very well. He knows that if He makes someone rich, he will go astray. He knows if He makes someone poor, he will go astray.

We must trust His actions because He knows us inside and out.

❖ **Meaning 3: Expertise not Through Trial and Error**

For humans, to become an expert one must get a lot of knowledge, go through trial and error to gain the expertise needed. Designs go through many revisions and improvements. This expertise also changes with time as more knowledge is discovered.

Allah's knowledge is perfect and unchanging. This knowledge existed before creation and does not change. The human body for example has not changed since Allah created Adam. His perfect knowledge of our creation does not change and is not acquired through trial and error. It is perfect from the start and does not change with time.

❖ **Difference between Al-Aleem and Al-Khabir**

Both attributes of Allah, Al-Aleem (The All Knowing) and Al-Khabir (The Expert) imply perfect knowledge. A Khabir is Aleem, but Aleem is not a Khabir

Al-Khabir implies knowledge of the apparent and the hidden, the motives and the background.

For example: I place an object in front of me – If you see me put it there then you are *Aleem* about this object. A *Khabir* is someone who also has this knowledge but also knows the motivation, the circumstance, and the hidden intent behind the action. This is a higher level of knowledge.

❖ **Name Pairing**

The name Al-Khabir was coupled with other Divine attributes of Allah:

حَكِيمٌ خَبِيرٌ **Most Wise, Acquainted (4 times)**

Allah is Wise in His commands and rulings, well acquainted with the results of all actions.

عَلِيمًا خَبِيرًا **All-Knowing, Acquainted (4 times)**

Allah combines perfect knowledge, with the complete knowledge of the hidden aspects and the intentions.

اللَّطِيفُ الْخَبِيرُ **Most Subtle, Acquainted (5 times)**

Allah is Subtle and Gentle with us. Allah SWT is assuring us that He is well Acquainted with the actions and their results and circumstances.

خَبِيرًا بَصِيرًا **Acquainted, All-Seeing (5 times)**

Allah is Acquainted with all actions. He also sees them and knows them very well.

Al-Khabir in Our Lives

❖ **Mend Your Ways**

If we fully comprehend this name and know that Allah is well-acquainted with our actions and our intentions, then how can we disobey Him and commit sins?

He knows what we think, what we do, and what our intention is. The visible and hidden sides of actions are equally known to Allah. We are an open book.

This is part of Ihsan, to know Allah is with you all the time and is well-acquainted with what you do.

❖ **Trust in Allah**

If we understand that Allah is Al-Khabir, then we must trust Him in any situation that may come our way.

He wants good for His servants, so anything that happens to us, good or bad, is good for us. He SWT knows what is best for us and we should trust Him. This should give us peace in our life.

❖ Call on Him in Secret

Allah knows very well what is in our hearts and what we think to ourselves. We can call on His favors without saying a word because He is Al-Khabir, He knows the hidden and all its detail and circumstances.

❖ Obey Allah

Success is not due to our efforts but is a bounty from Allah. Intelligence is not due to our effort but is a blessing from Allah.

If you buy a complicated machine, you must read the manual or hire an expert to show you how to use it. If you do not, you risk damaging it and losing it.

Allah SWT is the ultimate Expert, and the path He showed us is the path we must follow if we want to be successful. Allah created us and knows our thoughts and desires. He is sparing us the perils of trial and error and giving us the trusted path that has no pitfalls. The smart ones will follow it.

❖ Be an Expert

We were created to take care of this world. Becoming an expert in areas that benefit humanity is a great goal and the realization of the name Al-Khabir in our lives.

We must have goals, and work towards these goals with expertise and knowledge. The way we go about it should be the lawful way. This is the only way to success.

❖ Be a Self-Expert

Another important expertise is to be well acquainted with our selves. How is our belief? How is our action?

We must be experts with ourselves to know when we are deviating from the straight path and correct the course. We should realize the intricate reality of this worldly life and recognize its deceptions. The devil and our desires will try to lead us astray with evil whispers.

We should be experts at recognizing these evil tricks and act accordingly.

32. AL-HALIM (THE FORBEARING) اسم الله الحليم

Other translations: The Most Serene, The Most Kind and Gentle, The Forbearing.

Linguistically

This name comes from the root *ḥā lām mīm* (ح ل م), and has the following classical meanings:

- to be forbearing, mild, lenient, clement,
- to be forgiving, gentle, deliberate,
- to be leisurely in manner, not hasty,
- to be calm, serene,
- to manage one's temper,
- to exhibit moderation.

Forbearance is patience and delaying punishment from a position of strength and ability.

Al-Halim in The Quran

The name Al-Halim is mentioned explicitly in the Quran 11 times.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Ali-Imran 3:155 - Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.

The name Al-Halim is also deduced from some verses, where the attribute does not appear explicitly.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى

An-Nahl 16:61 (Partial) - And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term.

❖ Meaning 1: Delaying of Punishment out of Mercy

There are wrong doers and there is sin. There are oppression and transgressions that require punishment. Why does Allah delay punishment?

If Allah exacted punishment right after a sin has been committed, then the act of forbearance is meaningless.

Allah is perfect and will not delay the punishment to cause a bigger punishment later. This is called hatred and holding a grudge.

Hatefulness and revenge are faults in human character. Some people may delay punishment either because they are not able to, or to cause a bigger punishment later. Allah is perfect, and this type of behavior does not benefit His Divine perfection.

If Allah cancels the punishment, that is not the act of a *Halim*. It is the act of **عفواً غفوراً** Pardoning and Forgiving. When Allah delays punishment, it is to allow the sinner to repent and come back for forgiveness. This is the act of Al-Halim – The Forbearing One.

❖ Meaning 2: Merciful with His Creation

The system of parenthood – mother, father, children – on the surface is raising children and setting them on their way. There is another hidden meaning behind this system – to know Allah by example.

A father may neglect himself for his family, only to experience ungrateful behavior from them. A father is merciful with his family and will ignore many hurtful behaviors from his children and is very forgiving and happy when they mend their ways and come back to him. Same for the mother.

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

Some prisoners were brought to Messenger of Allah (ﷺ) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and breastfed the child. Messenger of Allah (ﷺ) said,

“أترون هذه المرأة طارحة ولدها في النار؟ قلنا لا والله. قال: “لله أرحم بعباده من هذه الأم بولدها”

"Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah (ﷺ) said, "Allah is more kind to his slave than this woman is to her child". [Bukhari and Muslim]

The love that parents have for their children is meant to give us a glimpse of Allah's mercy and forbearance.

❖ Meaning 3: Delays Punishment from a Position of Power

Allah is in full control of everything. Nothing escapes His knowledge or His power.

If a person commits a sin, Allah Al-Halim will give him some time. If he comes back to Allah in repentance, Allah will accept him. If he does not repent, Allah may delay his punishment because he will always be in Allah's dominion and reach.

In many verses where the name Al-Halim appears, the name carries also a threat of punishment. Allah warns us that He is Forbearing, and this delay of punishment does not mean it will not happen!

❖ Name Pairing

غَفُورٌ حَلِيمٌ Forgiving, Forbearing (6 times)

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ

Al-Baqara 2:225 - Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.

Allah is telling us He forgives the sins. Forbearance here is a threat of punishment for the ones who persist and do not stop and repent.

عَلِيمٌ حَلِيمٌ All-Knowing, Forbearing (3 times)

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ * لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

Al-Haj 22:58/59 - And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers. * He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.

Allah knows His servants very well. He knows the intention behind their actions. He is also forbearing and will delay the punishment to give time to repent. This is also a threat to the ones who persist in disobedience.

غَنِيٌّ حَلِيمٌ Free of Need, Forbearing (1 time)

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ

Al-Baqara 2:263 – Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

Allah Al-Ghani does not need charity. Its benefit comes back to us. Al-Halim here means He will delay punishment for the one doing the injury – meant as a warning of punishment.

شَكُورٌ حَلِيمٌ Appreciative, Forbearing (1 time)

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ

At-Taghabun 64:17 - If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

Allah SWT encourages us to spend in His way. If we do, then He is appreciative of it. However, if we do not spend, then Allah is forbearing – will delay the punishment to allow us to go back to Him. He will forgive the shortcomings and hide the faults.

Al-Halim In Our Lives

❖ Be a Halim

There are attributes exclusively for Allah, and others that we are encouraged to emulate. This beautiful Divine Attribute of Allah is one that we can have a share of.

Forbearance is a great trait in humans. Showing patience, not rushing to judge or punish, staying calm and be forgiving all fall under this attribute.

It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said to Al-Ashajj Al-‘Asari: (الأشَجَّ الْعَصْرِيَّ ۝)

إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْجَلَمَ وَالْحَيَاءَ

“You have two characteristics that Allah likes: Forbearance and modesty.” [Sunan Ibn Majah – Sahih]

Forbearance is patience and delay in punishment from a position of strength and ability.

Allah Al-Halim loves for His servants to be forbearing. This quality in human behavior is admirable.

We all get angry. When we get angry we say and do hurtful things. This does not lead to peace in a family or in a society. If we cannot be forbearing, then we should at least pretend and suppress the anger.

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Ali-Imran 3:134 (ending) - ... and who restrain anger and who pardon the people - and Allah loves the doers of good;

A believer may be boiling on the inside, but the outside looks calm, for the love of Allah! This self-control requires a lot of practice, but the reward is great in this life and the next with the right intention.

In the beginning, you must force yourself and pretend. With practice and the help of Allah, it becomes part of your character. Forbearance and forgiveness are great signs of maturity and strength.

Narrated Abu Huraira: Allah's Messenger (ﷺ) said,

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." [Bukhari]

❖ Example of A Forbearing Child

When Allah SWT gave the glad tidings to His beloved prophet Ibrahim of a son, He described him as a forbearing son.

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ

As-Saffat 37:101 - So We gave him good tidings of a forbearing boy.

This son was prophet Ismail AS. The quality of *Halim* was demonstrated in Ismail's acceptance of Allah's command for prophet Ibrahim AS to sacrifice him.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ۗ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

As-Saffat 37:102 - And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

The quality Halim was very appropriate as it includes the meanings of maturity, sound decision making, and patience that Ismail showed in complying with Allah's orders. It is rare to find these qualities in a boy, 12-14 years or so.

❖ Self-Control

Many crimes and injustice happen in a moment of rage. Developing the good habit of forgiving and forbearing will result in inner and outer peace. You will be safe and peaceful, and others around you will be safe.

The prophet ﷺ is our greatest example. In the incident when our mother 'Aisha was accused of an immoral act, the prophet ﷺ maintained the highest levels of forbearance and patience for an entire month before Allah revealed verses declaring her innocence.

Many men would have been enraged if they were in the same situation and caused great injustice before all the facts were known.

Allah gave us forbearance to act as a guardian to protect us from rash actions that have disastrous outcome. This is one of the forms of Jihad – the great Jihad – controlling the self and the desires.

❖ Do Not Judge

If we see others committing sins, or not on the straight path, we should be patient and forbearing with them. Cursing them, calling them names, or threatening them with Allah's punishment may not help them return to the straight path. It may be a reason for their insistence on their wrongful acts.

Patience and forbearance are the example of the prophets when dealing with their people. Allah SWT is the Judge, and we are not! We only call to His way with wisdom, and in the best of ways. This quality of forbearance is essential when calling others to the path of Allah.

Correcting wrongs is hard and requires patience, like taming a wild horse. It takes time, and there will be setbacks and hurtful things before results are achieved, if at all.

Never belittle a sinner. A repenting sinner may surpass many pious people in closeness to Allah. Praying for sinners to be guided is the best approach.

33. AL-'AZIM (THE MAGNIFICENT) اسم الله العظيم

Other translations: The Magnificent, The Great One, The Most Grand, The Greatest.

Linguistically

The name Al-'Azim comes from the root 'ayn zā mīm (ع ظ م), with the following classical meanings:

- to be great, large, big,
- to be vast, huge, enormous,
- to be great in rank, important, or dignified,
- to be imposing, powerful, superior,
- to be magnificent, honored, revered, sublime,
- to be immense, lofty,
- to be above imperfection.

Humans use this title to signify honor and position, like a king or a tribal leader.

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

Az-Zukhruf 43:31 - And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?"

Al-'Azim in The Quran

The beautiful name, Al-'Azim, is mentioned explicitly in the Quran 6 times.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ appears 3 times: Al-Waqi'ah 56:74 & 96, and Al-Haqqah 69:52.

So exalt the name of your Lord, the Most Great.

This is an order in the Quran specified in three different places to exalt the Most Great Lord.

The name also appears once with the Divine Name, Allah.

خُذُوهُ فَغُلُّوهُ * ثُمَّ الْجَحِيمِ صَلُّوهُ * ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ * إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

Al-Haqqah 69:30/33 – (the person that receives his book in his left hand) [Allah will say], "Seize him and shackle him. * Then into Hellfire drive him. * Then into a chain whose length is seventy cubits insert him." * Indeed, he did not used to believe in Allah, the Most Great.

The name is also mentioned in the Sunnah.

Abu Hurairah (RA) reported: The Messenger of Allah (ﷺ) said,

كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان الله وبحمده، سبحان الله العظيم

"There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection]". [Al-Bukhari and Muslim].

❖ Meaning 1: Allah's Greatness Cannot be Grasped

Allah, جلّ جلاله, is Most Great in His Divine Self, Most Great in His Divine Attributes, and Most Great in His Divine Acts. His essence goes beyond our best comprehension. The collective mind power of humanity cannot begin to realize His greatness.

Whatever we may imagine Allah to be, He is far above it in ways we cannot imagine. Only Allah knows His Own Divine greatness. Our knowledge is relative and limited. Even the closest messengers did not have the full knowledge.

Allah's Knowledge is perfect and absolute. Creation was nothing at one point in time, then came into existence. People start poor then get rich. Allah's greatness, Like Himself, is ever-existing. His greatness has no beginning and no end.

Greatness of the Divine Self - عظيم في ذاته

Allah's existence is Most Great. He does not need anything or anyone for His Existence. His existence is self-existence.

Greatness in His Divine Knowledge - عظيم في علمه

Allah's knowledge is perfect and encompasses all His creation. It is perfect and infinite.

Greatness in His Divine Ability - عظيم في قدرته

Allah is capable of anything and everything. Nothing is impossible for Him.

Greatness in His Subjugation - عظيم في قهره

Allah subjugates the tyrants. He subjugates all creation with death. One day tyrants are famous and in control, the next day they are an example to mankind.

Greatness in His Dominion - عظيم في سلطانه

Allah's dominion covers everything in existence. There is no escape from Allah. We may escape from one country to another. Allah's power and reach are infinite and encompass all.

❖ Meaning 2: Allah SWT is the Source of His Own Greatness

Greatness in people comes from others paying complements and showing respect to them, even if they do not deserve it.

Allah SWT is Great because it is His Divine nature. If people praise Allah or not, it will not affect His greatness. The only expression in Islam to convey His majesty is الله أكبر (God is greater), meaning no matter what we imagine, Allah is much greater.

❖ Meaning 3: The Universe Testifies to His Greatness

If we start contemplating this Universe, we will get a glimpse of the Divine greatness and majesty. All the stars and galaxies in the universe make up the first heaven. This first heaven is like a granule of sand relative to the second.

Each heaven is insignificant compared to the next. All 7 heavens combined are insignificant compared to the Allah's throne. We need years at a very high speed just to reach Mars. There are stars, millions of light years away.

فَلَا أَفْسِمُ بِمَوَاقِعِ النُّجُومِ * وَإِنَّهُ لَقَسَمٌ لَوْ تَغْلَمُونَ عَظِيمٌ

Al-Waqi'ah 56:75/76 - Then I swear by the setting of the stars, * And indeed, it is an oath - if you could know - [most] great.

Modern science speculates that some of the stars we see may no longer be there. Their light takes so long to reach us. This great oath is relative to the position of the stars and not the actual stars.

❖ Name Pairing

العَظِيمُ العَلِيُّ appears 2 times:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ الْعَلِيُّ الْعَظِيمُ

Al-Baqara 2:225 (ending) ... His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

Allah is the perfection of Greatness. His Greatness cannot be grasped by vision or comprehended by intellect. To Allah belongs all dignity, honor, praise, greatness, and magnificence – because He is perfect in all aspects, Most High in attributes and acts.

❖ Related Names

Al-Jalil (The Majestic): is greatness in attributes.

Al-Kabir (The Most Great): denotes the One Whose essence is greatness.

Al-'Azim (The Magnificent): is greatness in both attributes and self.

Al-Mutakabbir (The Supreme): is an empathic form which denotes actively using rights, privileges, rank, and attributes that are beyond the rights of everyone else.

Al-'Azim in Our Lives

❖ Great Nations

The Quran has relayed the stories of great nations, who built their greatness at the expense of others. They became arrogant and tyrannical. Their end was utter destruction.

'Ad, the people of prophet Hud were such people.

أَتْبَنُونَ بِكُلِّ رِيحٍ آيَةً تَعْبَثُونَ * وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ * وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ

Ash-Shu'ara 26:128/130 - Do you construct on every elevation a sign, amusing yourselves, * And take for yourselves palaces and fortresses that you might abide eternally? * And when you strike, you strike as tyrants.

This nation had physical strength, great architecture, monuments, and military might. Instead of using their resources in the service of Allah and mankind, they used it to subjugate others.

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مَن مَّسَاكِينِهِمْ وَوَرَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ

Al-'Ankabut 29:38 - And [We destroyed] 'Aad and Thamud, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.

All the while, they claimed to be guided and were deluded in their misguidance and proud of it. When Allah SWT described their tyranny, He did not say they did it in *their* own country. They transgressed in *all* lands they could get to.

الَّذِينَ طَغَوْا فِي الْبِلَادِ

Al-Fajr 89:11 - [All of] whom oppressed within the lands

This description fits many nations in modern history and the punishment will surely come to the arrogant.

❖ True Belief Comes from Knowledge

Many people conceptually believe there is a God. Their actions many times contradict their words. A thief may invoke Allah's protection as he is disobeying Him. This type of belief is of no value.

Any person living a life of sin has no faith, or his faith has no value, because actions do not demonstrate the realization of Allah's Greatness.

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

Al-Haqqah 69:33 – (the person that receives his book in his left hand) Indeed, he did not used to believe in Allah, the Most Great.

Underline the word Al-'Azim. This person may have believed in God, but this belief did not come from knowledge. It came from ignorance and false hopes.

Someone with knowledge of the attributes of Allah will surely fear Him. This is the belief that saves from punishment. People who invoke Allah SWT, but do not know Who He is, and at the same time glorify their own self, knowledge, and acts – their belief is of no value because they do not realize Allah's Greatness, and act accordingly.

❖ Human Character

Some people are honored and appreciated in their communities, because of position or an admirable trait or knowledge. When this greatness becomes pride, it becomes a sin and a character deficiency.

On the authority of Abu Hurayrah: the Messenger of Allah (ﷺ) said:

قَالَ اللَّهُ عَزَّ وَجَلَّ: الْكِبْرِيَاءُ رِدَائِي، وَالْعِظْمَةُ إِزَارِي، فَمَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا، قَذَفْتُهُ فِي النَّارِ

Allah (mighty and sublime be He) said: Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire. [Abu Dawud]

We are slaves of Allah and we should act with humility and submission. Tyrants and transgressors, no matter how much they do and how long they live, will be subjugated with death one day and return to Allah, The Most Great, for judgement.

❖ Honor Allah and His Symbols

ذَلِكَ وَمَنْ يُعْظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Al-Haj 22:32 - That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.

Honoring and glorifying Allah SWT includes honoring all the things He declared sacred, like His book Al-Quran, His close servants, the believers, houses of worship, and sacred places.

❖ Be Humble

Allah SWT, in His infinite wisdom, made us weak so we need Him for everything. This is a blessing. Our life is with an order from Allah, and our death is with an order from Allah.

Humble believers will attribute things to Allah: Allah made me successful, Allah blessed me. When Allah's Greatness fills the heart, the own self will diminish, and we will realize how much we need Allah. The world with its glitter will move from the heart to the hand.

If we seek greatness in this world, it is with being humble and helpful to Allah's creation. Honor and greatness comes from Allah and He bestows it on His servants.

We must respect Allah's Greatness, and humble ourselves to Him and serve His creation.

35. ASH-SHAKOOR (THE MOST APPRECIATIVE) اسم الله الشكور

Other translations: The Most Grateful, The Most Appreciative.

Linguistically

The name Ash-Shakoor comes from the root *shīn kāf rā* (ش ك ر), with the following classical meanings:

- to praise or commend for a benefit,
- to offer thanks, acknowledgement,
- to be thankful, grateful,
- to produce, supply, give bountifully.

The word *Shukr* (شُكْر) is used many times by Arabic speakers for “Thank You”. The linguistic meaning of *شُكْر* is “to increase” or “abundance”. The attribute *shakoor* in Arabic is given for example to an animal (دابة شكور) or to land (ارض شكور).

The example of a she camel: with a little bit of feed she produces so much more in return (milk, baby camels, meat, etc.).

The same thing can be said for the land: a little water gives back so much more in abundant crops.

شُكْر is the act of giving back much more in return, no matter how small the original act was.

Ash-Shakoor in The Quran

The name Ash-Shakoor is mentioned explicitly in the Quran, 4 times. Another similar attribute – Shaakir, is also mentioned, but it is not considered a beautiful name.

Shakir (اِكْرَش) is someone appreciative for certain things, but perhaps not others. This appears twice in the Quran, paired with the name Aleem (All-Knowing).

Shakoor (كُورَش) is the excessive form of the root, and implies abundance in appreciation for any acts, no matter how small or large they are. This form is more fitting as a beautiful name.

❖ Meaning 1: Appreciative, No Matter How Small the Offering is

Allah Ash-Shakoor appreciates good acts, no matter how small they are, and rewards back many folds, in this life and in the next.

The key is we must offer something, no matter how small. Allah will not appreciate if we offer nothing! Offer something, anything!

The following verse illustrates the point:

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۖ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۖ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Ash-Shura 42:23 - It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.

One good deed! That is all that is needed for Allah in return to appreciate it and increase the reward for it.

- If we give a thirsty animal some water, Allah will appreciate and reward for it,
- If we smile to another person, Allah will appreciate and reward for it,
- If we kiss our mother's hand, Allah will appreciate and reward for it.

So many acts may look insignificant, but Allah will appreciate them and reward abundantly for them.

Ash-Shakoor will not forget any good act we do, no matter how small, and will reward for it in abundance.

'Adi b. Hatim reported that the Messenger of Allah (ﷺ) said:

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ

"Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word." [Bukhari and Muslim]

Even the insignificant half of a date offered, Ash-Shakoor will appreciate it, and reward for it by saving from the fire. We should not belittle any good deed no matter how small it is. Allah SWT will reward for it!

Allah will even thank us and reward us for our intention, even if we tried but could not deliver.

❖ Meaning 2: Increases in Returns

Shakoor is the excessive form of the root. All the verses that have the name Ash-Shakoor, has words in the verse signifying "more" or "multiple".

لِيُؤَفِّيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ

Fatir 35:30 - That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

إِن تُقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ

At-Taghabun 64:17 - If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

وَمَنْ يَقْتِرْفَ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Ash-Shura 42:23 – (ending) And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.

The appreciation is never little. It will always exceed the expectations, and it will be abundant.

❖ Name Pairing

غَفُورٌ شَكُورٌ Forgiving and Appreciative (3 times)

لِيُوقِفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

Fatir 35:30 - That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

When we do good, we may also do some wrong, then we will wonder will Allah accept and reward the good deed even though we have many bad ones?

The name Al-Ghafoor appears with the name Ash-Shakoor, telling us that Allah will forgive the wrong and appreciate and reward the good. What a great assurance!

شَكُورٌ حَلِيمٌ Appreciative and Forbearing (1 time)

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

At-Taghabun 64:17 - If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

Forbearance is to restrain anger, give respite, and not hasten punishment. Allah accepts from us the smallest of good deeds and forgives our sins. He SWT multiplies every good deed many times, but He never punishes a sin for more than it deserves, and only if He does not forgive it.

شَاكِرٌ عَلِيمٌ Appreciative and Knowing

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Al-Baqara 2:158 - Indeed, as-Safa and al-Marwah are among the symbols of Allah . So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

We may do good and no one knows about it. No one will appreciate. However, Allah is All Knowing. This is another assurance from Allah that even if no one knows, He does, and He will appreciate and reward.

No good deed will ever go un-noticed or un-appreciated with Ash-Shakoor.

Similar Verbs

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

Fatir 35:34 - And they (believers in Heaven) will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative -

These two verbs (Hamd and Shukr) are similar in meaning, but in opposite directions. The first (Hamd - thanks) we do towards Allah, and the second (Shukr - appreciation) is Allah's response towards us. It is like an infinite loop. We thank, He gives, so we thank, so He gives more...

Ash-Shakoor in Our Lives

❖ Incentive to do Good

This beautiful name of Allah is all about optimism, calling upon us to be ambitious and work harder in worship and all that is good.

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

Fatir 35:30 - That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

❖ Our Duty Towards This Name

1: عطاء Give generously and help fellow man in distress. Allah will appreciate it and help you on the day of judgement.

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said,

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ فِيهَا بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

"He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allah makes that path easy, leading to Jannah for him; the people who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquility, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead." [Muslim]

2: عبادة Worship Allah with all your strength. Increase in any good deed you can do: extra prayers, learning Quran, fasting, getting closer to Allah, etc.

3: اخلاص Have *ikhlas* (sincerity, dedication, devotion, loyalty, faithfulness, ...)- all good deeds should be done for Allah only and the reward is only expected from Him. No one else can reward you for the deeds you do like Allah will, so why go to someone else?

Expecting reward from other than Allah will cause us to lose the reward for the deed and angers Allah.

❖ Ash-Shakoor and Paradise

The greatest manifest of Allah's name Ash-Shakoor is paradise! Allah is appreciative of whatever little good deeds we do in this life, that He forgives us and prepares a reward so immense that we cannot imagine!

How long is our life in this world compared to the Hereafter? His reward is infinite! He is Ash-Shakoor!

60?70?80 years? Not even that. 15 years until puberty, then a third of our life we spend sleeping. Another third is spent earning a living. What is left? 17-20 years?

The reward of good deeds in these limited 17-20 years of obedience to Allah is eternity of bliss? Even these years are all mixed with confusion, sin, and wasted time. He SWT still accepts this little offering and rewards infinitely for it.

Ash-Shakoor – The one who rewards small acts with so much we cannot imagine.

Mathematically, any number divided by infinity is 0! All the good deeds we do in this world compared to Allah's infinite reward is nothing! Do we deserve paradise for whatever little good deeds we do in this life?

Because Allah is Ash-Shakoor, He will reward our few deeds with an infinite bounty. Glory be to Allah Who gives an infinite reward for what amounts to nothing in comparison.

We should strive to increase in good deeds in this life, to secure our real life in paradise. Ash-Shakoor will accept all what we do for His sake and amplify the reward from His bounty. The more deeds we do, the greater the reward.

36. AL-'ALII (THE MOST HIGH) اسم الله العَلِيُّ

Other translations: The Exalted, The Most High, The Sublime.

Linguistically

The names Al-'Alī and Al-A'la come from the root 'ayn lām wāw (ع ل و), opposite of lower.

- to be high, elevated, lofty,
- to be exalted, to ascend,
- to be higher, to exceed, surpass,
- to overcome, overwhelm,
- to advance, promote, rise above.

العلو is to go higher, and in common meaning is to be high in stature, or high in elevation.

Al-'Alī in The Quran

The beautiful name Al-'Alī appears explicitly in the Quran, 8 times.

Allah SWT described Himself in the Quran as **وَهُوَ الْعَلِيُّ الْعَظِيمُ** – **He is the Most High, The Most Great.**

❖ **Meaning 1: Most High in All Attributes**

Al-'Alī is the One Who is most high, owner of perfect power, honor, dignity, and all beautiful attributes. Allah is high above all what does not befit His perfection and magnificence.

Highness is in stature and not physical, which is not befitting the majesty of Allah's Divine Self. This is a name of transcendence – negating all meanings that do not befit His majesty.

❖ **Meaning 2: Allah's Essence Cannot Be Grasped**

Allah SWT is most high in His Divine self, in His Divine attributes, and in His Divine acts. His essence is beyond our comprehension. The collective mind power of humanity cannot begin to realize His greatness. Whatever we may imagine Allah to be, He is far above it in ways we cannot imagine.

Highness of the Divine Self - علو الذات

Allah's does not need anything or anyone for His existence. His existence is self-existence. He is high above all His creation. He is high above our intellect that we cannot grasp His essence. His Divine Self is high above having equals or partners.

Highness in His Divine Attributes - علو القدر والصفات

Allah's attributes are perfect and high above all His creation in every aspect. Nothing is like Him or has any of His Divine qualities. He has the perfection of all attributes of magnificence, omnipotence, honor, greatness, beauty, perfection, power, generosity, compassion, and all perfect attributes.

Highness in His Subjugation - علو القهر

Allah has subjugated all His creation with His infinite power. He is High above all His creation. Minds are lost in His magnificence, unable to imagine His perfection. This is another form of subjugation.

❖ Meaning 3: Exalting of His Servants Does Not Increase in His Stature

People are raised and lowered with the praise or insult of others. Some may have helpers who raise their stature by providing great advice and consultation.

Allah is Most High in the sense that His Stature is self-existent and not acquired - **عليّ بذاته**.

- If all of creation gathered to praise Him, they will not increase His Stature,
- If all of creation gathered to insult Him, they will not decrease His Stature.

His Highness comes from His Divine Self and is not acquired and does not change with time.

❖ Difference between Al-'Alii, Al-A'la and Al-Muta'al العلي والأعلى والتمتع

العلي Al-'Alii is the attribute of exaltedness and highness above all His creation in all meanings.

الأعلى Al-A'la carries the meaning of comparison – He is Most High, and nothing is higher or above.

التمتع Al-Muta'al is the One Who subjugates His creation with His infinite power. His Greatness makes Him high above all.

The name **العلي** does not befit Allah since it allows sharing, while Al-'Alii **العلي** does not allow sharing.

❖ Name Pairing

The name Al-'Alii in the Quran is coupled with three other divine names:

الْعَلِيُّ الْكَبِيرُ The Most High, The Grand (5 times)

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

Al-Haj 22:62 - That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

Allah is Grand in everything, Most High above all His creation.

الْعَلِيُّ الْعَظِيمُ The Most High, The Most Great (2 times)

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Ash-Shuraa 42:4 - To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.

To Allah belongs all dignity, honor, praise, greatness, and magnificence – because He is perfect in all aspects, Most High in attributes and acts.

عَلِيٌّ حَكِيمٌ The Most High, Wise (1 time)

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

Ash-Shuraa 42:51 - And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

Allah is wise in the display of His Highness. It does not befit His stature to talk to man directly.

Al-'Alii in Our Lives

❖ Do Not Evaluate Others

It is not our job to evaluate the stature of others. This belongs exclusively to Allah SWT.

Narrated Um Al-Ala': That when the Ansar drew lots to be matched with the emigrants, the name of `Uthman bin Mazun came out (to be in their lot). Um Al-Ala' further said, "Uthman stayed with us, and

we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allah's Apostle came to our house:

فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أبا السَّائِبِ، فَشَهِدْتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ ". فَقُلْتُ لَا أَدْرِي بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَّا عُثْمَانُ فَقَدْ جَاءَهُ . وَاللَّهِ . الْيَقِينُ وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ، وَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي

I said, (addressing the dead `Uthman), 'O Abu As-Sa'ib! May Allah be merciful to you. I testify that Allah has blessed you.' The Prophet (ﷺ) said to me, "How do you know that Allah has blessed him?" I replied, 'I do not know O Allah's Messenger (ﷺ)! May my parents be sacrificed for you.' Allah's Messenger (ﷺ) said, 'As regards `Uthman, by Allah he has died and I really wish him every good, yet, by Allah, although I am Allah's Messenger (ﷺ), I do not know what will be done to me.' [Bukhari]

It is more fitting for us to be “hopeful” of Allah’s mercy. No one was given the glad tidings of heaven except 10 people. Umar, one of the 10, used to inquire from Huthaifa if the prophet named him among the hypocrites.

❖ Humility

High Stature belongs to Allah only, because of His perfection. For humans, it is a character flaw and a sin to act haughty and arrogant.

Our duty to the name Al-'Alii is in opposite sense. Being humble is fitting for a helpless creation.

There is a difference between:

- “I am rich”, and “Allah has blessed me with wealth”,
- “I am a scholar”, and “I am a seeker of knowledge”,
- “I am successful”, and “Allah has blessed me with intellect and guidance to be successful”.

Only Allah has the right to exalt Himself, because it is true. We are weak and depend on Allah for our next breath. Humility is more fitting for us.

The highest honor comes from the highest levels of humility to Allah and the service of His creation. Allah did not raise anyone’s stature like He did for His beloved prophet Muhammad ﷺ.

Ash-Sharh 94:4 - And raised high for you your repute. - وَرَفَعْنَا لَكَ ذِكْرَكَ

The prophet was most humble to Allah and submitted completely to His will.

With non-believers, we should be strong and powerful. Humbleness should be displayed with Allah and with fellow believers. We should never humiliate ourselves. Allah does not like that. Humility with dignity is what is needed.

❖ **One Exception**

Allah is Al-'Alii – Most High. We are weak humans and our natural state is humility – with one exception.

Allah wants us to aim high in all matters:

- Loving Allah the most and not someone who makes us forget Allah,
- Loving the hereafter and not getting lost in this world,
- Loving the pleasure of knowing Allah and not money and material things,
- Refraining from useless acts like boasting about lineage and material possessions.

If we want success in this life and the love and help of Allah SWT, we must humble ourselves and act with the highest of human standards He SWT laid for us.

37. AL-KABIR (THE MOST GREAT) اسم الله الْكَبِيرُ

Other translations: The Most Great, The Greatest, The Perfection of Greatness.

Linguistically

The name comes from the root *kāf bā rā* (ك ب ر), with the following classical Arabic meanings:

- to be great in size, to be vast, formidable,
- to be great in age, old,
- to be great in rank and position, a leader,
- to be great in dignity, noble, and majesty,
- to be great in learning, knowledgeable,
- to have rights above others.

In Arabic, the reference to a leader is **كبير القوم**: He usually is: The leader, the noblest, the most honored, the oldest, the wisest, the most knowledgeable, and the most experienced in running affairs.

Al-Kabir in The Quran

The name Al-Kabir (The Most Great) is mentioned explicitly in the Quran, 6 times.

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

Al-Haj 22:62 - That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Most Great.

Allah, with His infinite power and ability, exalted His Divine Self high above all His creation.

❖ Meaning 1: Obeyed Without Being Seen

Human rulers must be seen to be obeyed. They may even need help to rule and be obeyed. Allah is perfect in His greatness. His servants obey Him without the need to see Him. Allah is high above pleading with us to obey Him and do what He wants us to do.

Allah is Most Great. He needs no one and nothing, and all creation is subservient to Him.

❖ Meaning 2: Majesty and High Esteem

Everything in existence is lower and subservient to Allah's majesty and greatness.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Al-Jathiyah 45:37 - And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

No one is greater than Allah in any aspect. All pride and majesty belong to Him exclusively. Allah ordered us to exalt Him and make *takbeer* to testify to His Greatness.

He did not order us to exalt Him for His sake. We do it for our sake, so we are happy and content, and get closer to Him so we can fulfill our role in this life.

وَرَبِّكَ فَكَبِّرْ Al-Muddathir 74:3 - And your Lord glorify

We must realize the greatness of Allah, and our weakness and dire need for His help.

❖ Meaning 3: Dignity and Honor

Pride, dignity, and honor all belong to Allah SWT. He has all the attributes of greatness and majesty.

His greatness comes from the perfection of His Divine Self. Anything that starts from nothing and has an end is not perfect. Allah SWT has no beginning and no end. He is perfect, self-reliant, and self-existent.

Allah is greater than everything – in His Divine Self, in His Divine Attributes, in His Divine Acts, in His Majesty and Greatness. His servants lower themselves to His Greatness and beg for His bounties.

The name Al-Kabir is higher than Al-Azim. We say الله اكبر instead of الله اعظم.

Glory and majesty are included in the meaning of greatness.

❖ Difference Between Al-Kabir, Al-Akbar, and Al-Mutakabbir

All three names convey similar meaning of greatness. This is like the difference between العلي والأعلى والمتعال

الكبير – Most Great. This is in the absolute form of greatness in Divine Self, Attributes, and Acts.

الأكبر – Greater – implies comparison. The comparison is omitted because all things are included.

المتكبر – High above All in Greatness, Pride, and Majesty. He subjugated all others to His Greatness.

❖ Name Pairing

The name Al-Kabir appears with the names Al-'Ali (The Most High), and Al-Muta'al (The Exalted).

العَلِيُّ الْكَبِيرُ The Most High, The Grand (5 times)

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

Al-Haj 22:62 - That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

Allah is Grand in everything, Most High above all His creation.

الْكَبِيرُ الْمُتَعَالِ The Grand, The Exalted (1 time)

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

Ar-Ra'd 13:9 - [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.

Allah is Grand in everything, Exalted in All His attributes.

Al-Kabir In Our Lives

❖ Human Nature

Human nature gravitates towards greatness. We are created with the love of perfection in our nature.

We follow people thinking they are perfect and then we get disappointed. There is no disappointment in following Allah, the Most Great.

When man gets closer to Allah SWT, he will have great relief and happiness in closeness to the Greatest, the Most Merciful, the Omnipotent, the Most Knowledgeable, the One with all Perfect Attributes.

❖ A Great Person

The definition of a great person is one who acquires greatness, then uses it to help others become great. A great teacher spends many years learning and becoming great, then helps students learn and become great.

If someone does not help others, and just stops at his own greatness, no matter how high, is called selfish. A person is not great if he is very knowledgeable, but his family is ignorant.

High status with Allah SWT is achieved when one perfects their manners and knowledge, then spread it to people around them in a positive manner.

❖ Levels of Greatness

انظر كيف فضلنا بعضهم على بعض، وللاخرة اكبر درجاتٍ واکبر تفضيلاً

Al-Isra 17:21 - Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

In this life, kings and beggars are equal when it comes to enjoying food, warmth, and the like. The issue with ranks of this world is they are temporary and perish with death. Death is the great equalizer, where all levels of people are made to be equal.

The true and everlasting ranks of greatness, and various degrees and distinction, are reserved for the hereafter.

❖ Choose Your Company Wisely

Keeping company with people at your level may be enjoyable but does not bring additional benefit because all are equal. People at a lower level, do not offer any benefit for growth. Choosing the company of people higher than you bring the most benefit, as you learn from them and grow.

The company you keep will have a great effect on you. It is better to choose the company of the righteous, the wise, and the knowledgeable.

❖ The Greatest Prize

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ، وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرَ، ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Ali-Imran 3:72 - Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.

In this verse, after Allah SWT tells us of all the wonders and bounties in heaven, He tells us that His Approval of the believers is a greater reward.

Allah's Pleasure and Approval is a great prize we can hope from Allah in this world and in the next. The acceptance of creation will not benefit anyone if the Creator is not pleased. Obedience to Allah is what drives someone's rank in this world and the next.

❖ Allah is Most Great الله اكبر

الله اكبر is a phrase we repeat often, especially when witnessing a great event. What we mean by this phrase is that no matter how great the matter is, Allah is Greater. We are affirming Allah's Greatness in this statement.

We open our prayers with this call, and repeat it throughout the prayer, testifying that no one is greater than Allah in all aspects or matters. We prepare our hearts for an intimate conversation with Allah and leave all worldly matters behind because Allah is more important and greater than anything else we may be occupied with. This is reverence خشوع.

When we start our prayer, we are the slaves approaching the King of kings. It is fitting that we say Allah is Greater الله اكبر.

This phrase is sometimes misused in instances not befitting it – as in being impressed with manmade things. It is more fitting for this phrase to be used for the great signs of Allah SWT.

❖ Great in the Eyes of Allah

When a servant glorifies Allah, and makes Him his highest priority, this person becomes great in the eyes of Allah and among the close ones.

When a servant runs after people and humiliates himself and forgets that Allah is the source of all things, this person becomes small in the eyes of Allah.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Ali-Imran 3:139 - So do not weaken and do not grieve, and you will be superior if you are [true] believers.

With belief, we must have confidence and trust in Allah. He will take care of us in the world and in the next and will elevate our status.

There is a difference between two people telling non-believers that they do not consume Alcohol. One gives the reason that he has digestive issues, and the other is proud to comply with Allah's orders.

We should be proud of our faith and our compliance with Allah's orders. This is our honor in this world.

This is the true meaning of God is Greater الله اكبر. We put Allah first in our lives.

38. AL-HAFEEZ (THE PRESERVER) اسم الله الحفيظ

Other translations: The Preserver, The Protector, The Guardian.

Linguistically

The name Al-Hafeez comes from the root *ḥā fā zā* (ح ف ظ), with the following general meanings:

- to preserve, guard, protect, take care of,
- to prevent from perishing or becoming lost,
- to be watchful, mindful, attentive, vigilant.

Al-Hafeez in The Quran

Allah says in surat Hud: **إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ**

Hud 11:57 (ending) ... Indeed, my Lord is, over all things, Guardian.

This beautiful name of Allah appears explicitly in the Quran, in 2 forms: **حافظ** and **حفيظ**. The name Al-Hafiz is specific, and the name Al-Hafeez, appears 3 times, is in the absolute and excessive form.

❖ **Meaning 1: Does Not Forget** حفيظ بمعنى عليم

Allah SWT does not forget. The knowledge of all of what we say, do, and think are preserved. Allah will never lose this information, and no power in His creation can remove even one letter.

On the day of judgement, all deeds will be displayed in a fair and irrefutable manner.

كِتَابٌ مَّرْقُومٌ Al-Mutaffifin 83:9 - It is [their destination recorded in] a register inscribed.

Can anyone argue with a traffic ticket, sent with a video showing the car driving through a red light? In this book of record, every infraction is preserved with visual evidence. No page can be removed. This is from the meaning of Hafeez – protection from forgetfulness or lack of attention.

قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

Taha 20:52 - [Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."

❖ Meaning 2: Preserve – Opposite of Squandering, Loss, Abandonment الحفيظ أي ضد التضييع

Allah SWT will never abandon a believer.

Al-Hafeez will protect and preserve a believer's health and faculties, wealth, family, and success. Al-Hafeez will preserve and protect a believer's faith, deeds, and reward, in this life and in the next.

- A believer who does not slander others will be rewarded in this life with a good reputation.
- A believer who does not lust after women will be rewarded with a happy marital life.

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

Ar-Ra'd 13:11 (beginning) - For each one are successive [angels] before and behind him who protect him by the decree of Allah.

Allah SWT send His angels to watch over and protect man in this world.

Al-Hafeez has promised to protect and preserve the Quran.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Al-Hijr 15:9 - Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

❖ Meaning 3: Divine Protection

Al-Hafeez SWT protects His servants from all that they dislike. His Divine Protection is of two types:

General Protection: This applies to all creation. Allah SWT created everything and facilitates what it needs for its existence. He guides creation to what is best for them. He protects the heavens and earth from perishing. He sends angels to protect man, by Divine order.

All created things require the protection of Allah to continue to exist.

- Heavens and earth are protected from veering off course or perishing.
- Allah protects the weak from the strong, the good from the evil, bodies from illnesses, etc.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۗ بَلْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ

Al-Anbiya 21:42 - Say, "Who can protect you at night or by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.

Special Protection: This is reserved for His servants. He protects their body and faith and make them firm on His path in this world. He protects them from enemies and evil plots.

Our life is in the hands of Al-Hafeez. We go to sleep every night with no assurance we will ever wake up.

All things are in Allah's hand and we must submit fully to His will to earn His special protection.

Al-Hafeez in Our Lives

❖ Human Nature

Self-preservation is a key human nature trait. We spend much of our time acquiring things and guarding it.

It is our nature to acquire and preserve our health, wealth, children, jobs, safety, freedom, etc. The effort we spend getting things is sometimes insignificant compared to the effort needed to preserve them.

All the effort we do to preserve the things we care about, is just the human means. We should not forget that Allah is the only preserver of all things.

We should combine the trust in Allah, and all the means we can take if we want to be safe. If Allah is not the Preserver and Guardian of our health, wealth, and all things important to us, then we are in grave danger and in great loss.

❖ Allah is the Best Guardian

No matter how careful we are, we cannot guarantee our safety. Danger surrounds us from all directions.

We worry about the safety of the family while we are not with them. When we remember that the protector is Allah SWT, we feel calm and content.

Allah SWT says in surat Yusuf: **فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ**

Yusuf 12:64 (ending) But Allah is the best guardian, and He is the most merciful of the merciful."

To Allah belongs our house, our family, and our possessions. We entrust the protection to The Protector. It is common to hear people say: "My child was saved by a miracle!". This is an incorrect statement. Allah's protection and preservation are the only ones in effect in this universe!

❖ Trust and Precaution

Some people think that exercising every day will prolong their life and ward off illnesses. While exercising is important, it cannot ward off disasters. Only Allah SWT can.

Exercise is a means to health, if Allah wills. Putting our trust in exercise and forgetting Allah, The Preserver, is a big mistake.

We need to do both: Put our complete trust in Allah and do our part to stay safe and healthy.

❖ Guard Yourself with Faith and Being Upright

Being a good servant of Allah, implementing His commands and refraining from His prohibitions, and putting all trust in Allah is the only way to get safety and security in this world and the next.

If we fear for our children after we are gone: Be Righteous!

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا

Al-Kahf 18:82 (beginning) - And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous.

There are no extra words in the Quran. Allah did not have to mention the state of their father, but He did – so it must be relevant. If we obey Allah and put our trust in Him, then we are eligible to be under the umbrella of His protection. Sins pull us out from underneath the protection of Allah.

❖ Resist Temptations

True protection comes from Allah. If we take a stand to obey Allah at the expense of worldly loss, we should be certain that Allah will NEVER abandon us and will provide what is better.

We will go through many tests in this world. We should not be materialistic but should have faith that Allah's protection and support is always with us, if we are obedient.

Worldly gains with disobedience to Allah, will result in full and complete loss of this world and the hereafter. Sacrificing worldly gains for the pleasure of Allah, will result in full and complete success in both worlds.

❖ The End is What Matters!

People sometimes start on the right foot, then take a detour towards the end, and are lost. It is a great blessing if Allah preserves us on the straight path until we meet Him.

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

Al-Isra' 17:80 - And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

Some people start on the truth, then the glitters of life and fame gets to them and they exit on falsehood.

Our exit from this life is what counts. We should call on Al-Hafeez to protect us and allow us to stay on the straight path and make our exit a sound one.

❖ Path to Protection

We will never attain Allah's protection, except by following the path that He SWT laid for us:

- To preserve money: pay Zakat,
- To preserve the eyes: do not look at the forbidden,
- To preserve the ears: do not listen to the forbidden,
- To preserve the tongue: only tell the truth,
- To preserve the body: do not eat from unlawful sources.

If we use our faculties for the pleasure of Allah, we can be confident of Allah's protection and preservation, and we reach the state of safety and security – knowing fully well that Allah will not let us be in a state of loss.

The unbelievers of Quraysh wanted to preserve their wealth and prestige among the Arabs, and fought the prophet, while knowing fully well that he was truthful. Their defeat came at the hands of the prophet and the believers and they lost everything.

❖ Preserve Allah's Rights

The most important thing we must preserve, is Allah's right on us: Tawhid. Those who preserve the oneness of Allah in their hearts and their lives, will have Divine Protection in this life and the next.

Ibn 'Abbas narrated: "I was behind the Prophet one day when he said:

يَا غُلَامُ إِنِّي أَعَلَّمُكَ كَلِمَاتٍ أَحْفَظَ اللَّهُ يَحْفَظُكَ أَحْفَظَ اللَّهُ تَجِدَهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ
الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ
قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted, and the pages are dried." [Tirmithi – Hasan Sahih]

If we want Allah's protection, we must be mindful of Him and His Commands in all of what we say and do.

39. AL-MUQIT (THE NOURISHER) اسم الله المقيت

Other translations: The Sustainer, The Nourisher, The Powerful, The Preserver, The Keeper.

Linguistically

The name Al-Muqit comes from the root *qāf wāw tā* (ق و ت).

In Arabic language, Qut القوت is what is necessary of provision الرزق to nourish someone and satisfy his hunger and allow him to function. Excess of that is not Qut.

Another meaning of Qut is what is stored for time of need, like food. Fruit for example is not considered Qut. Only what is necessary to survive and function, is.

The meanings of the root include:

- to feed, nourish,
- to supply, sustain,
- to keep, preserve, guard,
- to witness, observe, watch over.

Sustenance is both physical and spiritual. The body needs nourishment, and so does the heart and soul.

Al-Muqit in The Quran

The name Al-Muqit appears explicitly, once in the Quran.

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا

An-Nisa 4:85 - Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper.

It appears in the absolute form conveying meanings of perfect superiority and power. This attribute relates to the Divine Acts.

The word Qut appears in the Quran, in reference to provisions:

وَجَعَلَ فِيهَا رَوَاسِيَ مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ

Fussilat 41:10 - And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.

Allah Al-Muqit is the One Who provides everything in existence with what would nourish and strengthen it, and directs it how He Wills in accordance to His Wisdom and Power.

❖ Meaning 1: The Powerful Competent Creator المقيت هو المُقْتَدِر

Ibn Abbas's view of Al-Muqit, is the Competent Creator.

Allah created man. Man, needs food to sustain him. Allah created food for man, through a complex process like the production of milk, and made this food suitable for his body and digestive system. Allah created cells in the body to receive the nourishment and distribute it to all the rest of the body.

Allah's infinite Ability, Knowledge, and Wisdom are included in this name.

❖ Meaning 2: The Preserver المقيت هو الحفيظ

What preserves man? Food and water. Allah is the Creator of all that will preserve the bodies. His Knowledge and Power created food that is suitable for sustaining and preserving our bodies.

Al-Muqit is the One Who prepared all sustenance for His creation. Billions of people live on this planet, and all living things have sustenance created and provided for by Allah. How many tons of meat, grains, and vegetables are needed every day?

Allah creates and provides for His creation what they need to survive.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ

Ar-Rum 30:40 (beginning) - Allah is the one who created you, then provided for you

If we ponder this verse, we notice that the verb of providing is in the past tense: Provisions have already been apportioned by Allah before we were created, and before we even ask for it. Allah mentioned it this way to put our minds at ease.

An example is sending someone to study abroad and provided all expenses up front – in the past tense.

Allah also preserves a record of our deeds. He knows everything and records everything. He preserves the good deeds and the bad deeds in a perfect record. He is a witness over all things.

❖ Meaning 3: The Guarantor كفيل

People may feed and provide for others, but they are not obliged to do it. Allah made it incumbent on Himself to provide for His creation.

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

Hud 11:6 - And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

Allah guarantees the delivery of sustenance to His creation.

❖ Meaning 4: The Nourisher of the Hearts

Sustenance and nourishment from Allah cover both physical and spiritual needs. Just like food and water are needed for the body, the heart and the soul also need to be nourished.

Allah bestows guidance, calmness, and safety to His servant's heart. All the enjoyment of this world will not bring happiness if the heart is empty and far from its Creator. Feeling the love of Allah in the hearts is one of the greatest sustenance we can ever have.

The example of a father who provides all physical means to his children but also provides love and affection. Both are needed in our lives.

❖ Difference Between the Names Al-Muqit and Ar-Razzaq

Al-Muqit is the One Who creates sustenance and delivers it to His creation. It is similar in meaning to Ar-Razzaq, however, it is more specific.

The beautiful name Ar-Razzaq has a wider and more comprehensive meaning, including provisions and everything else needed by His creation.

Al-Muqit in Our Lives

❖ Earn and Eat the Lawful

Allah SWT provides us with all kinds of good things and will not accept from us except what is good. To be thankful, we must eat good things from lawful sources and lawful earning.

❖ Observe Al-Muqit in His Provision

We all enjoy food and all that Allah provides us. One thing we frequently miss, is to ponder The Provider through what He provided. Have we ever held a date or a pomegranate and praised Allah for the magnificence of His creation?

In surat Abasa 80:24 - فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ - Then let mankind look at his food -

It is ungrateful to enjoy the sustenance, and not remember, thank, and praise The Provider. The prophet instructed us to eat slowly and thank Allah for His provisions. We should turn our daily meals into opportunities to ponder how Allah created the bounties, made it grow, then brought it to us to enjoy.

❖ Only Ask Allah

It is not proper to ask the creation, and not ask The Creator. Allah SWT is the owner of all provisions. If we need something we should only ask Allah. All we must do is ask, then do our part to earn it.

❖ Do Not Forget the Heart

We are created with a body and a soul. Just like the body needs food and water to nourish it, the soul (heart) needs closeness to its creator to nourish it.

Getting to know Allah is the best nourishment and the greatest bounty. Attending lessons that bring us closer to Allah and benefit us, should give us much happiness.

Allah mentioned the worst punishment on the day of judgement: It was not hell, but the inability to see Allah.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

Al-Mutaffifin 83:15 - No! Indeed, from their Lord, that Day, they will be partitioned.

Losing this spiritual nourishment is a cause of many psychological illnesses and a miserable life. We should strengthen our hearts daily with obedience and remembrance of Allah, just like we strengthen our bodies with daily meals.

When a servant of Allah puts the effort, and focuses on pleasing his Creator, Allah will send him help for all his needs.

The ones who are busy with the pleasure of Allah, their sustenance is secure, and their affairs are made easy. The ones who busy themselves with desires, Allah will leave them to their vices.

40. AL-HASEEB (THE RECKONER) اسم الله الحسيب

Translations of this name: The Reckoner, The One Who Takes Account, The Sufficient.

Linguistically

The name Al-Haseeb comes from the root *hā sīn bā* (ح س ب), which has the following classical meanings:

- to reckon, number, count, calculate (اسْبَحَ),
- to think (سَبَحَ),
- to suffice, to be sufficient, or without measure (سَبَّحَ),
- to expect (حَسِبَ).

Al-Haseeb in The Quran

The name Al-Haseeb appears explicitly in the Quran in the absolute and specific forms, 5 times. Al-Haseeb is in the excessive form of the root.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

An-Nisa 4:86 - And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.

❖ Meaning 1: Considering Intentions and Actions

Allah knows the internal motivations and intentions, and the apparent actions that result from the intentions. Both are taken into consideration when a servant is called to account.

Allah considers the deeds of His servants, and rewards or punishes them for it, according to His Wisdom and Knowledge of every big and small thing they have done.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ

Al-Anbiya 21:47 - And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.

❖ Meaning 2: Accurate Accounting Without the Need for Math

Allah Al-Haseeb knows very well all parts and portions without needing any computational process or aids.

It is impossible for humans to count how many grains of sand are in a playground. This requires sophisticated technology and many innovations to get an approximate count.

Allah SWT knows exactly the proportion of all things without having to count, or by any other means humans use to get an accurate count.

All accounts are kept in an accurate record, free from any omission or fault in recording.

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۗ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

Al-An'am 6:62 - Then they His servants are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.

❖ Meaning 3: The Sufficient One "الحسيب" الكافي

You may rely on someone who loves you but is weak and cannot help you. You may rely on someone strong but does not love you and will not help you. You may rely on someone strong who loves you, but you cannot reach them.

Allah is the only One Who can be relied on for all our needs.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَى بِاللَّهِ حَسِيبًا

Al-Ahzab 33:39 - [Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.

❖ Meaning 4: Full Account of His Creation "الحسيب" يحصي

Allah has full account of all His creation. He knows their numbers, their forms, and their deeds. He has the full account of their provision, their life span, their deeds, their conditions, and their end.

Allah will take the final account on the day of judgement, when all records are sealed. The account for one will not distract Him from the account of another.

All creation will have full, accurate, and fair account of all that they did in their life.

Al-Haseeb in Our Lives

❖ Do not Judge Others

We have no right to judge others. We should always think best of them and leave the judging to Allah. Allah is the only one who has the right to take account.

❖ Spread Peace

One of the verses with the name Al-Haseeb dealt with the etiquettes of salutation.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

An-Nisa 4:86 - And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.

The command is to return the salutation with a better one, or at least return the same. Spreading peace covers all people, the ones you like and the ones you do not like.

Allah is reminding us that He is watching and taking account.

- If we salute someone with the intention to benefit and not mean it, He will take account of it.
- If we say it with hate in our heart, He knows it and will take account of it.
- If someone calls another he has a dispute with, with the intention of reconciliation, and the other hangs up on him, Allah will take account of it.

This is the basic building block of a harmonious society. A verse was dedicated to it to remind us of the importance of spreading peace till the day of judgement.

Abu Mas'ud Al-Badri reported: The Messenger of Allah (ﷺ) said:

حوسب رجل ممن كان قبلكم فلم يوجد له من الخير شيء إلا أنه كان يخالط الناس، وكان موسراً وكان يأمر غلمانه أن يتجاوزوا عن المعسر قال الله عز وجل: "نحن أحق بذلك منه، تجاوزوا عنه" رواه مسلم

"A person from amongst the people who lived before you was called to account by Allah on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allah, the Exalted, and Majestic said: 'I am more entitled to this attribute, so waive (his faults).'" [Muslim].

❖ Allah is Sufficient

One favorite supplication is: **حسبنا الله ونعم الوكيل**

Allah is sufficient for us in all our needs. This is a phrase prophet Ibrahim said when he was about to be thrown into the fire. Prophet Muhammad ﷺ also said it during the battle of the moat.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Ali-Imran 3:173 - Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

This supplication should give us peace and tranquility, knowing that Allah will take care of us. This leads us to a state of satisfaction with Allah's Acts **الرضا**.

Some people may be afflicted, but it does not affect their mental state, because they have trust in Allah. Others may have no affliction but live their life with constant fear of what may happen. They have many psychological diseases and a miserable life.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

Ali-Imran 3:174 - So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.

In the very next verse, Allah SWT assured that relief comes as a bounty from Him, so we appreciate it and put our faith in Him alone.

❖ No Escape from Allah's Reckoning

Allah's name Al-Haseeb – The Reckoner, should remind us of the day of reckoning. This is a day sure to happen. There is no escape on that day.

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Ghafir 40:17 - This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.

We have a chance in this life to mend our ways, and take account of our actions, and repent before the day comes when Allah will not accept our excuses.

Allah taking account of one person will not distract Him from taking account of all of creation at the same time with utmost accuracy and detail. No detail, small or larger, will be overlooked or forgotten.

It will not be like a student waiting for punishment and praying the principle will forget about him or the end of school bell to ring. On that day, there is no waiting or escape.

❖ How Do We Judge Ourselves?

Some may ask: What should I take account of?

The answer is: take account of the things Allah will take account of. Start with the great things and see how much they weigh. This will be the weight on the day of judgement.

What is the weight of prayers? What is the weight of manners? Are they of high regard in your life?

Work your way down to the thoughts that come to your mind. Make a weekly accounting session and see what you are deficient in and work on it. Focus on one item at a time until it becomes a habit, then move on to the next item.

Look for things you are not doing that you should and work on doing as much as you can. Make a list of the things you should not be doing and work on stopping them starting with the big sins.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

An-Nisa 4:31 - If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

Hasten to repent to Allah and stop the sin, hoping Allah will forgive it and other sins too. There are many big sins we do not pay attention to, like backbiting, pride, and arrogance. We should work on recognizing them in our lives and stopping them. Gradually, these sins will start disappearing from our lives until we get to the point where we start weighing the word before we speak it. This is the condition of the close servants of Allah.

'A'isha reported that Allah's Messenger (ﷺ) said:

مَنْ حُوسِبَ يَوْمَ الْقِيَامَةِ عُدِّبَ . فَقُلْتُ أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ { فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا } فَقَالَ " لَيْسَ ذَلِكَ الْحِسَابُ إِنَّمَا " ذَلِكَ الْعَرْضُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُدِّبَ "

He who is taken to account on the Day of Resurrection is in fact put to torment. I said: Has Allah, the Exalted and Glorious, not said this: 'He will be made subject to an easy reckoning'? Thereupon he said: (What it implies) is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment. [Muslim]

We pray to Allah SWT to allow us to continually take account of our deeds and work on fixing what is wrong. We ask Allah SWT to admit us to heaven without account or punishment.

41&85. AL-JALEEL (THE MAJESTIC) اسم الله الجليل

Other translations: The Glorious, The Majestic, The Sublime.

Linguistically

The name Al-Jaleel comes from the root *jīm lām lām* (ج ل ل) with meanings of majesty and exaltation.

In the Arabic language: **جَلَّ يَجْلُ أَيُّ عَظْمِ قَدْرِهِ** – To exalt and to be high in status.

The verb “Jalla” **جَلَّ عَنْ** – means to be beyond, to rise above, and too great for.

The noun “Jilla” **جَلِّ** – means grand, lofty, sublime, glorious, dignified, honored, and exalted.

Al-Jaleel in The Quran

The name does not appear explicitly in the Quran, but the root appears twice in surat Ar-Rahman:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Ar-Rahman 55:27 - And there will remain the Face of your Lord, Owner of Majesty and Honor.

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Ar-Rahman 55:78 - Blessed is the name of your Lord, Owner of Majesty and Honor.

The Divine name Al-Jaleel includes all attributes relating to the perfection of the Divine Acts, like Al-Qadeer, Al-Aleem, Al-Quddous, Al-Malik, and Al-Ghani. All attributes that cause the heart to exalt the Greatness of Allah are included in this name.

When we mention Allah’s name, we follow it with **جَلَّ جَلالُه** - may His Glory be exalted, out of respect. This is an attribute that relates to the perfection of His Divine Acts.

This attribute can also apply to humans who perfect their inner qualities like manners, patience, perseverance, mercy, fairness, humbleness, and putting others’ needs ahead of theirs. Such a person may be described as **جليل القدر** – distinguished, revered, and highly honored. A *Jaleel* is one who has majesty, honor, honesty, greatness, and does not need others.

❖ Meaning 1: The One Exalted in the Hearts of His Servants

Al-Jaleel is the Honored One in the hearts of His servants. He has the highest position in honor and exaltation. His rank is held in high esteem by the ones who know Him. All honored ones of his creation are humbled in front of Him.

His Perfect Greatness is far beyond our comprehension. We may meet someone a few times and fully discover his personality. Such is not possible with Al-Jaleel. His Pride makes it impossible for us to encompass His Majesty.

❖ Meaning 2: High Above Any Fault

Another meaning of Al-Jaleel is the One believers confirm and recognize His Majesty, Perfection, Honor, and all perfect attributes, and negate any fault and exalt Him from all that does not befit His Majesty and Greatness.

This name is a call for the believers to exalt Allah **جل جلاله**. When a believer mentions Allah's glorious name, His greatness fills the heart and that is why we follow the Divine Name with "may He be exalted" **جل جلاله**, or something similar.

❖ Meaning 3: Attribute of Majesty and Beauty

Some of Allah's attributes are attributes of Beauty, and some are attributes of Majesty. Some attributes contain beauty in the apparent, and majesty in the hidden. Others show the opposite.

For example, the name Al-Mu'ty – The Giver – when He gives, that is something beautiful. However, if we do not appreciate what He gave us, and we misuse it, then comes the punishment so we feel His Majesty.

When we feel the greatness of Allah, the Majesty comes first, then beauty follows. Al-Jaleel is the One Who puts a glimpse of His Majesty and Beauty in the hearts of His close servants. All the beauty, perfection, and majesty in this word is but a small reflection of His Majesty and Beauty.

❖ Meaning 4: Honors the Believers

Another meaning of Al-Jaleel relates to Allah's treatment of His servants. He honors them and raises their status.

وَرَفَعْنَا لَكَ ذِكْرَكَ As-Sharh 94:4 - And raised high for you your repute.

Allah SWT will raise the esteem and repute of the believers who follow His commands. Allah Al-Jaleel saves His servants from humiliation at the hands of evil people.

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

An-Nisa 4:141 (ending) - and never will Allah give the disbelievers over the believers a way [to overcome them].

الله جليل: أي يجل المؤمن من أن يُذيقه هذا العذاب

Allah Al-Jaleel raises a believer above the need of someone who will humiliate and debase him. Evil people are tools in the hand of Allah SWT to use however He wishes. If they inflict evil on believers, the believers should review the reverence of Allah in their lives.

❖ Difference between Al-Kabeer, Al-'Azim, and Al-Jaleel الكبير والعظيم والجليل

Imam Ghazali's opinion on the difference between the three names:

- Al-Kabeer: includes all attributes relating to the perfection of the Divine Self,
- Al-Jaleel: includes all attributes relating to the perfection of the Divine Acts, like Al-Qadeer, Al-Aleem, Al-Quddous, Al-Malik, and Al-Ghani,
- Al-'Azim: combines all attributes of perfection of Divine Self and Divine Acts.

Al-Jaleel in Our Lives

❖ Between Hope and Fear

Scholars said Al-Jaleel is the One deserving of all High and Honorable attributes.

- Attributes of power, honor, majesty, and sanctity are combined under the name Al-Jaleel – The Majestic.
- Attributes of beauty, mercy, compassion, forgiveness, generosity are combined under the name Al-Jameel – The Beautiful.

A believer's heart is somewhere in between these two attributes – between fear and hope. When a believer gets too complacent, remembering Al-Jaleel will instill fear. Too much fear will result in anxiety, so remembering Al-Jameel brings hope and calm.

We must find the proper balance between hope and fear and not gravitate to one or the other.

❖ Perfecting Manners

Some people are elevated in this world through falsehood, power, lineage, and money. The everlasting high status comes from belief and good manners.

A tyrant is respected in this world out of fear. Once he dies, curses and hatred are expressed.

Righteous people who perfect their manners will be held in the highest status among people even after they die, because they conquer the hearts. Consider the reverence and honor people display in front of the prophet's grave, even though they never met him or knew him personally.

A person who has the attribute of Jaleel is one who:

- Straight and upright in manners and belief,
- Perfects his manners and his actions,
- Refrains from vain talk,
- Rises above faults and bad habits,
- Does not joke around excessively,
- Does not waste money and time,
- Does not chase after insignificant things.

Perfection of manners invites honor and respect from people.

❖ Be with Allah

We behave our best when we have guests. We wear our best clothes, and say the best words.

It is more fitting we perfect our behavior with Allah, and feel His Majesty in our hearts, especially when we are alone, for He is ever-watching. If we are with Allah, compliant with His commands, then He will bestow honor and dignity on us, because Allah SWT loves and honors His servants and close friends.

A believer is precious in the eyes of Allah SWT. Allah has given His companionship to the believers, the patient, and the God-fearing servants.

- وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ Al-Anfal 8:19 (ending) Allah is with the believers.
- وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ At-Tawba 9:123 (ending) And know that Allah is with the righteous.
- إِنَّ اللَّهَ مَعَ الصَّابِرِينَ Al-Baqara 2:153 (ending) Indeed, Allah is with the patient.

This special companionship results in victory, help, protection, peace, and success. If we are with Allah, then we are strong, respected, honored, and in no need of anyone else.

42. AL-KARIM (THE MOST GENEROUS) اسم الله الكريم

Other translations: The Most Generous, The Beneficent, The Most Esteemed, The Most Bountiful.

Linguistically

The name Al-Karim comes from the root *kāf rā mīm* (ك ر م), with the following classical meanings:

- to be generous, giving, beneficent,
- to be highly esteemed, honored, prized, valued,
- to be noble, grand.

In common Arabic conversation, the word Karim is understood to mean “generous – giving freely”.

In the Arabic language, everything that is praiseworthy is described as “Karim”. اسم جامع لكل ما يحمد.

- The best manners are described as مكارم الاخلاق.
- Every act which is good and abundant in benefit, is known as “Karam”.

The Arabic word “Karim” embraces many meanings including praiseworthy qualities as: forbearing, generous, kind, gentle, patient, fair, noble, courage, pure, and precious.

The Arabic word “كريم” includes all admirable human qualities, opposite of “لثيم”, which embraces all despised qualities, such as: miserly, mean, arrogant, tyrannical, ungrateful, and selfish.

Another meaning of Karim is of Noble birth – of good and honored family tree.

Abdullah Ibn Umar, may Allah be pleased with both of them, narrated that the prophet said:

«الكَرِيمُ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ»

The Noble, son of a noble, son of a noble, son of a noble is Yusuf son of Jacob son of Ishaq son of Ibrahim. [Bukhari]

Al-Karim in The Quran

Allah’s beautiful name Al-Karim appears explicitly in the Quran, 3 times, and has several meanings: The Generous, The Holy, The Noble, The Glorious.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

Al-Infitar 82:6 - O mankind, what has deceived you concerning your Lord, the Generous,

This verse addresses the human mind and heart at the same time.

Another form is also used in the Quran – Al-Akram (The Ever Most Generous).

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ **Al-'Alaq 96:3 - Recite, and your Lord is the most Generous -**

The Quran is also known as Al-Quran Al-Karim, which contains meanings of holy, noble, and glorious.

❖ Meaning 1: Commendable Attributes

The wider meaning of the word Karim represents a comprehensive name for all that is good and praiseworthy.

اسم جامع لكل ما يحمد الله عليه

The name Al-Karim encompasses all beautiful names. Because Allah is Al-Karim – Most Generous, He is:

- Ar-Razzaq - The Sustainer and Provider,
- Al-Afuw – The pardoner of His servants,
- Al-Ghafoor – He forgives the sins of His servants,
- Al-Wahhab – He gifts His servants with rare and precious gifts without them asking,
- Al-Mujeeb – He answers the calls of His servants,
- The same applies to all other Divine Attributes.

There is no one in creation who is as generous, as good, or as praiseworthy as Allah, for He is Al-Akram:

- If He gives you something, He will not humiliate you by reminding you of what He gave,
- He may correct you, because He is Ar-Raheem, but He will never mistreat you,
- If you knock on His door for something you need, He never turns you away empty handed,
- Al-Karim provides for you before you even ask,
- If you ask for His forgiveness, He will surely give it.

❖ Meaning 2: The Honorable One Who Bestows Favors

It is worth noting that when you find the name Al-Karim in the Quran, what follows is an act of honoring or favoring.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْزُقَكَ وَإِنِّي إِلَيْكَ طَرْفُكَ ۗ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

An-Naml 27:40 - Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

افْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Al-'Alaq 96:3/5 - Recite, and your Lord is the most Generous - * Who taught by the pen - * Taught man that which he knew not.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ * الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Al-Infitar 82:6/7 - O mankind, what has deceived you concerning your Lord, the Generous, * Who created you, proportioned you, and balanced you?

These are all favors and honor from Allah SWT, bestowed on mankind in relation to Allah's name Al-Karim.

Al-Karim in Our Lives

❖ Special Honor for Mankind

Al-Karim bestowed a special honor on mankind:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

Al-Isra 17:70 - And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

Al-Karim has honored Man from amongst all His creation and favored him with His blessings. We should never humiliate and insult ourselves.

❖ The Best of Humanity

When Allah declared He was creating Adam, the angels exclaimed that this new creation will cause bloodshed and problems on Earth. Were they not right in their assessment?

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

Al-Baqara 2:30 - And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

But Allah replied: "Indeed, I know that which you do not know". Have we thought about this statement?

We may plant 100 palm trees, only to have 20 be viable and valuable. It is not practical to expect all 100 trees to be viable.

Similarly, the best of humanity are: Prophet Muhammad ﷺ, the prophets, the righteous, and pious people. This select few out of the entire human race is where goodness is concentrated. These are the people who honor and protect the soul that Allah put in them, take care of it, and do not humiliate themselves.

It is not a matter of numbers, but a matter of value. The goodness that is in the best of humanity is, perhaps, the reason for being favored by Allah. Allah described this select few, as the best of creation.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Al-Bayyinah 98:7 - Indeed, they who have believed and done righteous deeds - those are the best of creatures.

❖ Examples of Divine Favors on Man

[1] Al-Karim has favored and honored mankind, starting with Adam.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Sad 38:72 - So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

There are three honors in this verse, for Adam and for his children:

1. Allah created Adam Himself, and not with a command "Be"!
2. He breathed the soul into him, which is very special,
3. He ordered the angels to bow down to Adam.

[2] Iblis was kicked out of heaven because he refused to honor Adam.

[3] Allah created mankind from 3 pure components: water, sand, and a soul.

Water is used to purify things. When it is not available, sand is used. The soul is a pure and a very special heavenly component. Hence, we are created pure, and honored by Allah SWT. We should not dirty this pure nature with sins and disobedience.

[4] Allah created us, honored us, and prepared the entire universe for the arrival of this new creation. We should not lower and humiliate ourselves with sins.

[5] Al-Karim gave man the freedom to act, while the rest of creation is bound. This is an honor that many take for granted.

[6] Al-Karim sent messengers with guidance to show us the way to maintain our purity and our obedience to our creator.

[7] Al-Karim created heaven for man, and appointed angels to protect him.

[8] Man is the fruit of the tree of creation. When the fruit is good, it is the best part of the tree. When it is bad, it is the worst part of the tree!

❖ Do Not Humiliate Yourself

Allah instilled in our nature the appreciation and love of one's self. We all like to be honored, distinguished, and respected. This nature is one of 3 primal instincts in man, after food and intimacy.

This instinct acts like a fence to protect from desires and sins. When we follow our desires in the wrong direction, this instinct pulls us back because we desire to remain respected and honored.

This self-correcting instinct has been suppressed in the worst of mankind.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ * ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

At-Tin 95:4/5 - We have certainly created man in the best of stature; * Then We return him to the lowest of the low,

We all value our accomplishments in this life, our heritage, even our name. All of us take utmost care to hide out faults and mistakes, and avoid scandals, because we love ourselves, and want to be honored and respected.

We are the caretakers of this earth, so we should appear to the rest of creation as respected and honored.

It is the generosity of Al-Karim that He created us with an instinct that strives to be a Karim and counteracts desires and indulgences. This what is referred to as **النَّفْسِ اللَّوَّامَةِ** - the reproaching soul.

We should not humiliate and lower ourselves with sins. When we commit a sin, we lose respect of our own self, and others lose respect for us as well. The major sins were labeled "Major" because they have a devastating effect on self-respect and honor.

We can witness this clearly in non-Muslim societies. Compare for example a sober person to an intoxicated one. How honored is the sober person and how humiliated is the intoxicated one?

- Allah forbade intoxicants to preserve our self-respect, and our honor in the community.
- Liars and thieves are humiliated, when they are exposed.
- A person lusting after women is a humiliated person.

Iblis deceives us into committing sins and humiliating ourselves.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أَنُحِتَنَّ إِلَى يَوْمِ الْقِيَامَةِ لِأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

Al-Isra' 17:62 - [Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."

The word لَأَحْتَنِكَنَّ gives the image of Iblis riding these people like one would ride an animal, steering it in any direction he wants. This is the humiliation waiting for the ones who answer Iblis's call.

❖ Abd-Al-Karim

We are Abd-Al-Karim – The servants of Al-Karim. We should strive to be honored and respected. Al-Karim provided us ways to regain our self-respect when we lose it with repentance and asking for forgiveness.

The names of Allah Al-Ghafoor (The Most Forgiving) and At-Tawwab (The Acceptor of Repentance) are there for us to regain our purity. We should go back to Allah immediately to keep ourselves honored and purified.

The higher goal is to keep the community and society pure and honored. We should help others maintain their dignity and honor. We should never expose others, lest Allah will expose us. We should never track other people's faults to expose them. This will invite Allah's punishment and humiliation.

Being a Karim is one attribute we are encouraged to adopt in our lives – to be generous and noble.

43. AR-RAQIB (THE OBSERVER) اسم الله الرقيب

Other translations: The Watcher, The All-Observing, The Witness, The Watchful.

Linguistically

The name Ar-Raqib comes from the root *rā qāf bā* (ر ق ب), with the following meanings:

- to watch, observe, be vigilant,
- to expect, anticipate, await,
- to be mindful of,
- to regard, hold in consideration, respect.

Ar-Raqib in The Quran

The beautiful name Ar-Raqib is mentioned explicitly, 3 times, in the Quran. It appears in the absolute form.

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا

Al-Ahzab 33:52 (ending) - And ever is Allah, over all things, an Observer.

❖ Meaning 1: Observer Over His Creation - المطلع على خلقه

Allah is the Supreme Observer over His creation. Nothing escapes His observation. He sees everything, small or large, in His dominion. Allah SWT is Ar-Raqib. He is an observer and a witness over all His creation's actions.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Al-Ma'idah 5:117 – [Isa] I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

Observing and judging creation is the sole responsibility of the Creator. No one should burden themselves with observing others.

Ar-Raqib sees the actions and knows the intention of all His creation. He observes every injustice and every good or bad deed.

- When we speak, He hears and observes.
- When we move about, He sees and observes.
- When we intend to do something, He knows and observes.

Nothing escapes His observation, and nothing is hidden from Him. Ar-Raqib is well acquainted with His creation and knows their affairs perfectly.

His watch is from a position of strength and absolute dominance, because He is the Lord and Creator. Nothing happens without His knowledge and leave.

❖ **Meaning 2: Vigilant Protective Watch - مراقبة حفظ**

Another meaning of Ar-Raqib is a vigilant watchful guard, in charge of protecting and preserving His creation. Allah's vigilant watch is for protection and complete knowledge, and not a watch for subjugation and torment.

An example is the watchful eye of a mother over her little child playing. She is vigilant in her watch, for purpose of complete protection. To Allah belongs the best example.

Allah SWT appointed angels to watch, protect, and record our actions.

❖ **Meaning 3: Perfect and Complete Watch**

Radars are put in place to monitor speeding cars. Someone invented the radar detector to allow some to circumvent the law. When Man sets laws, his ability to review compliance is limited. It is a battle of minds, who is smarter. When Allah SWT sets the laws, His monitoring of compliance is perfect.

Millions of people fast in Ramadan, sometimes in the hottest time of the year. Cold water is within reach, but no one touches it. Why? Because Allah is Ar-Raqib. His watch is perfect. No one can hide. If a country enforces the law to fast, for health reasons, they will not be able to enforce it.

Consider the example of prohibition in the US. The government could not force people to stop drinking. When Allah SWT commands staying away from intoxicants, most Muslims comply, because they know they cannot escape Allah's watchful eye.

❖ **Meaning 4: A Gentle Watch**

If we live under constant surveillance we will feel anxious, afraid, and paranoid. We cannot live a normal life.

- Imagine seeing cameras watching our every move, what type of a life will we have?
- If a father constantly watches over his kids' every move – how hard would that be on the children?
- If a husband constantly watches his wife's every move – how hard would that be on the wife?

Allah's watch is a gentle watch that does not impede daily life. Ar-Raqib is with us in private, in public, day and night – but we do not feel anxious. It is a gentle watch.

The inability to see the angels recording, is a gentle watch from Allah.

❖ How Does Ar-Raqib Observe Us?

[1] Allah

Allah SWT is with us all the time, and He is sufficient as an Observer.

بِإِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا An-Nisa 4:1 (ending) - Indeed Allah is ever, over you, an Observer.

Allah is ever watching and knows what we say, think, and do.

[2] The Conscience

Allah has created a surveillance system in us: The conscience. This is a very sensitive and effective system, that activates at the first sign of problems.

This system works like the magnetic strip merchants put on their products in the store. They must deactivate it when you buy the item. If you try to steal it, the alarm will go off at the door!

If we commit a sin, it will show on the face, it will be felt in the heart. This internal *raqib* is very effective.

[3] Angels

For the ones who turn off the internal warning system and ignore the fact they are under surveillance all the time: Allah SWT tells us that He has appointed angels to record our speech and actions.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Qaf 50:18 - Man does not utter any word except that with him is an observer prepared [to record].

One on the right and one on the left! They record everything in an irrefutable way!

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا
وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

Al-Kahf 18:49 - And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

Ar-Raqib is recording and taking account of all we do! This fact must be firm in our hearts and understanding! We cannot run a red light with cameras installed without getting a ticket. We cannot argue because the audio and video are plain to see! All deeds, good and bad, will be on display on the day of judgement, in a clear and undeniable way!

Ar-Raqib in Our Lives

❖ Constant Watch

Life cannot thrive without faith. Civil laws cannot guarantee compliance, because they cannot watch everyone all the time. Relying on human decency, or voluntary compliance, without faith, is a losing proposition.

People who believe in Allah, act correctly all the time. If someone gives you incorrect change – gives you more – you will correct them and give it back, because you know Allah is watching.

People who do not believe in Allah, act correctly if it is to their benefit, otherwise, you will see a different behavior.

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا

Al-Ahzab 33:52 (ending) - And ever is Allah, over all things, an Observer.

This verse should give us pause. In daily life, if we were told we are under surveillance, we will take extra care to behave perfectly:

- We choose the best words,
- We behave in the best way, obeying all laws and staying away from suspicion.

If surveillance by another person causes drastic change in behavior, then how should we behave if the observer is Allah SWT?

❖ Make the Inside Matches the Outside

Allah SWT knows what we think and sees what we do. We all know this, but do we live our lives realizing that Ar-Raqib sees everything!

If we understand the name Ar-Raqib, our actions and our inner thoughts will match. Everyone has a side of their personality that they expose to others, and a side that is hidden. We work hard to beautify the outward appearance that we show others. Working on the inward appearance requires much more work and a firm understanding of Allah's name Ar-Raqib – The Observer.

Al-'Alaq 96:9/14 - Does he not know that Allah sees?

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

Ghafir 40:19 - He knows that which deceives the eyes and what the breasts conceal.

Understanding Allah's name Ar-Raqib will help us fix our inner self until it matches our outward self.

Our inner self will think twice before doing something wrong, because Ar-Raqib is watching. Our inner self will rejoice when doing something good, because Ar-Raqib is watching.

❖ Omar and the Milk Lady

Omar Ibn Al-Khattab RA used to roam the streets at night to inspect the condition of the Ummah. One night he passed by a house and heard two women talking – a mother and her daughter. The mother sells milk and she was telling her daughter to add water to the milk, so they can get more money for it.

The daughter pointed out that the Caliph Omar forbade the mixing of water with milk. The mother said: Omar cannot see us right now (he was listening outside). The daughter replied: if Omar cannot see us, The Lord of Omar (Allah) can!

Omar marked their house and went back. The next day he gathered his sons and asked for a volunteer to marry the girl. He threatened that if none of them did, he will. This pious girl that understood Allah's name Ar-Raqib must be in the family.

One of Omar's sons, Assem, married her, and Allah blessed their descendants with a grandson - Omar Bin Abd-Al-Aziz, the 5th caliph and an extraordinary pious man.

❖ An Open Book

Living with the name Ar-Raqib requires a lot of focus and attention every moment of our lives. We must feel that Allah is watching our every action, and every thought.

وَأَسْرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Al-Mulk 67:13 - And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

To Allah we are an open book. We may have secrets we hide from our family, but nothing is hidden from Allah. Allah knows and sees everything – past, current, and future. The apparent and the hidden are the same to Him. Allah is Ar-Raqib: If we fully understand this, many ills in the society will be cured:

- The cab driver who takes the customer the long way to make more money: Allah is Ar-Raqib.
- The doctor who convinces a patient to undergo an un-necessary procedure, so he can make more money: Allah is Ar-Raqib.
- The worker who slacks off when he knows the manager is not watching: Allah is Ar-Raqib.
- The young man alone in his room thinking no one is watching: Allah is Ar-Raqib.
- The husband who abuses his wife: Allah is Ar-Raqib.

The list goes on and on. All problems will be cured if we live with the realization that Allah Ar-Raqib ever watching.

❖ Observing the Good

Ar-Raqib not only observes the wrongs, but also observes the good too. We all want our good deeds to be seen by Allah and recorded. This makes us happy.

We should look at this life as a probation period for our position in Heaven. To qualify, like for any job, we must go through a period where we are monitored to make sure we are qualified.

Happiness will come in the end if we live knowing Allah is ever-watching.

44. AL-MUJEEB (THE ANSWERER OF PRAYERS) اسم الله المجيب

Other translations: The Answerer of Prayers, The Responsive One.

Linguistically

The name Al-Mujeeb comes from the root *jīm wāw bā* (ج و ب), with the following classical meanings:

- To answer, respond, reply,
- To give when asked.

A *mujeeb* is one who responds to a question with knowledge (an answer) or responds to a need with giving.

Al-Mujeeb in The Quran

The name Al-Mujeeb is mentioned explicitly in the Quran, once in the absolute, and once in the specific.

فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

Hud 11:61 (ending) - so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ

As-Saffat 37:75 - And Noah had certainly called Us, and [We are] the best of responders.

❖ Meaning 1: Responds to Supplications

This beautiful name of Allah is related to a great act of worship: supplication (Dua). The Quran is full of verses where Allah answers the prayers of His servants. He is Al-Mujeeb.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Ghafir 40:60 - And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

Al-Mujeeb is the One Who responds to the needs of a requester, by providing – He is the Close One Who answers all calls.

If Allah did not want to answer our prayers, He would not allow us to ask Him. The fact that our tongues are asking, is a great indication that Al-Mujeeb will hear, answer, and provide what we are asking for.

Al-Mujeeb is the One Who puts the need to make Dua in our hearts, so we ask Him. The promise of Allah is true. He told us to call on Him, and He guaranteed to answer and provide. Al-Mujeeb will answer all prayers, at the right time, or provide something better instead.

❖ **Meaning 2: Gives When Asked - No Request is Too Great**

In the Quran, when Allah says **فاستجبنا**, He answered a prayer, usually a very big request was made in earlier verses. We may consider a request as difficult, but Allah assures us He is capable, and He answers.

Prophet Ayoub (Job) was afflicted and he called on his Lord to remove the affliction:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَيُّ مَسَّنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ * فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذَكَرَىٰ لِلْعَابِدِينَ

Al-Anbiya 21:83/84 - And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." * So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].

Prophet Yunus (Jonah) when he was swallowed by the fish, called on his lord for help:

وَدَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ * فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ ۖ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

Al-Anbiya 21:87/88 - And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." * So We responded to him and saved him from the distress. And thus do We save the believers.

Prophet Zakariya wanted a son to continue God's work. He was old and his wife barren, his hair was white and bones frail, but he was constant on calling onto his Lord.

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ * فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ

Al-Anbiya 21:89/90 - And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors." * So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

Prophet Nuh (Noah) prayed to be saved from drowning and the torment of Allah.

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ * وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

As-Saffat 37:75/76 - And Noah had certainly called Us, and [We are] the best of responders. * And We saved him and his family from the great affliction.

Prophet Ibrahim (Abraham) his prayers were answered at a later time due to the nature of his request.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Al-Baqara 2:126 (beginning) - And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said.

This prayer was answered hundreds of years later, but it was answered better than prophet Ibrahim was expecting. Who can believe that a desolate place in the desert turns into a place all believers long for, love, and honor?

❖ Related Names

A name that appears with the name Al-Mujeeb is Al-Qarib – The Close One.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Al-Baqara 2:186 (beginning) - And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.

This a very profound verse:

1. All the verses that quote people asking, have the reply “Qul” – Say O Mohammad ... In this case the word “Qul” is not there indicating closeness and directness.
2. Allah used the word **فَإِنِّي** in the singular form and not the plural form to stress the personal connection.
3. The condition **إِذَا دَعَانِ** makes the response conditional on calling on Him.
4. Allah did not single out believers. All callers will be answered.

Al-Mujeeb in Our Lives

❖ Points to Ponder

Point 1:

Allah did not appoint a special time to ask Him. Whenever we ask Him, He is there to answer! The last third of the night is a great time for getting an answer, but any time will also work.

If Allah made 2-3 AM the appointed time when He would hear our prayers, it would have been hard for us.

Point 2:

Al-Mujeeb is always with us wherever, and however we ask. Imagine if we had to stand in line for our turn to make a Dua. Al-Mujeeb made it very easy on us: Whenever we call, He is there ready to answer.

It does not matter if we raise our hands or not, move our lips or not.

Point 3:

Allah's name Al-Mujeeb helps us understand His other names.

An-Nu'man bin Bashir reported: The Prophet (ﷺ) said, الدعاء هو العبادة "Du'a (supplication) is worship." [Abu Dawud]

It is possible not to feel we are a servant of Allah in acts of worship like prayers, or zakat. We will feel it, however, when we make Dua, because with this act of worship we feel our weakness and helplessness, and the Majesty and Power of Allah SWT.

When we make Dua to Allah, we are fully aware that we are the servant, and He is Al-Azim, Ar-Razzaq, Al-Qawiy, Al-Malik, As-Sami', Al-Basir, ...

Allah's name Al-Mujeeb makes us appreciate and understand His other names: As-Sami' Al-Basir. How many people are making Dua at the same time? He sees and hears all of them. The supplication of one does not distract Him from hearing the supplication of another.

We feel happy and confident that Allah hears our Dua. We do not get angry with others doing the same thing, because it is not a competition. Allah hears all, sees all, and responds to all.

❖ A Powerful Weapon in Supplication

We have a very powerful weapon in supplication, because Allah SWT is Al-Mujeeb. Allah will never ignore or not answer the call of any of His servants. This is not possible! Dua is a weapon we should protect ourselves with, so we will be successful in this life and the next.

Salman narrated that the Messenger of Allah (ﷺ) said:

إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيٌّ كَرِيمٌ يَسْتَجِيبُ مَنْ عَبَدَهُ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا

"Your Lord is Modest and Generous and would never turn the hands of a slave without gain when he raises them to Him (in supplication)." [Sunan Abi Dawud – Sahih (Al-Albani)].

The generous one gives without asking. Allah is Al-Kareem – The Most Generous. How is it then if we ask Him? We should be certain of the reply.

❖ Ask Allah for All Needs

Allah loves that we ask Him of all things, not just important things. If we lose the car keys, ask Allah for help. We should not be shy to ask Him for anything we need in this life.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Ghafir 40:60 - And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

This verse points to the personal connection we have with Allah when we call upon Him. Allah SWT considered not calling on Him a reason to enter Hell. Why?

We all need so many things in this life. Do we have someone else to call upon? Why not then call on Allah for any matter that we need? Not asking is either a sign of ingratitude, or we think someone else will provide!

If we do not ask Allah for our needs, He will be angry with us. We should be aware of this point. We should be constant and frequent with calling upon As-Sami' Al-Mujeeb.

He knows each of us and knows our situation and our hearts. We should call on Him for every need we have: for ourselves, our families, our friends, our community, and our Ummah.

We have so many needs and He is ready to answer our requests if we make them. The fact Allah SWT allowed us to think of, or utter the request, means He will respond. We should keep in mind that the answer to our prayers is sure to happen. We just do not know how or when.

If Allah delays answering our request, it may be because there is a benefit for us, or He loves to hear our voices and see us humble ourselves in front of Him, admitting our helplessness and seeking His support.

❖ Insist When Asking

Allah loves that His slaves insist when asking and repeat their request. If we insist when asking people, they will get angry with us and turn away. Allah Al-Mujeeb loves to hear our voices asking Him of His bounties.

This act of insisting shows our weakness and the need for our Lord and Master العبودية. The more we insist in our Dua, the more Allah will love us. Al-Mujeeb may put us in difficulties if we do not call onto Him. This is a point we need to be aware of.

Allah wants us to go to Him and demonstrate our need for Him, as His slaves and servants.

❖ Special Times to Ask

Keep in mind that Allah did not ask us to make supplications in any special format or language. Any will do, even slang or with just feelings! Make Dua in the language you are comfortable with and the one that puts Allah's love in your heart.

Al-Mujeeb loves that we go to Him in special times (any time is good, though):

- The last third of the night,
- Between the Athan and Iqama of any prayer,
- The day of Arafah,
- The night of Qadr,
- Ramadan at the time of breaking the fast,
- When prostrating in prayers,
- After finishing reading the entire Quran,
- After giving charity.

❖ There are 4 conditions for Allah to Respond to Prayers

Condition 1: One must have certainty that Allah hears and will respond. He is Al-Mujeeb!

Condition 2: Having **خشوع** (reverence and submission) during the supplication. One must have the proper feeling that he is in the presence of the Lord, All Mighty. When the heart submits, and the senses are on high alert and the eyes start to tear up from the reverence of Allah – the answer is certain.

Condition 3: Not rushing the answer of the prayer, nor stopping asking after a period of no results. Losing hope that Allah will answer, is one reason for the prayer to not be answered.

Conditions 4: Make sure all income is from lawful means. Allah is Pure and only loves what is pure.

We should review our lives and recall the instances where we asked for something and Allah provided. Many times, Shaytan distracts us from recognizing the answer to our prayers, because he knows if we recognize that Allah is Al-Mujeeb, we will love Him more and ask Him for more.

We should continuously thank Allah and humble ourselves to attain His mercy and favors.

45. AL-WASI' (THE ALL-ENCOMPASSING) اسم الله الواسع

Other translations: The All-Embracing, The All-Sufficient, The All-Encompassing, The Boundless, The Vast.

Linguistically

The name Al-Wasi' comes from the root *wāw sīn 'ayn* (و س ع), with the following classical meanings:

- Verb: To encompass, to extend, to expand وَسِعَ
- Noun: Abundance, ample means سَعَةً
- Noun: Capacity and Ability وَسْعَ
- Noun: Spacious and Vast وَاسِعَ

Al-Wasi' in The Quran

The name Al-Wasi' appears explicitly in the Quran, 8 times in the absolute and once in the specific relating to forgiveness.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Al-Ma'idah 5:54 (ending) - That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

❖ Meaning 1: All-Encompassing – Limitless and Endless

Al-Wasi' is the One Whose:

- Provisions encompass all His creation,
- Mercy covers everything,
- Dominion includes everything in existence,
- Justice encompasses all,
- Knowledge, hearing, vision encompass all His creation,
- Ability encompasses all of creation,
- Attributes are all encompassing of Perfection, Majesty, and Excellence.

Allah's attributes are All-Encompassing and Vast that we cannot realize them fully, and they are limitless and never ending.

The attribute of All-Encompassing belongs to Allah, alone.

واسع الرحمة، واسع الغنى، واسع السلطان، واسع العلم، واسع القدرة، واسع الإحسان

This name is like the name Al-Jaleel (The Magestic), adds a sense of limitless to other attributes.

❖ Meaning 2: His Forgiveness is Vast and Limitless

The name Al-Wasi' appears in the specific only once in relation to Allah's Forgiveness.

إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

An-Najm 53:32 (partial) - your Lord is vast in forgiveness.

Allah's forgiveness is vast and limitless, so no one should despair with repentance. His Knowledge is All-Encompassing. There are sins only punishable by Allah because He is the only One Who knows it, like looking at something forbidden.

Allah SWT knows us well, and knows we are weak. He is assuring us that He forgives and forgives – He is vast in forgiveness.

❖ Meaning 3: His Bounties are Vast and Encompassing

Another meaning we can understand from the name Al-Wasi', is the completeness and abundance of Allah's rewards and bounties on us. If all of creation would stand together and ask Him, He can provide everyone completely and amply, without any decrease in His dominion.

Giving one does not distract Him from giving another. His bounties have no limit – enough for all creation and more.

❖ Meaning 4: His Existence Has No Beginning or End

We may say the ocean is vast, but not limitless because we can cross it. Space is vast but is not limitless.

Everything other than Allah, has a beginning and an end. Allah is Al-Wasi', He has no beginning and no end.

❖ Name Pairing

وَأَسِعُ عَلِيمٌ All-Encompassing, All-Knowing (7 times)

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Al-Ma'idah 5:54 (ending) - That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

The name Al-Wasi' (The All-Encompassing) appeared the most with the name Al-Aleem (The All-Knowing). Allah's knowledge is perfect and covers all His creation – All-Encompassing.

- No atom in His creation is outside of His Knowledge and Control.
- If we talk, He is All-Hearing.
- If we act, He is All-Seeing.
- If we are quiet, He is All-Knowing - He knows every thought that goes on in our mind.

His Knowledge is All-Encompassing. This assures us that our reward will be vast because Allah knows our intention and motivation when we do something. He knows our heart, and He gives us generously from His bounties if we deserve it.

وَإِسْعًا حَكِيمًا All-Encompassing, Wise (1 time)

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

An-Nisa 4:130 - But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.

Allah is Wise in His giving and gives in abundance.

Al-Wasi' in Our Lives

❖ I Don't Know

Even the smartest person will have many things he does not know. For humans, the highest level of knowledge is realizing we cannot know everything.

The phrase "I don't know" is one we should use when we do not know. People tend to make things up just to avoid the appearance of ignorance, and in the process, do a lot of harm especially in religious context.

Allah is the only One Who knows everything.

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

Yusuf 12:76 (ending) - over every possessor of knowledge is one [more] knowing.

Even the most knowledgeable doctors will tell you: "This is not my expertise". No one has complete knowledge except Allah SWT.

❖ Widen Your Sphere of Influence

The higher we go in elevation, the more we see. We can see an entire city from 30,000 feet in the air. On the ground, we can barely see our neighborhood.

Apply this concept to raising one's status. The higher the status, the wider the vision, and the more generous in giving and benefits to others.

Most people are only concerned with themselves and their family. There are people who widen their scope and take an active role with the extended family for example – helping cousins, uncles, etc. This is a higher status and a wider scope.

Some widen the scope further to their community and are active in spreading good. At the apex of this are the prophets and messengers. Their scope is all mankind.

❖ A Believer's Goodness Encompasses All People

We should be accommodating to everyone around us, for the betterment of humanity.

A believer's goodness covers all deserving people:

- We provide our services and generosity to all in need,
- We contribute our knowledge for all of humanity,
- We forgive and forget,
- The old accommodates the young,
- The patient accommodates the foolish,
- The knowledgeable accommodates the ignorant,
- The rich accommodates the poor.
- The believer even accommodates the ones who hurt him, in forgiveness.

If we implement the name Al-Wasi' in our lives, there would be less conflict, more forgiveness, more charity, more knowledge, and a peaceful life.

46. AL-HAKEEM (THE ALL WISE) اسم الله الحكيم

Other translations: The Most Wise, The Most Judicious.

Linguistically

The name comes from the root *hā kāf mīm* (ح ك م), with the following classical meanings:

- to be wise, knowing the true nature of things - حَكِيمٌ,
- to pass judgment, to decide, pass a verdict – حُكْمٌ,
- perfects things, in accurate proportions, and with excellence – مُحَكَّمٌ,
- doing the right things, at the right time, in the right manner.

Al-Hakeem in The Quran

The name Al-Hakeem is mentioned explicitly, 92 times, in the Quran.

وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Luqman 31:27 - And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.

❖ Meaning 1: Excellence مُحَكَّمٌ

Allah SWT has created everything with accurate proportions and function مُحَكَّمٌ أي مُتَقَنٌ.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Al-Qamar 54:49 - Indeed, all things We created with predestination.

If a carpenter cuts a piece of wood off by ¼ inch, the piece will not fit in an accurate design. An accurate design is described as مُحَكَّمٌ or with perfect proportions and workmanship.

Al-Hakeem is the One Who perfects things, in accurate proportions, and with excellence. All creation is designed and operates with Allah's will and wisdom.

It is Allah's wisdom that we each have unique fingerprints and retinas for example. Each of Allah's creation operates in the ideal manner suitable for its nature – like ants, flies, animals, planets, etc.

❖ Meaning 2: Perfect and Complete Knowledge

Wisdom (الحكمة) is the best action, based on the best knowledge and information.

Allah has the perfect and complete knowledge of everything - He is All Wise. No matter how much information we have, we can only stand at the shore of the sea of knowledge. The more we know, the more knowledge we have about our lack of knowledge.

The perfect Hakeem is Allah SWT, the One with the Perfect Knowledge.

The perfect knowledge is given to us in the Quran and Sunnah.

يس * وَالْقُرْآنِ الْحَكِيمِ

Ya-Sin 36:1/2 – Ya Sin, By the wise Qur'an.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Ali-Imran 3:162 - Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.

Note: When the word “wisdom” appears with “the book” in a verse, it is a reference to the Sunnah.

❖ Meaning 3: Does Not Do What is Not Appropriate

Al-Hakeem does the right thing, at the right time, in the right place, in the right proportions. Wisdom is combining the above conditions. Violating one or more negates the description of wisdom.

- Doing the right thing at the wrong time is not wisdom.
- Doing the right thing at the right time with the wrong proportions is not wisdom.

Allah SWT has the perfect attributes and knowledge. His creation is all in due proportion, His acts are measured and timely, and only good results from His actions.

❖ Meaning 4: Nothing Happens Without Allah’s Knowledge and Will

Nothing happens in this universe without Allah’s knowledge and permission. Not a single thing!

There is only one hand that controls this creation. It raises and lowers, honors and debases, provides and withholds – all with power and wisdom.

Allah’s Will relates to His Wisdom, and His Wisdom results in absolute goodness. A person may say or do something contrary to his will, either due to ignorance, pressure, or temptation. In any of these cases, he will not behave with wisdom.

These deficiencies are impossible for Allah SWT. Everything Allah wills, happens. What He does not will, does not happen.

❖ Meaning 5: Ever-Existing Wisdom

Humans become wise through experience. As they learn and have more experience, they may become wise.

Allah's Wisdom is ever-existing. His wisdom has always existed and does not change with time or events. The Divine Wisdom emanates from the Divine Self. It has no beginning or end and does not change with time.

❖ Name Pairing

The name Al-Hakeem appears paired with other names. It is important to understand that the coupling is not for one name to explain another. Both names are perfect on their own and were mentioned to complement the meaning.

عَزِيزٌ حَكِيمٌ Exalted in Might and Wise in the use of His Might(47 times)

عَلِيمٌ حَكِيمٌ Knowing and Wise in acting on His Knowledge (36 times)

خَبِيرٌ حَكِيمٌ Wise and Acquainted with His creation (4 times)

وَاسِعًا حَكِيمًا All-Encompassing and Wise (1 time)

عَلِيٌّ حَكِيمٌ Most High and Wise (1 time)

تَوَّابٌ حَكِيمٌ Accepting of repentance and Wise (1 time)

حَمِيدٌ حَكِيمٌ Wise and Praiseworthy (1 time)

Al-Hakeem in Our Lives

❖ Human Nature

When experiencing things we do not like, we behave in one of two ways:

- Some will get angry and consider it an injustice from God.
- Others know it is from Allah, accept it, and are patient.

Allah SWT has the Perfect Wisdom in His creation. Many times, we fail to comprehend and see Allah's wisdom in His acts, but that is our shortsightedness.

❖ Surrender to His Wisdom

There is no “by accident” or “by chance” in His creation. If a leaf falls from a tree, it is out of Allah’s wisdom. Why is someone barren? Why did someone die young? Why did someone live over 100?

They are all due to a great wisdom that only Allah SWT knows.

We may not like it or understand the reason, but we must be certain that Allah does not act without wisdom, because He is All-Knowing, Capable, Perfect, and Wise.

❖ Honor and Wisdom

Wisdom comes from knowledge. Honor is also related to knowledge.

The honor of the student is in the honor of the subject they are studying. The more knowledge they acquire, the more honor and wisdom they will have. A person working hard to get the complete knowledge of how to break into a bank safe and steal the money, will not be honorable.

People with specialization in some fields command more respect than others, like surgeons.

There are 3 dimensions to knowledge: enjoyable, beneficial, and leading to happiness. Reading books will give enjoyment. Some books may have benefit also.

The only knowledge that has all three dimensions is the knowledge of Allah, His attributes, and His commands. Knowledge of Allah is the only one that leads to wisdom and raises its adherents to higher levels of respect.

When filling a vessel with something, you take out from it what you put in it. Humans are like a vessel; they speak and act from what is in them.

- If we fill this vessel with useless information, foolishness comes out in action and speech.
- If we fill this vessel with Allah’s wisdom and faith, wisdom comes out in actions and speech.

❖ Wise People

Al-Hakeem is one name we have a share in. Wisdom is a desirable trait in humans, described by Allah as “much good”.

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

Al-Baqara 2:269 (partial) - and whoever has been given wisdom has certainly been given much good.

- A woman can be the most beautiful on earth, but without wisdom she would be undesirable.
- A man with all the treasures of Qarun, but without wisdom will squander it all.

All bounties from Allah without wisdom to make use of it, will turn into misery and regret in the hereafter.

With wisdom, you can be happy even with little means. Without wisdom, one would be miserable even with all the wealth of the world.

Allah did not like Qarun but gave him a lot of wealth. Allah did not like Pharaoh but gave him power. Neither were given wisdom, and they had a terrible end.

When Allah loves someone, He gives him wisdom and knowledge. This is the bounty given to the prophets. If Allah gives you other bounties in addition to wisdom and knowledge, be thankful. However, the best bounty is knowledge and wisdom.

❖ A Believer is Wise

A believer is a wise person. His wisdom comes from his knowledge of Allah, and from implementing the Quran and Sunnah. Wisdom is in Quran and Sunnah. By implementing the commands in them, we attain wisdom.

We do not need to comprehend something fully to benefit from it. We fly in a plane and have little knowledge how it operates. Applying Allah's commands will result in great benefit, regardless of whether we understand the wisdom behind it or not. We will reap their fruit by following them.

Fear and reverence of Allah SWT is the highest level of wisdom. A smart wise person prepares for the hereafter in this world. A foolish person does nothing for his hereafter and has false hopes in a good end.

A rich person is not the one with a large bank account. A rich person is the one who does not need others, has all the sustenance he needs, and is healthy. Silence sometimes is a great wisdom. A person who does not delve in things that do not concern him is a wise person.

Reading about wisdom is one thing but implementing it in our life is where the benefit is.

❖ Knowing Allah SWT

A person who has all the knowledge of the world but does not know Allah cannot be called "wise". The apex of wisdom is fearing Allah. If we have no fear and reverence for Allah, then we have no wisdom.

A person can have 10 PhDs, and people look at him as a very smart and accomplished person, but he:

- does not know Allah,
- does not prepare for the hereafter,
- does not ponder who created him and for what purpose,
- does not realize the Majesty and Greatness of his Lord.

This person is foolish and unwise.

Following Allah's commands is the only path to wisdom. It is like the light that shines ahead when we are walking in a path full of pitfalls and dangers.

❖ Wisdom in Calling to Allah (Da'wa)

Wisdom is especially needed when calling others to Allah SWT.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

An-Nahl 16:125 - Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Calling to the way of Allah SWT must be done with the best methods based on wisdom. Failing to do so, results in driving people away from Allah.

May Allah SWT grant us wisdom to navigate the perils of this life.

47. AL-WADOOD (THE ALL-LOVING) اسم الله الودود

Other translations: The Most Loving, The Most Affectionate.

Linguistically

The name Al-Wadood comes from the root *wāw dāl dāl* (و د د), with the following classical meanings:

Allah, All Mighty, is “Wadood” (All-Loving); and His Divine Name “Al-Wadood” is an emphatic Name derived from the Arabic word “Wudd” وُدّ which means love and affection.

Note: “Al-Wudd” الوُدّ is not the same as “Al-Houbb” الحُبّ.

- “Al-Houbb” الحُبّ means “love, as a noble feeling dwelling in the heart”.
- “Al-Wudd” الوُدّ means “manifestation of love by action”. It is a pure and higher level of love, more general, without envy, jealousy, or resentment.

If you love someone, your feelings towards them are called “Houbb” حُبّ (i.e. love that exists in the heart). When such love is translated into action by smiling, or doing a favor, this is “Wudd” وُدّ (i.e. love in action).

All those who have “Wudd” وُدّ, must necessarily have “Houbb” حُبّ. However, the opposite is not true.

An Example to Illustrate

Someone invites you to dinner and they serve one dish. Another invites you and has 3 kinds of meat, 2 kinds of rice, juices, fruit, dessert, and flowers.

The first host fed their guest, while the second host performed *wudd* تودد اليك.

Al-Wadood in The Quran

The name Al-Wadood is mentioned explicitly in the Quran, 2 times. It appears in the emphatic and excessive form of the root, denoting infinite quantity and quality of the act.

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

Hud 11:90 - And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

وَهُوَ الْغَفُورُ الْوَدُودُ

Al-Buruj 85:14 - And He is the Forgiving, the Affectionate,

❖ Meaning 1: Pure Love and Affection

Allah's love is pure and of the highest level - a love that does not have hatred in it.

- Allah loves His creation and provides for all of them.
- Allah loves and supports his messengers and righteous servants.
- Allah's servants love Him with all their hearts. His love fills their senses and their lives, until they love Him more than they love themselves.

Allah did not give Himself the name "Al-Habib" The Loving One. Instead He SWT chose "Al-Wadood" to signify a more complete form of love for His creation with bounties and favors on them.

Narrated Abu Huraira: The Prophet (ﷺ) said,

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ " إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّهُ. فَيَحِبُّهُ جِبْرِيلُ فَيُنَادِي جِبْرِيلَ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوه. فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ "

"If Allah loves a person, He calls Gabriel saying, 'Allah loves so-and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."[Bukhari]

Wasn't it enough that Allah loved this person? Because Allah is Al-Wadood, He translates His love into action by asking the angel Jibril to also love this person.

Jibril also exhibits Wudd and wants the inhabitants of heaven to love this person, then the inhabitants of earth will be pleased with that person.

❖ Meaning 2: Divine Love

Man's love and Allah's love are not the same. When man loves, he becomes inclined towards the one he loves. If the one he loves goes away, he feels pain and sadness.

This does not apply to Allah, All Mighty. Inclination that entails pain or sorrow does not befit Allah, All Mighty, but it befits human beings who show submission and humbleness when they love.

When Allah, All Mighty, loves someone, He honors and provides mercy, because He is All Mighty, All Majestic.

❖ Meaning 3: Love and Affection for the Sake of His Creation

Allah SWT loves all His creation, and provides for them all from His mercy, affection, and bounties.

Man, has a special share of the Divine Love and Affection. Allah SWT wants us to love Him and submit to Him and realize how much we need Him. Allah SWT showers His affection on us, for our sake. Allah SWT does not need us or need our acts of worship. We need Him!

There are other creatures who worship Allah more than we do – the Angels, yet Allah favored us over them. Should we not love Allah then and submit to Him?

❖ Meaning 4: Al-Wadood and all of Creation – General Wudd

Allah created everything with a specific role to play in this universe. Built into this role are signs of His Love and Affection that is shared by all His creation.

- The Sun is a source of energy needed for life, but it also has another role – to convey Al-Wadood’s love. We feel happiness and content when we watch the sun rise or set, enjoy the warmth on a cold day, the beautiful colors it projects on the clouds, etc. Allah created this beauty to nurture us, just as water and food.
- The quiet night with a cool breeze, and a beautiful moon reflecting over water for us to enjoy and glorify Allah – all from Al-Wadood.
- Even shade on a hot sunny day is a sign of the care and love of Al-Wadood.
- There are so many species of fish, but only a few to eat. What about the rest? They are there for our enjoyment, so we can glorify the Creator for the enjoyment they bring us.
- Flowers are not edible. Allah created them for their look and smell – for our enjoyment.
- The same goes for the rest of creation. Allah Al-Wadood manifests His love and affection through them.
- We only need some food to stay alive, but Allah created all kinds of meat and fruit of all colors, shapes, and taste for our enjoyment – out of His Love and Affection.

❖ Meaning 5: Al-Wadood and the Believers – Special Wudd

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Maryam 19:96 - Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.

For ones who believe and do good deeds, Al-Wadood has a special Love and Affection for them. Allah SWT did not single out prophets or martyrs. All believers who do good deeds are included! The word **سَيَجْعَلُ** is continuous - In this life, in the grave, on the day of judgement, and in paradise!

Take the example of prophet Muhammad ﷺ and the love and affection Allah showered him with:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

At-Tur 52:48 - And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise.

After the prophet was hurt by his people, Allah assured him that he is in Allah's Care. What a beautiful assurance from Al-Wadood.

Surat Ad-Duha (the softest part of the night) is an entire chapter revealed when Quraysh were telling the prophet that Allah has abandoned him. The Quran is full of such examples of Allah's Love and Affection showered on the believers.

Al-Wadood in Our Lives

❖ Human Nature

Man, is a weak creature, full of fears, needs, and wants. Allah SWT guided us to His attributes, to assure us He is there for us when we need Him.

- Allah Ar-Razzaq is there when we need food and drink to survive.
- Allah Al-Hafeez is there when we need protection and security.
- Allah Al-Raheem is there when we need guidance and correction.
- Allah Al-Aziz is there when we need strength, victory, and support.

We need all the above, and they are very important, but what we need most is love, kindness, and affection. This is part of our human nature to love and want to be loved.

As we get older, we need more love and affection. This is not just for babies and children. This is where Allah's attribute Al-Wadood is needed and appreciated the most.

Allah SWT, The Creator, knows us very well and knows all our needs, and provides all that we need.

❖ Love for Man

The whole universe is but a substantiation of Allah's affection for man.

- The entire universe, with its heavens, stars, planets, galaxies, the sun, the moon, rain, fish, birds, animals, plants, flowers, is but a substantiation of Allah's "wudd" for mankind.
- Children, who fill the home with life, are of Allah's "wudd".
- The great many kinds of fruit are of Allah's "wudd".
- Spouses, whom Allah created especially for psychological and physical comfort, are of Allah's "wudd".

- Wool, which Allah created to protect us from cold is out of Allah's "wudd".
- All things that Allah has subjected for mankind are out of Allah's "wudd".

Allah is Wadood to us, but who are we in the larger scheme of His creation? We are so insignificant, but Allah loves us and has favored us over many of His creation.

We should feel honored, and love Allah with all our faculties, and not anger or disobey Him.

❖ Love for The Believers

Allah's Love for true believers is confirmed in His Book, the Holy Quran.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَزْتَدِ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Al-Ma'idah 5:54 - O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

Note: Allah mentioned His love first, then the love of His servants. We should appreciate this point.

Allah's Divine Love for man is manifested by His Divine protection, help, victory, success, mercy, peace, tranquility, and providing man with all the things he needs.

Man's love for Allah is substantiated by inclination and attachment, because if Allah forsakes Man, or deprives him of His Divine Light, he feels unbearable pain and sorrow.

❖ Seeking Comfort

We make Dua to Allah when we need things. Allah's name Al-Mujeeb (The One Who Answers) comes to mind, but how about Al-Wadood?

Allah wants us to go to Him and confide in Him all that is bothering us. This is different than Dua and more intimate. We do not ask for anything but want someone to hear and comfort us.

Al-Wadood is always there for us to confide in Him all that is bothering us. This is a beautiful form of worship just like Dua. Allah will provide a sweetness in the heart, and a closeness to Him.

Prophet Ayoub AS when he was afflicted with a debilitating sickness:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Al-Anbiya 21:83 - And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."

Prophet Ayoub did not ask for anything here. He was confiding in Allah his situation.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

Al-Anbiya 21:84 - So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].

Al-Wadood heard and answered (quickly) out of His Love and Affection for His servant Ayoub.

Prophet Yunus when he was swallowed by the fish.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَن لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Al-Anbiya 21:87 - And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkneses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

Prophet Yunus did not ask for anything. He was confiding in Allah his tough situation.

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمَّةِ ۖ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

Al-Anbiya 21:88 - So We responded to him and saved him from the distress. And thus do We save the believers.

Al-Wadood heard and answered out of His Love and Affection for His servant Yunus. This intimately confiding in Al-Wadood is a beautiful act of worship that we should practice and teach to our families.

❖ Our Duty to Al-Wadood

We should love Allah with all our heart, be obedient, submit to Him, and ask for His bounties. We must be certain of Al-Wadood's love and care for us and go to Him for help and support.

We should also be affectionate with our family and with people around us. A kind word, a smile, a generous act, a gentle speech – so we can have a share of the name Wadood.

48. AL-MAJEED (THE MAGESTIC) اسم الله المجيد

Other translations: The Glorious, The Majestic, The Most Honorable and Praiseworthy.

Linguistically

The name Al-Majeed comes from the root *mīm jīm dāl* (م ج د), with the following classical meanings:

- to be glorious, dignified, majestic, noble, honorable,
- to be lauded, exalted, sublime,
- to be bountiful, exceedingly generous.

In human terms, if a person combines honor, generosity, chivalry, and commendable deeds, he is described as majeed.

Al-Majeed in The Quran

The name Al-Majeed appears explicitly in the Quran, 2 times.

The name Al-Majeed is in the excessive form of the root denoting meanings of majesty, glory, praiseworthy, greatness, generosity, and honor.

❖ Meaning 1: Glorified and Praised مجده يعني عظمه وأثنى عليه

وَهُوَ الْغَفُورُ الْوَدُودُ * ذُو الْعَرْشِ الْمَجِيدُ

Al-Buruj 85:14/15 - And He is the Forgiving, the Affectionate, * Honorable Owner of the Throne,

Note the vowel on the last word **الْمَجِيدُ**. It is not describing the throne; therefore, it is a Divine Attribute.

Allah SWT is the Owner of all the attributes of glory, honor, greatness, and perfection. He is Majestic in His Divine Self, in His Divine Attributes, and in His Divine Acts. Allah is the only One perfect in all aspects, deserving of all praise, honor, and glory.

His Majesty and Glory prevents us from realizing His Essence. He is High above imagination; Glorified and Honored.

❖ Meaning 2: No One Else is Worthy of Majesty and Glory but Allah

Any one glorified, other than Allah, is deficient in majesty, as they will get sick, must sleep, and will die. Allah Al-Majeed does not sleep, have any deficiencies, or die. He has all the Majesty and Glory.

No one else is worthy of this attribute. The name Al-Majeed is thought to combine meanings from the attributes of:

- Al-Jaleel (The Most Honored),
- Al-Kareem (The Most Generous), and
- Al-Wahhab (The Generous Bestower).

❖ Meaning 3: Established Over the Throne

Allah has glorified Himself by establishing Himself above the highest of His creation – the Throne.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

Taha 20:5 - The Most Merciful [who is] above the Throne established.

How? We do not know. We just know He is dominant over all His creation. Allah did not tell us much about His Throne but told us about the foot chair under it الكرسي.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Al-Baqara 2:255 (ending) - His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

How majestic is the Throne if the chair extends over heavens and earth? What can be said about the rest of Allah's dominion? Glory and praise be to Allah. Allah's Glory and Majesty have no end.

❖ Meaning 4: Great Bounty and Abundance of Goodness

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

Hud 11:73 - They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

The name appears in this verse in relation to the glad tidings of Isaac and Jacob to prophet Ibrahim and his wife Sarah. The name Al-Majeed contains the meaning of abundance of goodness, that no one can stop or push away. Allah is Al-Majeed in everything, if He wants something He says: Be, and it is.

❖ The Glorious Quran

The attribute of Al-Majeed was also used to describe the Quran.

ق وَالْقُرْآنِ الْمَجِيدِ

Qaf 50:1 - Qaf. By the honored Qur'an...

It contains beautiful words, undisputable facts, deep and clear meanings, miracles, eloquence, and high status.

Allah is Al-Majeed, and the Quran is His words. This makes the Quran glorious and majestic in source and in content. It is a glorious and honored book, full of guidance and happiness for mankind.

❖ Name Pairing**حَمِيدٌ مَّجِيدٌ Praiseworthy and Honorable**

The only name to appear with Al-Majeed is Al-Hameed – The One deserving of All Praise. It is very fitting. The Majestic One with all perfection in attributes, is the only One worthy of all praise.

Allah also praises His servants for good deeds they do, and in their dedication to Him. The One Who praises and is praised, is worthy of the name Al-Majeed.

Al-Majeed In Our Lives**❖ Human Nature**

Human nature loves perfection. We are drawn to the beautiful and the perfect.

This worldly life cannot provide us with continuous happiness – on the contrary, we chase something thinking it is great, but once we get it, it does not feel that great. We quickly get bored with worldly things and pleasures. This is the nature of this world.

Allah is perfect and has all perfect attributes. We are drawn to perfection, and Allah is the only perfection. Allah created man such that he cannot be satisfied with anything other than knowing Him.

When we place a worldly goal for our life, like a certain position, once we achieve it, we feel a great void.

When the goal is pleasure, we will eventually get bored. But when the goal is the infinite, like the knowledge of Allah and closeness to Him, then our outlook, activities, and interests are never ending. They will be ever interesting and rewarding. The heart will be in a state of eternal youth, even if the body slows down with age.

❖ Glorify and Exalt Allah

Believers believe in Allah, **and** glorify, exalt, praise, and honor Him.

حُدُوهُ فَغُلُوهُ * ثُمَّ الْجَحِيمَ صَلُّوهُ * ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ * إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

Al-Haqqah 69:30/33 - [Allah will say], "Seize him and shackle him. * Then into Hellfire drive him. * Then into a chain whose length is seventy cubits insert him." * Indeed, he did not used to believe in Allah, the Most Great,

It is not enough to just believe in Allah SWT. We must believe in His Existence **and** in His Greatness in all attributes.

Our belief is not sound if we do not praise and glorify Allah. Iblis believed in Allah and the last day but failed in praising and honoring Him.

❖ Be Honorable and Helpful

There are small people: all they care about is eating, drinking, working, and getting married. They have no worries outside their own family unit. But, there are also giants who worry about humanity.

Allah described prophet Ibrahim as:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً Ibrahim was a nation (An-Nahl 16:120 beginning).

The more a person rises in status with Allah, the wider their circle of concern and responsibility will be.

- Do we care what happens to Muslims in our community, country, or the world?
- Do we feel the responsibility towards others outside of our immediate circle?

The higher our status gets; the more responsibility will be placed on us. We should do all we can to help people around us, for Allah's pleasure.

❖ Chasing Glory

People who seek glory, power, and the praise of others in this life will surely be disappointed. Worldly glory fades away and dies.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا، وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Al-Qasas 28:83 - That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

The true and everlasting glory is in being a humble, obedient servant of Allah, and a helper for all in need in this world.

Honor and glory are in perfecting manners and behavior in this world.

49. AL-BA'ITH (THE RESURRECTOR) اسم الله الباعث

Other translations: The Resurrector, The Awakener, The Dispatcher.

Linguistically

The name Al-Ba'ith comes from the root *bā 'ayn thā* (ب ع ث), with the following classical meanings:

- To Revive, Resurrect **بَعَثَ**,
- Moving something that is at rest, like prodding a camel to make it move from rest,
- To Send, Appoint **بَعَثَ**.

Al-Ba'ith In The Quran

The name Al-Ba'ith does not appear explicitly in the Quran. The name is inferred from Divine Acts.

❖ Meaning 1: Resurrecting Creation on the Day of judgement

Allah SWT is the One Who will resurrect His creation for judgement.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Al-Haj 22:7 - And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves.

All the dead will be revived and brought back to life from their graves.

❖ Meaning 2: Sending Prophets and Messengers

Allah SWT sends guidance to humanity through messengers and prophets to remind people of their duties to their Creator.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

An-Nahl 16:36 (beginning) - And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut."

The messengers were sent to all humans and jinn, so no one can claim they did not receive guidance from their Lord.

❖ Meaning 3: Sending His Servants on the Path of Good

Another meaning of Al-Ba'ith, is He SWT inspires His servants to do things for their own benefit or corrects them when they go astray.

We are created with a free will. Allah SWT, in His Infinite Mercy, does not leave us to our actions that may lead to destruction. He sends situations that correct our actions and bring benefit.

If a servant pays his zakat, Allah SWT may send him down a path that leads to great financial gain.

❖ Meaning 4: Sending Help

Another meaning of Al-Ba'ith, is the One Who revives His servants with help and support, in tough times. He also revives His servants by accepting their repentance.

❖ Meaning 5: Bringing Life from the Dead

We see evidence of this name all around us. Allah revives things we consider dead like seeds or a barren land. The land dies in winter, then Allah brings it back to life in the spring. This is Ba'th. بعثها الله، نبتت

Seeds found in the pyramids, dormant for thousands of years, grew once planted. Allah SWT shows us many proofs that He will bring us back from the dead one day, just like he brings a plant from a dead seed.

Al-Ba'ith in Our Lives

❖ Reviving the Heart

We sometimes get depressed and feel unable to do things. When we ask for Allah's help, He SWT revives our body and spirit and enables us to do things by giving us strength, determination, and assistance.

Hearts can die when they move away from the path of Allah. Going back to Allah, revives the heart, and brings it back to life, as Allah SWT sends mercy, peace, and tranquility to the hearts of His servants.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Al-Anfal 8:24 (beginning) - O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life.

Life is not about eating, drinking, working, and getting married. The highest levels of life is knowing Allah, closeness to Him, obedience to his orders, and good manners with his creation.

❖ We Die Every day

Sleep is called the smaller death. We must sleep every day as the soul must return to its Creator.

Allah resurrects us every day it is decreed for us to be alive. Our life is given to us on a day-to-day basis. We should spend our time in the obedience of Allah, and not in His disobedience.

This life is a place for trials. The hereafter is where the true reward is.

❖ Belief in Resurrection

A believer believes in resurrection after death, without any doubt. Perfect justice requires that there is a final reckoning where the full extent of our actions in this life are completely accounted for.

Belief in resurrection should act as a reminder and a deterrent that we will be judged one day. We will all rise from the dead and see all our deeds right in front of us, accurate and complete.

أَفْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Al-Isra' 17:14 - [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

Resurrection is not a new beginning, but a continuation of this life. Death is the separation of the body and soul. The soul is created to be eternal, either in bliss or in punishment. Dying is not the end of life. There is a life in the grave until resurrection, and the grave is either a piece of heaven or a piece of hell.

If we truly believe there is a life in the grave, then how can we disobey Allah? May Allah save us in our graves and on the day of resurrection.

❖ Introspection

A believer reviews his life constantly and corrects the deficiencies before it is too late. All our actions, no matter how great, if they do not benefit us or others, then what good are they?

Our duty to the name Al-Ba'ith is:

- We judge ourselves in this world, before we are judged,
- Revive our hearts with love and obedience to Allah,
- Spend our time wisely in this world for the benefit of all,
- Prepare the best deeds for the ever-lasting life that awaits us.

50. ASH-SHAHEED (THE WITNESS) اسم الله الشهيد

Other translations: The Witness, The Certifier, The Testifier.

Linguistically

The name Ash-Shaheed comes from the root *shīn hā dāl* (ش ه د). It is in the excessive form

- to witness شَهِدَ,
- what is seen الشَّهَادَةُ,
- to testify شَهِدَ.

Testifying requires physical presence and observation with one's own eyes. A testimony is the act of informing about what was witnessed and seen.

Ash-Shaheed in The Quran

This beautiful name, Ash-Shaheed appears in the Quran many times, both in the absolute form and in the specific form.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

An-Nisa 4:166 - But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.

❖ Meaning 1: Witness Over All Things

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Al-Mujadilah 58:6 - On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness.

Allah SWT is the Ever Present, nothing escapes His Knowledge or Watch. He sees everything and is very acquainted with all details. He is a Witness over all things, perfectly and completely:

- He hears all sounds, loud and soft.
- He sees all that exist, apparent and hidden, small and large, down to the minute detail.
- He testifies for His servants and is a Witness over them.
- Nothing escapes His Knowledge and Observation.

❖ **Meaning 2: Makes People Witness their Actions** يشهدهم أعمالهم

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Al-Isra' 17:14 - [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

Allah will have all deeds in an accurate record. The record will be a witness for, or against man.

❖ **Meaning 3: Allah Witnessed to His Oneness**

Allah Ash-Shaheed has witnessed to His Oneness, and to His Justice in the Quran.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Ali-Imran 3:18 - Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

❖ **Meaning 4: Allah Witnessed that the Quran is His Words**

Allah witnessed that the Quran is His words. It is the truth, valid for any place and any time!

The Quran itself is a testimony from our Creator. The content is a witness to the accuracy of what Allah has said in the Quran, and Allah's Divine Acts.

When Allah tells us if we truly believe and do righteous acts, we will have a good life.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا طَيِّبَةً

An-Nahl 16:97 (beginning) - Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,

The good life a believer lives, is a testimony from Allah that His words are true.

Promise of punishment for the unbelievers is also stated in the Quran, and we witness many instances of a miserable life for unbelievers.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

Taha 20:124 (beginning) - And whoever turns away from My remembrance - indeed, he will have a depressed life,

The remembrance referenced in this verse is the Quran. If we do not read it and contemplate it, and do not observe the do's and don'ts in it, we will have a miserable life – fear, stress, depression, difficulty, and loss.

Wealthy unbelievers are many times miserable and may commit suicide in despair.

❖ **Meaning 5: Giving Victory to the Weak is a Testimony from Allah that He has Full Control**

Some people transgress the rights of others, and act with tyranny and injustice. Allah is Ash-Shaheed - He is a witness over what the oppressors are doing.

When Allah overtakes the oppressor, and gives victory to the helpless, that is a testimony from Allah that He is in full control over His creation.

❖ **Difference between Ar-Raqib (The Overseer) and Ash-Shaheed (The Witness)**

The name Ar-Raqib (The Overseer) is close in meaning to Ash-Shaheed (The Witness). They are equivalent, and both contain the meaning that Allah is ever present, seeing and witnessing everything. Overseeing requires presence and witnessing.

- Allah has the perfect knowledge, He is Al-Aleem.
- When His knowledge extends to the unseen, He is Al-Khabeer.
- When His knowledge extends to the seen, He is Ash-Shaheed.

Prophet 'Isa combined both names:

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Al-Ma'idah 5:117 - I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

Ar-Raqib is more specific than Ash-Shaheed. It involves complete observation, including the hidden thoughts, as well as what can be seen. Ash-Shaheed includes observation of the seen, but also has an added part of being a witness to it.

Ash-Shaheed In Our Lives

❖ Testify When Asked

A witness is someone who was present and saw something with their own eyes.

If we witness something, it is an obligation to testify when asked.

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا

Al-Baqara 2:282 (partial) And let not the witnesses refuse when they are called upon.

Avoiding testifying is a sin. Telling the truth and testifying accurately is a duty upon a believer. Testifying is obligatory even against one's self, family, or relatives.

❖ False Testimony

Abu Bakr narrated: Allah's Messenger (ﷺ) said:

أَلَا أُنبئُكُمْ بِأَكْبَرِ الْكِبَائِرِ " . قُلْنَا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " الْإِشْرَاكُ بِاللَّهِ ، وَعُقُوقُ الْوَالِدَيْنِ " . وَكَانَ مُتَكِنًا فَجَلَسَ فَقَالَ " أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ ، أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ " . فَمَا زَالَ يَقُولُهَا حَتَّى قُلْتُ لَا يَسْكُتُ .

"Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger (ﷺ)" He said, "To join partners in worship with Allah: to be undutiful to one's parents." The Prophet (ﷺ) sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop. [Bukhari]

False testimony, or witnessing with what was not seen, is one of the biggest major sins. There are people willing to give testimony for money. People who put a price on their principles, have no weight or regard with Allah.

False testimony is a very serious sin. No believer should come near it.

❖ Judging Others

The word الشهادة also has the meaning of judgement. Judging others is Allah's responsibility, especially when it related to their faith. Allah is The Witness over their goodness or evilness.

We should refrain from placing such judgement, and always think good of others. All we can do is witness and try to advise, with the utmost wisdom, and in the best of ways.

❖ Trusting the Quran

In human scale, some deeds may look like a losing proposition – like giving a loan with no interest, or as a gift.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ

Al-Baqara 2:276 (partial) Allah destroys interest and gives increase for charities.

Who do we believe? Allah has witnessed that His Words are true. True prosperity is in what Allah has enjoined – charity and zakat.

❖ Relying on Allah

Tawhid is the highest level of belief. We must work hard to achieve this level.

Allah Himself witnessed to His Oneness and His Justice. If we witness that Allah is One, then we must only rely on Him for our needs. If we rely on someone else, He SWT will abandon us as a worldly punishment.

The prophet's companions at the battle of Hunain, were deceived by their numbers and were certain of victory. They were 12,000 strong – the largest army they had ever assembled.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذَبِّرِينَ

At-Tawbah 9:25 - Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

Allah taught them a lesson in humility, that victory comes from Allah alone, and not from numbers or weapons. Preparation is necessary, but victory can only come from Allah.

Knowing Allah is Ever Watching, should be an incentive to perfect our manners and our deeds according to what pleases Him, and a deterrent to avoid what angers Him SWT.

51. AL-HAQ (THE TRUTH) اسم الله الحق

Other translations: The Truth, The Reality, The Just and Correct.

Linguistically

The name Al-Haq comes from the root ḥā qāf qāf (ح ق ق), with the following classical meanings:

- What exists with 100% certainty, stable, present and does not change, with proof, and without doubt,
- Confirmed and agrees with reality – example of a witness's claim,
- What is fixed, constant, and does not perish.

If something exists and you believe, and confess that it exists, this is the truth; while if something does not exist, but you believe incorrectly that it exists, this is falsehood.

حَقُّ الْيَقِينِ - True Certainty

The truth is to be certain 100% - يقين

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ * لَتَرَوُنَّ الْجَحِيمَ * ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

At-Takathur 102-5/7 - No! If you only knew with knowledge of certainty... * You will surely see the Hellfire. * Then you will surely see it with the eye of certainty.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ

Al-Waqi'ah 56:95 - Indeed, this is the true certainty,

- If you see smoke, you are certain there is a fire since there is not smoke without fire. This is علم اليقين.
- If you go to it and see the flame with our own eyes, you have more certainty. This is عين اليقين.
- If you stick our hand in the flame and get burned, this is 100% certainty. This is حق اليقين.

Al-Haq (the truth) is the opposite of Al-Baatil (falsehood), and is what matches reality, with proof, and with 100% certainty.

Al-Haq is also what has a noble purpose in it, opposite of playfulness and jest.

Al-Haq in The Quran

The beautiful name Al-Haq appears explicitly in the Quran, 9 times.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

Taha 20:114 (beginning) - So high [above all] is Allah, the Sovereign, the Truth.

The word Haq is mentioned 238+ times and is usually accompanied by great things.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ ۗ وَإِلَيْهِ الْمَصِيْرُ

At-Taghabun 64:3 - He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

❖ Meaning 1: Exists with Certainty

Al-Haq is what is certain and exists. Allah SWT must exist for His creation to exist and continue.

Allah, Al-Haq, is the Truth: His Existence, His Words, His Promises, His Threats, His Acts, are the Truth, and He Guides to the Truth.

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ * فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ ۗ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۗ فَأَنَّى تُصْرَفُونَ

Yunus 10:31/32 - Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?" * For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

Allah is The Truth, and anything outside of this truth is falsehood. He creates, provides, causes life and death, and handles all affairs. He is the true Lord Who exists without an end, and does not change!

❖ Meaning 2: Establishes the Truth

Allah is Al-Haq. He gave us a baseline for what truth is, with His words, The Quran.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Yunus 10:82 - And Allah will establish the truth by His words, even if the criminals dislike it."

Any source other than Quran and authentic Sunnah, that contradict this truth, is considered falsehood. Allah is Al-Haq. He makes the truth prevail over falsehood.

If injustice is done, Allah SWT will support the wronged and establish the truth. If falsehood is practiced, Allah Al-Haq will defeat it and establish the truth.

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Al-Isra 17:81 - And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

The nature of falsehood is it will always perish. The issue is, if the truth does not replace it, other falsehood will take its place, then perish too – and the cycle will continue.

Allah gave us the example of water and fire to illustrate this point further:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاخْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

Ar-Ra'd 13:17 - He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

Water and pure metals are a metaphor for the truth – Al-Haq – precious and full of good. It sometimes may be covered on the surface with foam and useless things, but it is always there. Falsehood vanishes, but the truth remains.

Falsehood will disappear, no matter how long it exists, because it is not based on the truth.

❖ Meaning 3: Created Everything with a Purpose

Another meaning of Al-Haq is the opposite of useless play. Heavens and earth were not created for fun or play. Allah SWT created them for a noble purpose.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ

At-Taghabun 64:3 - He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

The entire universe is based on the truth, rights, and justice. If truth and justice disappear, the heavens and earth will be ruined. The Sun has no right to move from its path, nor the Earth has the right to stop spinning.

The entire universe and all creation are based on the truth. If anyone goes in the opposite direction of the universe, they will surely be frustrated and exhausted!

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ

Al-Mu'mininun 23:71 - But if the Truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away.

Imagine if the elements were under man's control: Rain here but not here, or get the sun up later depending on the mood!

❖ The Truth is One

Allah is commanding prophet David to judge with the truth.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا الْحِسَابَ

Sad 38:26 - [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

Then in the very next verse, Allah SWT says:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

Sad 38:27 - And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

How does the creation of heavens and earth, relate to judging with the truth? Because, there is only one truth in creation!

We all have a role in establishing a portion of it. It does not change with time, and it is the basis of creation. If the entire human race gets farther from the truth, it does not mean that the truth is not there.

The ones who are with the truth are the ones close to Allah. The rest are in falsehood and misguidance.

❖ Related Names

The name Al-Haq (The Truth) is close to the name Al-Adl (The Just).

Haq is sometimes translated into "a Right" as in "Rightfully mine - Haqqi". Haq is a right, where Adl is giving every rightful owner his true rights, i.e. implementing Haq.

Al-Haq in Our Lives

❖ Certainty in Faith

Al-Haq – the truth – is what matches reality, with proof, and with 100% certainty.

How can a believer say لا إله إلا الله and he is not 100% sure, with proof, that it is true? Belief that is less than 100% certain, is a deficient belief that does not follow the truth completely.

A believer cannot be “almost certain” there is a heaven, for example. True faith must be demonstrated in life, where belief, words, and actions match, and completely conform to the truth.

❖ Created with a Purpose

We were created with the freedom to believe. This is a “Haq” we were given. We were created to establish the truth on this earth as a “Khalifa”.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ * فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

Al-Mu'minun 23:115/116 - Then did you think that We created you uselessly and that to Us you would not be returned?" * So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

We were not created only to eat, drink, sleep, work, and play. This is a useless existence (*abath*). We were created to seek the truth and establish it on this earth.

This is the truth of our existence in this life. The other side of that truth is that we will return to Al-Haq for judgement.

❖ Implement the Truth

Justice is the implementation of the truth. This must be constant, and not subject to whims and circumstances.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ

An-Nisa 4:135 (beginning) - O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives.

Standing for justice against one's self or family is a hard test from Allah SWT, to see if we will follow the truth.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Al-Ma'idah 5:8 - O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

Hating someone, or some tribe, or some nation, should not be the basis of whether we do justice or not.

❖ Conquest of Samarkand in Uzbekistan

During the rule of Umar Bin Abdul-Aziz, may Allah be pleased with him, the Muslim army conquered the city of Samarkand and there were celebrations of victory and happiness.

The priest of the city sent a letter to Umar complaining that the army did not give them 3 days to believe or surrender, which was the norm. Umar sent a letter to the judge there to investigate the matter. The judge found that the army leader was afraid that if he gave them 3 days, they would fortify themselves, and the battle would drag on.

The judge refused that argument and ordered the army to leave the city and wait 3 days. The people of the city realized that Muslims were following the truth and not worldly gains, and most of them entered Islam.

❖ The Devil's Deceptions

The devil's role in this life, is to confuse man, and portray falsehood as the truth, and the truth as falsehood.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ

Ibrahim 14:22 (beginning) - And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you.

We must review our belief and our acts in light of the truth:

- Is our belief in Allah correct?
- Is our belief in the prophets correct?
- Does our view of current events match the truth?

Belief must match the truth. Words and actions must be in line with the truth. But to be on the side of the truth, requires knowing The Truth. Knowing Allah is the basis of our faith since He is The Truth.

Allah, Al-Haq, is the only Truth in the universe. Every act that gets us closer to Allah is the truth (Haq). Everything that moves us away from Allah is falsehood (Batil).

We should never put our personal desires ahead of the truth. We need to love the truth, live with the truth, say the truth, not hide the truth, and die on the truth.

52. AL-WAKEEL (THE DISPOSER OF AFFAIRS) اسم الله الوكيل

Other translations: The Trustee, The Guardian, The Disposer of Affairs, The Advocate.

Linguistically

The name Al-Wakeel comes from the root *wāw kāf lām* (و ك ل), with the following classical meanings:

- to appoint or entrust for the care or management of something,
- to have a commissioned agent, a guardian of one's interests,
- to rely upon, confide in, lean upon, submit to.

The trustee can be given a complete authorization to dispose all affairs on behalf of the person, or the trustee can be given a limited authorization over a specific matter.

Al-Wakeel in The Quran

The name Al-Wakeel appears explicitly in the Quran, once in the absolute form, and many times in the specific form.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Ali-Imran 3:173 - Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

❖ Meaning 1: The Disposer of Affairs

Al-Wakeel is the One Who with His perfect knowledge, power, trustworthiness, and excellence, disposes the affairs of His servants. He will not fail them or leave them for someone else to take care of them.

- Many parents fear for their children what will happen to them in this world.
- Many of the youth are not sure what is waiting for them in this world, jobs, marriage, family, etc.
- Many people wanting to start a business and not sure how to proceed and what is waiting for them.

Allah is Al-Wakeel: He is the One we trust with all our affairs, after doing our best.

❖ Meaning 2: The Trustee

There are 3 conditions when appointing a trustee:

1. You have full trust in them that they will not betray you,
2. The trustee has experience and competent, so they will not fail you,
3. The trustee must care for you and have your best interest and not ignore you after a while, or not have the time for you.

Allah SWT is the one offering to be the Trustee before we even ask.

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا

Al-Ahzab 33:3 - And rely upon Allah; and sufficient is Allah as Disposer of affairs.

Allah is trusted, because He controls everything in this universe, All-Powerful, Competent, and loves His servants. If we put our matter in the hands of Al-Wakeel – He SWT will never fail us!

❖ Meaning 3: Qualifications of Al-Wakeel

Many verses where Allah is asking us to put the trust in Him, all have signs of Allah's Greatness and Power. Allah SWT, before asking us to make Him our trustee, He showed us His qualifications, so we have no doubt.

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ * الَّذِي يَرَاكَ حِينَ تَقُومُ * وَتَقَلِّبُكَ فِي السَّاجِدِينَ * إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Ash-Shu'ara 26:217-220 - And rely upon the Exalted in Might, the Merciful, Who sees you when you arise, And your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.

Allah is Mighty, Merciful, All-Hearing, and All-Knowing. How can we go to someone else?

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بُدْنُوبِ عِبَادِهِ خَبِيرًا

Al-Furqan 25:58 - And rely upon the Ever-Living who does not die and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted -

He is The Ever Living? He will never abandon us. Should we trust in others who will die?

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Az-Zumar 39:62 - Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

He is the Creator of all things, and He disposes all affairs. Is there a clearer sign from Allah that we should put our trust in Him? All conditions for trust are met, perfectly.

Al-Wakeel in Our Lives

❖ Trust in Al-Wakeel

We are weak. Problems come at us for all directions: We may lose our job, a child may get sick, the list is long. If we do our part and have full trust in Al-Wakeel, all problems will be solved!

وَاللَّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Hud 11:123 - And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

Allah SWT knows the unseen, and is All Capable, so trust in Al-Wakeel with all certainty and confidence. Allah in this verse is clarifying who it is we are supposed to have trust in and why we should.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

Al-Muzzammil 73:9 - [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.

Do our needs lie outside what is between the East and the West so we look for someone else? No!

If we appoint Al-Wakeel to run our affairs, will we worry about the results? No!

الله على الله is such a powerful statement when it comes from the heart, and with full conviction.

When we sign the power of attorney papers, do we have any doubts? If we do, then why did we sign them? If we trust other people with our worldly affairs, shouldn't we trust Allah more? We hire the best attorney to represent us in court, and we sit comfortably in court that the matter is in good hands. Should we have less trust in Al-Wakeel?

❖ Incorrect Understanding of Al-Wakeel

No one should have the wrong understanding of the name Al-Wakeel. One should seek the best attorney, the best doctor, the best for any problem. This is part of our share of the responsibility. We must act. At the same time, we should have the firm belief that only Allah has the solution – and He may bring it through the people we are seeking.

Sometimes Allah closes all doors, then brings the solution from ways we never expect! We must have trust in Allah first, then seek experts to help us, knowing fully well that the solution will come from Allah only!

We ask people with our body, but in our heart, we are firm that Allah SWT is the only One Who will get results!

❖ Do Your Part

We do the best we can, then we trust the results to Al-Wakeel. This is the true understanding of *Twakkul*.

There is one condition for Allah to accept this trust: we must do our best first! There is no such thing "I am sleeping in my bed and have appointed Allah as my Wakeel to run my affairs". We must do our part. This cannot be stressed more!

Allah sent to prophet Muhammad ﷺ Al-Buraq to carry him from Makkah to Jerusalem. When they reached Jerusalem, the prophet tied him to the wall. This is a special being sent for a special mission. He was not about to run away. Regardless, our faith teaches us we must do our part (الخذ بالاسباب).

❖ Allah SWT is Sufficient

When we have a problem, do we rely on Al-Wakeel?

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

At-Talaq 65:3 (partial) - ... And whoever relies upon Allah - then He is sufficient for him.

If we put our trust in Allah, He will be sufficient for us.

The Supplication: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

- is what prophet Ibrahim said before he was thrown in the fire.
- is what prophet Musa said when Pharaoh was closing in on them.
- is what the companions of the prophet said after the battle of the moat when they heard Quraysh was gathering to wipe them out.

This is the contract we sign with Allah, with our tongue, with our heart, with our feelings and faculties. A complete reliance on Allah that He SWT will take care of us, when we do our part.

A true reliance on Allah will give us the confidence we need in this life. We will be sure of ourselves that whatever happens is Allah's plan, because we asked for His help.

❖ How do I know if I am A *Mutawakkil*?

There are five things, if any have some or all of them, is a person who trusts Allah (*Mutawakkil*).

1. In times of trouble, you find yourself mentioning Allah's name Al-Wakeel repeatedly and feel it in your heart. (Example: Prophet Ibrahim and the fire).
2. People will lose hope when all the ways and the people they were counting on, fail them. A Mutawakkil will increase in hope, knowing Allah alone has the solution. (Example: Prophet Muhammad ﷺ when his uncle and his wife died a month apart, when he needed them most).
3. If the earnings are from illegal sources, then the person is not a Mutawakkil. This person did not wait for Allah to provide legally. This shows a lack of trust in Allah's provisions.
4. Do not be over-anxious and fearful of the future. We will have some concerns, but we should not go to extremes of depression and anxiety. The prophet said: Whoever cries on his death bed worrying about who will support his children, is not a Mutawakkil!
5. Put the best effort physically and surrender your heart to Al-Wakeel for the results. Prophet Muhammad ﷺ during his migration to Madinah hid in a cave. Quraysh reached that cave. His trust in Allah saved them. The prophet did all he can, effort wise (Hiding Ali in his bed, taking a different route, etc.), but had an unshakable trust in Allah that He SWT will save them when assuring Abu Bakr by saying: "What do you think of two people, Allah is their third?"

❖ صلاة الاستخارة Istikhara Prayer

The best practical forms of reliance and trust in Allah is the prayer of Istikharah (صلاة الاستخارة).

If we have an issue or a matter we are not certain about – after we have done our research, we go to Al-Wakeel by praying 2 rak'as and supplicate as the prophet taught us. This way we leave the decision making to Al-Wakeel, for He will pick the best outcome.

❖ It Takes Training

Reliance and Trust in Allah comes gradually with training.

Prophet Moses when he saw the stick turn into a snake, ran away in fear. Later when he saw the magicians' tricks felt a little fear. Later when he was in front of the sea with the enemy closing in, his reaction was

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Ash-Shu'ara 26:62 - [Moses] said, "No! Indeed, with me is my Lord; He will guide me."

This comes after much training. Tawakkul on Allah requires we train ourselves on trusting Him in every matter, small or large, until we reach this stage of absolute certainty.

اسم الله القوي (THE MOST STRONG) 53. AL-QAWI

Other translations: The Possessor of All Strength, The Supremely Strong, The Most Strong.

Linguistically

The name Al-Qawi comes from the root *qāf wāw yā* (ق و ي), with the following classical meanings:

- Strength, power, and Ability – قَوَى,
- Firmness, endurance,
- Seriousness and determination – قُوَّةٌ.

Strength is the opposite of weakness and inability. It is the self-motivation and ability to perform an act and see it through until completion.

Al-Qawi in The Quran

The name Al-Qawi is mentioned explicitly in the Quran, 9 times, in the absolute form.

إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ

Hud 11:66 (ending) - Indeed, it is your Lord who is the Powerful, the Exalted in Might.

❖ Meaning 1: The Source of Strength and Power موصوف بالقوة لا يغلبه غالب

Allah SWT is the Supremely Strong. He is the only source of strength and power in the universe.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Al-Haj 22:74 - They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.

All power and strength in existence emanates from the Divine Power and Strength. His Strength is Absolute and Supreme, and cannot be resisted, matched, or repelled. Allah SWT is able over everything in His creation. No one and nothing is like Him.

❖ Meaning 2: Strong in His Actions قوي في فعله قادر على إتمامه

Allah SWT cannot be defeated or overcome.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Al-Mujadila 58:21 - Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.

He is powerful in implementing what He wills. Nothing can stop Him or prevent Him from accomplishing what He wills.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

Al-An'am 6:147 - So if they deny you, [O Muhammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

All strength fades in comparison to His Strength.

❖ **Meaning 3: Strong in His Vengeance** قوي في بطشه لا يعتريه ضعف أو قصور

In humans, vengeance is a negative trait, full of injustice and oppression. A tyrant may get creative in the torture and oppression of others. Allah's Vengeance comes down and removes the tyrant and his injustice.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Al-Buruj 85:12 - Indeed, the vengeance of your Lord is severe.

Allah is strong and unrelenting in His vengeance against transgressors. He does not weaken or hesitate.

Allah SWT gives us many reminders of His Infinite Power and Strength. Earthquakes, tsunamis, and hurricanes are all but small reminders of His power. No matter how strong we may think of ourselves, we are utterly helpless to resist His Strength.

❖ **Meaning 4: Victory Belongs to Allah Exclusively** كتب الغلبة لنفسه فقط

Victory belongs to Allah exclusively. He gives it to whom He wills. Allah SWT put the decree in writing, so we can be assured of His support:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Al-Mujadila 58:21 - Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.

❖ **Name Pairing**

The name Al-Qawi is only paired with the name Al-Aziz (The All-Mighty).

قَوِيٌّ عَزِيزٌ **Powerful, Mighty (7 times)**

Allah SWT is powerful and Mighty. He cannot be overtaken, and He supports His servants and makes them victorious.

Al-Qawi in Our Lives

❖ Believer's Love for Allah is Strong

Human nature is attracted to the strong, the powerful, and the perfect.

Allah SWT gave us the gift of existence. He beautified our forms and our manners. He gave us faith, strength, happiness, vision, hearing, and so many bounties we cannot count. Our love for Allah should be the strongest love in our lives. All others are secondary.

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

Al-Baqara 2:165 - And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah . And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.

Man, disobeys Allah for many reasons: the love of a woman, position, money, why? Allurement and beauty of these things drive man to chase after them, while overlooking the source of beauty and perfection – Allah SWT. This is out of ignorance.

The difference between a believer and a non-believer, is that a believer knows the source of power, strength, and beauty. He holds fast to the source, while others are holding on to mirages. The smartest person is the one who loves and obeys Allah the most.

You may love someone, but be certain you will leave them, or they will leave you. Death is the great separator. When loving anyone other than Allah SWT, separation is a certainty. Loving the Ever-Lasting is the only ever-lasting love.

❖ Strong with Allah

If we think we are strong, then we are weak. Attributing strength to skills, physical power, or experience, is a weakness. Attributing Allah's bounties on us to ourselves, is a weakness. Attributing our strength to the One Who provided it, is strength.

- Qarun attributed his wealth and power to himself, and he was destroyed.
- Pharaoh claimed power over Egypt, and he was destroyed.

We are strong, if we are with a strong one. We are rich, if we are with a rich one. We are wise, if we are with a wise one. Our source of strength is in our need for Allah's Help and Assistance.

فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ * إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Hud 11:55/56 - So plot against me all together; then do not give me respite * Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight.

Prophet Hud demonstrated that strength comes from Allah alone. He challenged his people to hurt him. They could not and were destroyed!

Allah has the perfect Strength and Power. If we are with Allah, implementing His commands and refraining from His prohibitions, then we are strong and powerful.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ

Ali-Imran 3:160 (beginning) - If Allah should aid you, no one can overcome you;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

Muhammad ﷺ 47:7 - O you who have believed, if you support Allah, He will support you and plant firmly your feet.

Strength and victory come from Allah, but at a price. We must earn it by obeying Allah and championing His causes. Expecting victory without doing our part is wishful thinking. It will not happen!

We must have victory over our own selves, before Allah gives us victory over our enemies. When we give victory to the poor, the needy, the hungry, and the oppressed, then we can hope for Allah's victory.

❖ Self Audit

The greatest calamity is when a disaster falls, and we do not learn from it and correct what is wrong.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

Ash-Shuraa 42:30 - And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

The verse is clear: if we do wrong, disasters will follow. If we do not review our actions to see why something happened, and correct it, that is another disaster. There is no need for punishment if we are on the straight path. Sins will invite correction from our Lord.

Allah will help us if we are sincere and obedient. He will provide strength, safety, honor, assistance, and victory to the righteous.

❖ Strength in Tawhid

Strength comes from Tawhid – acknowledging that all decisions, power, perfection, and majesty belong to Allah exclusively.

Allah ordered us to worship Him alone after He conveyed to us that All matters return to Him. All power and perfection belong to Him. Our life, our family, our job, our health, are all in His Hands. If we go to someone else, we will lose. Strength is in being with Allah in every matter.

Our strength is in the realization of the Oneness of Allah and demonstrating it in our lives. We should be humble and reduce the use of the word “I ...” and replace it with “with Allah’s help ...”.

54. AL-MATEEN (THE FORCEFUL ONE) اسم الله المتين

Other translations: The Firm, The Steadfast, The Ever-Constant, The Strong and Stable.

Linguistically

The name Al-Mateen comes from the root *mīm tā nūn* (م ت ن), with the following classical meanings:

- to be strong, firm, hard,
- to be solid, robust, durable,
- to be steadfast, certain, sure, unfailing,
- elevated and hard surface, like the back of an animal, or the solid part of high ground.

Mateen is a description relating to stability, toughness, and durability in strength. There are things that may be temporarily strong, like ice. They cannot be described as Mateen.

Think of a braided steel cable, used to lift elevators. This cable can be described as mateen because it is firm and lasting, durable, and tough in its strength.

In physics, anything that resists pulling is called Mateen. Anything that resists pressure is Qasi, like diamonds. The strongest element that resists pulling is braided steel. That is why it is used for elevators and bridges.

Al-Mateen In the Quran

The beautiful name Al-Mateen appears once in the Quran in the absolute form.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Adh-Dhariyat 51:58 - Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

The description of *mateen* is mentioned twice about Allah's plan.

وَأْمَلِي لَهُمْ ۖ إِنَّ كَيْدِي مَتِينٌ

Al-A'raf 7:183 & Al-Qalam 68:45 - And I will give them time. Indeed, my plan is firm – strong and unfailing.

❖ Meaning 1: Perfect Power

Allah SWT is Al-Mateen – has the complete and perfect power. His power reaches all, and no one is immune from His power.

His strength is tough, constant, and ever-lasting, in any place and any time, able over all creation. He does not need helpers to implement His plan. His strength emanates from His Divine Self.

People's strength decreases with age. Allah Al-Mateen is ever-strong, without any change in His strength.

Allah is Al-Mateen, He affects everything, and nothing affects Him. He has no competition in His strength and ability. Applications of His strength does not cause Him any fatigue.

❖ Note on the Word كَيْدٍ

The word كَيْدٍ when attributed to humans, is a negative term implying scheming or an evil plot.

إِنَّهُمْ يَكِيدُونَ كَيْدًا * وَأَكِيدُ كَيْدًا

At-Tariq 86:15/16 - Indeed, they are planning a plan, * But I am planning a plan.

Not every act attributed to Allah can be used as a beautiful name. For example, it is not correct to say Allah is كَائِدٌ. The correct understanding of the Quranic text is that the enemies of Allah may be strong and are plotting and scheming against the believers. Allah SWT counters their evil plotting with wise, just, merciful, and powerful acts to protect the believers.

The same word was used linguistically to counter the original act.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا

Al-Haj 22:38 (beginning) - Indeed, Allah defends those who have believed.

This verse confirms that Allah will defend the believers. Allah has all beautiful and perfect names. His perfection does not allow for evil plotting. He is high above it.

❖ Related Names

The following names are all related and similar in aspects of strength.

- Qawi - Strong - the One Who is all-mighty and possesses inexhaustible strength.
- Aziz - Mighty – the One Who is strong and irresistible, and no one like Him.
- Mateen - Firm - the One Whose nature it is to be firm, determined, and steadfast.
- Qahhar - Dominator - the One Who dominates, conquers, overpowers
- Muqtadir - Determiner - the One Who uses supreme power to enforce whatever Divine wisdom decrees He decides.

Al-Mateen In Our Lives

❖ Be Strong

Human nature loves strength and perfection. The more we know about Allah, the more we will love Him, obey Him, and want to be close to Him SWT. If we put our hopes in someone else, we are sure to be disappointed.

A believer should never humiliate himself in front of enemies or show humility or weakness. If we are with Al-Mateen, we are strong and invincible, because He is strong and invincible. If we are in Allah's care and protection, no one can get to us without His permission.

All provisions come from Allah and not from His creation, as confirmed in the verse.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Adh-Dhariyat 51:58 - Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

Be strong and ask Allah for all your needs, big or small.

❖ Allah's Firm Grip

Man, cannot escape the grip of Al-Mateen, which is strong, firm, and overpowering. It does not matter how strong man becomes, he is always weak and helpless to His Lord.

The strongest element that resists pulling is braided steel. It is like we are chained to a steel cable. There is no escape, and no amount of pulling will get us free. In a fraction of a second, we can go from healthy and strong, to being crippled, helpless, or dead.

We must watch our actions and our words, and make sure we are in full compliance with Allah's commands. This is the only way we will be safe because we are attaching ourselves to Allah Al-Mateen.

❖ Be a Mateen in Your Faith and Action

Our share of the name Al-Mateen is we become firm and resolute in implementing what Allah orders and refraining from what He forbade. We should not waiver or weaken in our resolve.

The faith in our heart must be pure. Iron, if mixed with impurities, is weaker than pure iron. The purer we are in our faith, the stronger and firmer we will be on the straight path. Perfecting our actions testifies to our strength and resolve.

Allah loves for believers when they do something to perfect it. It is part of our faith.

❖ Regarding Non-Believers

There is no issue with being strong and tough in this world.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

Al-Anfal 8:60 (beginning) - And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy...

Our weakness and humbleness are between us and Allah. Regarding people, and especially non-believers, we are commanded to show strength and resolve.

Abu Hurairah (RAA) narrated that the Messenger of Allah (ﷺ) said:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ, وَفِي كُلِّ خَيْرٍ إِحْرَاصٌ عَلَى مَا يَنْفَعُكَ, وَاسْتِعْنِ بِاللَّهِ, وَلَا تَعْجِزْ, وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا, وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ; فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

“A believer who is strong (and healthy) is better and dearer to Allah than the weak believer, but there is goodness in both of them. Be keen on what benefits you and seek help from Allah, and do not give up. If anything afflicts you do not say, ‘If I had done such and such things, such and such would have happened.’ But say, ‘Allah decrees and what He wills He does,’ for (the utterance) ‘If I had’ provides an opening for the deeds of the devil.” [Muslim].

We should walk among people with honor, and with heads raised high – but not be arrogant and tyrannical. Weakness in faith drives some people to lower themselves in front of others. This is a weakness that Allah does not like for His servants.

- If you want to be the strongest person, rely on Allah for all your needs.
- If you want to be the richest person, have more certainty in what Allah has for you, than what is in your hand.
- If you want to be the most honored person, have Taqwa and reverence for Allah.

55. AL-WAALI (THE GOVERNOR) اسم الله الوالي

Other translations: The Sole Governor, The Friendly Lord, The Protective Ruler.

Linguistically

The name Al-Waali comes from the root *wāw lām yā* (و ل ي), which is common to 2 other names, Al-Walii الوالي, and Al-Mawlaa المولى.

The classical meanings from the root are:

- **Managing affairs:** An example is a father who manages his household's affairs, or a CEO who manages his company's affairs, or a governor in charge of managing his people's affairs.
- **Ownership, with full right to act freely:** Both conditions must be present: ownership, and the right to use it freely. One may have the right to do whatever you want in a house, but you do not own it, or vice versa. Al-Waali is one who has ownership and full rights to do whatever he wants with it.
- **Friend, Helper, and Supporter:** A Walii comes from the same root. This name carries meanings of closeness, care, and aid. A Walii is the guardian, protector, close friend who cares, and an ally.

Al-Waali in The Quran

The name Al-Waali does not appear explicitly in the Quran but is inferred from the word *wāl* (الَو).

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ

Ar-Ra'd 13:11 - For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

❖ Meaning 1: Ownership with Freedom to Act

Allah Al-Waali, is the Sole Owner of all things, and He SWT is the One Who manages all affairs, freely and absolutely.

This beautiful name gives us meanings of:

- Full ownership and responsibility,
- Masterful planning,
- Ability to act,
- Skill, knowledge, and expertise,
- Plans will get implemented,

- Capable management of all affairs,
- Full freedom in doing what He wants.

If all these conditions are present in anyone, then the title Waali is applicable.

Operating this universe requires managing its affairs, having power and ability, and overseeing all things. Knowledge **عليم**, power **مقتدر**, and expertise **خبير** are all implied in the name Al-Waali.

❖ Meaning 2: Experienced in Disposing Affairs

Expertise is a critical component to governing. Knowledge is helpful, but experience is required.

Experience is much deeper than knowledge. Humans get experience through trial and error. Allah's experience is absolute and constant. It is always there, does not change, and is not acquired. It emanates from the Divine Self.

How many revisions are done to human inventions? They are never-ending, because man's knowledge is not perfect.

How many changes to human design has there been? None! Allah is Knowledgeable about His creation, and His designs are always perfect.

❖ Meaning 3: Disposer of All Affairs

Sometimes, you see parents ignoring their parental responsibilities and are absent or busy. Allah Al-Waali, is Ever Present, and manages the affairs of all His creation with perfect ability and expertise.

He guides His servants, corrects them sometimes, rewards them sometimes, and disposes all their affairs in this world and the next, in the best manner possible.

The deeper our faith is, the more we realize that Allah SWT is behind all events. The shallower our faith is, the more we see the hands of creation behind the events.

Allah SWT is the only disposer of affairs. There is no other power in the universe planning and executing. We sometimes plan but fail to accomplish the plan. Allah SWT can implement His plans, perfectly.

فَعَالٌ لِّمَا يُرِيدُ Al-Buruj 85:16 - Effector of what He intends.

Allah SWT manages all the affairs of His creation: life, death, bodies, sustenance, planets, everything!

People may decree something, then retract it under pressure from others.

وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ

Ar-Ra'd 13:41 (partial) - And Allah decides; there is no adjuster of His decision.

There is no power in existence that can affect Allah's management of His creation's affairs.

❖ **Meaning 4: Care for His Creation**

Many people with authority and power, use their positions for their own benefit, sometimes at the expense of others. How many governors abused their powers for their own enrichment? We see this in politics quite often.

Al-Waali SWT has His creation's benefit in all His Divine Acts and Planning. Disposing of Affairs always benefits His creation.

There are things in our lives we have some control over, like free will, and many other things we have no control over, and are compelled to follow.

We have no choice in who our parents are, time and place of our birth, how long we will live, and what we will experience in our life, for example. All these events that we have no control over, Allah Al-Waali manages them to our full benefit.

We would be in a great loss if someone else, or worst yet, ourselves managed them.

Al-Waali in Our Lives❖ **Tawhid**

All of Allah's beautiful names brings back to a single theme – Tawhid – The Oneness of Allah and لا إله إلا الله.

There is only One Governor, One Planner, One Disposer of affairs, and One Creator.

Human nature prefers the powerful and the perfect. When given the choice to align with someone weak and someone strong, human nature always chooses the strong. A strong one can deliver on their promises. A weak one, even if they love you more, cannot deliver.

When we realize fully that governorship and disposal of affairs belong to Allah SWT alone, we transform from allegiance to humans who focus on their own interest, to the Creator Who manages our affairs for our benefit.

A human may have control over us, takes our wealth to add to his, and tasks us with things we cannot bear. However, Allah's control is with mercy, wisdom, ability, love, and benefit for His creation.

❖ Peace of Mind

If a father is an expert in managing the affairs of his household, small and large, the entire family feels safe and secure.

When a believer feels that Al-Waali is managing all his affairs, facilitates his future and his endeavors, with Wisdom, Knowledge, Full Power, and Expertise, he feels safe and secure in nearness to Him. Moving away from Allah is the main cause for fear, anxiety, insecurity, loneliness, and many other ailments we see.

Life is not easy, full of fast changing events, difficulties, impediments, and temptations. We stand at the base of a mountain of problems in our lives, wondering how we can ever get past it. The only solution is to surrender to Allah and plead for His Divine Care and Support.

Safety and peace can only be realized when we have the full conviction that all matters are in Allah's Capable Hands.

❖ Care, Protection, Accountability, and Punishment

Safety and security comes from Allah alone. The verse where the name Al-Waali was derived from, is full of Divine Care.

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ

Ar-Ra'd 13:11 - For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

A governor's duties include managing the affairs of his subjects, love, care, and discipline. All these themes are present in the verse. Al-Waali is telling us:

- He will care for us and send angels as protectors and recorders of our deeds.
- He will manage our affairs, but we must do our part first. We have a responsibility to our Lord to mend our ways, before His Help and Assistance will be provided.
- There is no escape from His punishment, when it is deserved.
- There is no other Waali, who will take better care of us, besides Allah.

This verse is very profound if we understand it fully. It is a call to action, when it is in our power, to help others and make a change for the better in the society, before Allah will help us.

We all have circles of influence: in ourselves, family, community, work, society, and the world at large. Establishing Allah's commands in our sphere of control, Allah will take care of us in things outside of our control – like sustenance, natural disasters, and sickness. This is a Divine Rule.

❖ Be a Waali

Our share of this name is we must act as a Waali in what is in our control: Family, work, society, etc.

- Taking care of people under our influence,
- Managing their affairs to their benefit and not to ours,
- Taking full account of actions and correcting the bad ones,
- Enjoining good and forbidding evil,
- Guiding others to Allah.

If we do that, Allah will take care of us, facilitate all our affairs, and bless us, our wealth, and our time.

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ * وَصَدَّقَ بِالْحُسْنَىٰ * فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

Al-Layl 92:5/7 - As for he who gives and fears Allah * And believes in the best [reward], * We will ease him toward ease.

There is no such thing as someone got lucky or has a green thumb. There is only facilitation from the Lord. Using our time to learn about Allah and His commands, giving in His causes, and believing in Him, will result in Divine Facilitation of affairs.

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ * وَكَذَّبَ بِالْحُسْنَىٰ * فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ

Al-Layl 92:8/10 - But as for he who withholds and considers himself free of need * And denies the best [reward], * We will ease him toward difficulty.

Failing to manage our time on this earth wisely, to increase our knowledge of Allah and implement His commands, will result in much difficulty.

May Allah help us do all that pleases Him, and we ask Him to run all our affairs, for no one can do it better than Him, All Mighty All Merciful!

56. AL-HAMEED (THE PRAISEWORTHY) اسم الله الحميد

Other translations: The Praiseworthy, The Praised One.

Linguistically

The name Al-Hameed comes from the root *ḥā mīm dāl* (ح م د), with the following classical meanings:

- to praise with deep feelings of adoration and submission,
- to speak well of, honor, commend,
- to thank, to reward a favor.

الحمد (praise) is the opposite of الذم (blame, revile).

There is a difference between praise (الحمد) and thanks (الشكر). They are similar in meaning, but praise is more encompassing than thanks.

You praise a person for his good manners or physical traits, but you thank him for a good deed.

- If a person is praised, he is Mahmoud محمود.
- When the person's commendable traits are many, he is called Muhammad محمد ﷺ.
- A person is called a Hameed حميد, when he is praised for his many commendable actions.

Al-Hameed in The Quran

The name Al-Hameed is mentioned explicitly in the Quran, in the absolute form. Al-Hameed is in the excessive form of the root, denoting excess in quality and quantity of praise.

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ

Al-Haj 22:24 - And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

❖ Meaning 1: Deserving of All Praise

Al-Hameed is the One Who is deserving of all praise. He SWT is praised for His Oneness, and His Perfect Attributes, worthy of all praise.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِلِيٌّ مِّنَ الدُّنْيَا وَكَبَّرَهُ تَكْبِيرًا

Al-Isra 17:111 - And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

No one besides Allah SWT is deserving of all praise and thanks. One may love his parents and praise them for their favors, but Allah SWT is the One Who put mercy and love in the hearts of the parents, so He is the One deserving the praise.

Allah SWT enforces this concept many times daily as we read Al-Fatiha in our prayers:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Al-Fatiha 1:2 - [All] praise is [due] to Allah, Lord of the worlds.

Al-Hameed praised Himself and clarified that all praise is due to Him.

❖ Meaning 2: Praised for His Divine Acts

Allah SWT is praised for what He creates, and for the guidance He provides. Every atom in creation praises Al-Hameed.

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Al-Isra 17:44 - The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving

Allah SWT is praised for everything:

- Praised for what He created,
- Praised for what He ordered,
- Praised for what He forbade,
- Praised for sending messengers with guidance to humanity,
- Praised for creating angels to protect man,
- Praised for His justice with His enemies – He will not treat them unjustly,
- Praised for His bounties and support of His servants,

Allah SWT is also praised for the disobedience of His servants. How can that be?

Allah SWT, in His Infinite Wisdom, gathered believers and non-believers together, and did not separate them by space or time. The truth gets stronger when challenged. Believers get stronger when challenged by non-believers.

On the day of judgement, we will praise and thank Allah SWT for making the non-believers the reason we turned to Him, and endured hardships and hurt for His sake, to deserve paradise and His pleasure.

The devil's job is to deceive man and confuse him. This deception makes believers return to the knowledgeable among them for clarification, and this increases their faith and resolve as a result.

❖ Meaning 3: Praised by His Believing Servants

Allah SWT is Al-Hameed, praised by His believing servants, because they know this life is a place for trial and not a place for comfort and rest. Believers do not despair because they know that trouble in this life, is a way to earn goodness in the hereafter. They praise Him for the good and the bad, because they understand the nature of this life, and hope for the compensation in the hereafter.

The believers praise Al-Hameed when they enter paradise, for His guidance and favors on them.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

Fatir 35:34 - And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative –

They praise Him for alleviating all the problems of this life. Sickness, difficulties, sorrow, sadness, war, all will fade away, as believers enter paradise.

❖ Name Pairing

The name Al-Hameed was paired with other beautiful names:

عَبْدُ الْغَنِيِّ Free of need and Praiseworthy (10 times)

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

Fatir 35:15 - O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.

الْعَزِيزُ الْحَمِيدُ Mighty, Praiseworthy (3 times)

وَمَا تَقْمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

Al-Buruj 85:8 - And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy,

Allah SWT is Mighty, and does not need anyone, yet He is Praiseworthy for all the favors He bestows on His creation. This is due to the perfection of His attributes.

Other single occurrences

وَهُوَ الَّذِي يُرْسِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ الْحَمِيدُ

Ash-Shuraa 42:28 - And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

Allah SWT guards and protects His creation and never abandons them, and His creation praise Him for it.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Fussilat 41:42 - Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

When we ponder Allah's Wisdom in His Divine Acts, we cannot help but praise Him, because His acts only bring about good.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ

Hud 11:73 - They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

Allah SWT does whatever He wishes. No one can question Him, and He does not have to justify His actions to anyone. Yet, in the Quran, He gives us many reasons for His commands. He is Praiseworthy for that.

Al-Hameed in Our Lives

❖ Good Speech is the Path to Al-Hameed

Good manners and good speech are commanded in many verses, to gain the pleasure of Allah SWT.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ

Al-Haj 22:24 - And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

As if the verse is telling us that the way to Al-Hameed is by good speech in this life.

❖ Praise the Source and not the Favor

The concept of praise is well known. Man, has so many things to be thankful for: Good health, security, safety, a good income, a nice house, a loving family, among many bounties from Allah SWT.

The difference in appreciating these favors, is that a believer recognizes they are from Allah SWT, and praises Him for it, saying الحمد لله.

A non-believer will attribute them to other reasons, like effort, skill, talent, position, and such.

Qarun attributed his wealth to his own skills and knowledge.

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي

Al-Qasas 28:78 (beginning) - He said, "I was only given it because of knowledge I have."

A non-believer sees the favor, while a believer sees the Giver of the favor, Al-Mun'im المنعم.

A believer is honorable, he enjoys the favor and shows appreciation for the giver. A non-believer just enjoys the favor and ignores the giver. How ungrateful!

A believer sees the giver in all affairs: a nice house, a loving family, good income, and all sorts of favors from Allah – He praises the Giver by saying الحمد لله.

Praising Allah as the source of all good, instead of praising the gifts, invites the continuation of favors from Him.

❖ Praise Allah in all Conditions

No one besides Al-Hameed, deserves praise for the good and the bad that befalls His believing servants in this life.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

Al-A'raf 7:43 (partial) - And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us."

Al-Hameed's servants call on Him and praise Him with acts of obedience, supplication, and requests for support, until He honors them by admitting them to His paradise.

The first thing they will say upon entering, is الحمد لله, Praise to Allah. The verse gives us the image of someone looking back on their life, all the difficulties they had to endure, and all the effort they put, to reach this status.

We must praise and thank Allah in all conditions. All that happen to a believer, is for his benefit. May Allah SWT make this realization firm in our hearts and guide us to His Praise.

57. AL-MUHSI (THE APPRAISER) اسم الله المحصي

Other translations: The Reckoner, The Appraiser, The Accountant.

Linguistically

The name Al-Muhsi comes from the root *ḥā ṣād yā* (ح ص ي), with meanings of enumeration.

Linguistically it means knowing the details of things – to enumerate.

Enumeration includes counting, but it is much wider in meaning.

Allah says in Surat Maryam in 19:94 لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

“He has enumerated them and counted them a [full] counting.”

Allah used both terms to convey 2 points, so the two words are different!

- If I say: “I have 30 books in my library”, that is counting them, or *عدّ*.
- If I say: “I have read and absorbed the knowledge in the books”, that is *احصى*.

A Census is another example: Counting gives us 100 people, while enumerating gives us ages, level of skills, and other valuable information.

The word *احصى* is about intimate and full knowledge of something, motivations, reasons, circumstances, apparent, hidden, and results.

Al-Muhsi in The Quran

The name Al-Muhsi does not appear explicitly in the Quran, but the act is mentioned in the Quran in relation to Allah’s Divine Act of enumeration, 5 times.

Al-Muhsi is the One Whose knowledge encompasses all things, small and large, apparent and hidden. Nothing escapes His knowledge.

❖ Meaning 1: Enumerates All Actions for the Day of Reckoning

None of us can recall all the actions we did in our life, or the words we said.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Al-Mujadila 58:6 - On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness.

Allah SWT knows all of it, with complete detail of the action, the circumstance, the intention, the reasons, and the outcome.

We will see all our actions on the day of judgement, replayed for us in a clear and detailed record.

إِن كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا * لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا * وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

Maryam 19:93/95 - There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. * He has enumerated them and counted them a [full] counting. * And all of them are coming to Him on the Day of Resurrection alone.

Allah Al-Muhsi has the complete and expert knowledge of all His creation. We will all be resurrected and brought back to our Lord for reckoning. Allah Al-Muhsi, will prepare the detailed record for the day of judgement, with full enumeration of all our deeds – good and bad, small and large.

❖ Meaning 2: Intimate and Complete Knowledge

Al-Muhsi is the Knowledgeable One with every detail about His creation.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Ya-Sin 36:12 - Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

If you ask a person a question about something, it is common to hear “I don’t know”, or “Let me research and get back to you”.

Allah has the Perfect Knowledge of everything. He knows the count of breaths of every creature, the movements, the thoughts, the actions, Everything! If a leaf falls from a tree, He knows why it fell, how it fell, where it ended up, and what happened to it after that.

He has the complete and perfect account of all events happening in His dominion.

Al-Muhsi in Our Lives

❖ Self-Accounting

A smart believer will take full and detailed account of their actions and correct what is deficient before Allah calls him to account.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

An-Naba 78:29 - But all things We have enumerated in writing.

Just like we monitor our bodies and rush to get medicine when we are sick, the heart needs constant monitoring too. The heart must not contain anything that Allah does not like or approve of.

A good practice is to review daily what transpired. We thank Allah for the good we have done and ask for His forgiveness for the wrong and work on correcting it and not repeating it.

Another good practice is to do as many good deeds as we can to counter the bad ones.

The more we are mindful of our deeds and take good account for them, the easier the accounting will be on the day of judgement.

❖ Recall Allah's Bounties

People are limited in how much knowledge they can acquire about a subject. Much of it will remain unattainable. They may know the concept, but not all the detail.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

An-Nahl 16:18 - And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.

Allah SWT tells us in this verse that we cannot realize the full extent of even a single bounty. He did not say "bounties"! The term appears in the singular form.

If Allah gives us a single bounty, we will not be able to realize the full benefit of it, even if we spend a lifetime researching it. Many bounties do not end with death but continue to earn rewards.

If Allah's favors are impossible to count, then thanking Him fully is not possible. We should take every opportunity to recall His favors and constantly thank Him for it, fully realizing we will never be able to thank Him enough.

The beautiful attributes of Forgiving and Merciful mentioned in this verse, should make us more thankful. Allah SWT knows we cannot thank Him fully, and He will forgive us and be merciful with us.

❖ Observe Allah is all Speech and Acts

There is no hiding from Allah. He is with us all the time, watching us and enumerating our actions. Every word we utter, every thought we have, every action we do – are all known to Allah.

If we realize that we are under constant surveillance, and all our actions and intentions are fully known by Allah and recorded accurately, then how can we sin?

How many years of our lives have passed? It feels like a blink of an eye. How many years or days remain?
How will we fill these remaining days? What acts do we want to meet Allah with?

We must fill the remaining days with knowledge and good deeds and ask forgiveness for the days passed.

58. AL-MUBDI (THE ORIGINATOR) 59. AL-MU'ID (THE RESTORER) اسم الله المبدئ المعيد

Other translations:

المبدئ The Originator, The Starter, The Beginner.

المعيد The Restorer, The Reviver, The Renewer, The Re-Creator.

Linguistically

The names come from the roots *bā dāl hamza* (ب د أ), and *'ayn wāw dāl* (ع و د).

General meanings are:

- بدأ to invent, to create something new, to initiate.
- العود to repeat, to restore, to recreate, to return.
- العودُ is returning to something after leaving it.
- المُعيدُ is a term given to knowledgeable students who returns to teach a class.
- العائدة are deeds that return benefit to the doer.
- المُعاد is the abode of return.

A weak person is described in Arabic as: *فَلَانٌ لَا يَبْدِي وَلَا يُعِيدُ* – A person that does not initiate nor repeats – signifying weakness and helplessness.

- The act of creating, is coming up with something new, in a creative manner.
- The act of re-creating is repeating the initial creation, to identically reproduce the initial design.

Al-Mubdi Al-Mu'id in The Quran

These two names do not appear explicitly in the Quran. They are derived from Divine Acts mentioned in some verses. These two names are always mentioned together. They always appear together in the verses mentioning the beginning of creation.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَأَنْتُمْ تُؤْفَكُونَ

Yunus 10:34 - Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۚ وَعَدَا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ

Al-Anbiya 21:104 - The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.

❖ Meaning 1: Creating and Re-Creating

Man, sometimes creates something, but fails to recreate it due to lack of initial support or forgetfulness.

We all have times of brilliance, and other times where we are not inspired. Artist and gifted people know this very well. Creativity and inventions are not something summoned on demand. There are moments of inspiration where man excels, and other times where nothing happens, no matter how hard one tries.

Allah SWT does not have any limitations, nor needs any assistance. Allah SWT is the One Who created mankind, and He is the One Who recreates them after death. He creates and recreated Himself.

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ

Al-Buruj 85:13 - Indeed, it is He who originates [creation] and repeats.

He tells us in His glorious book, that He Himself, creates and restores, effortlessly and easily.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

Al-Ankabut 29:19 - Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah, is easy.

It is common sense that recreating something is easier than inventing it, where the blueprints and examples are already present.

❖ Meaning 2: Creativity in Creation المبدئ المبدع

If we ponder the word يُبْدِئُ, it is different from يَبْدَأُ, even though they have similar meanings.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Ar-Rum 30:11 - Allah begins creation; then He will repeat it; then to Him you will be returned.

The word يُبْدِئُ, has additional meanings of creativity and perfection, المبدع.

When man invents something, it is usually based on another thing in existence that inspired him. We cannot create from nothing.

- The invention of the wheel was probably based on observing the motion of a tree trunk rolling.
- Submarines may have been modeled after fish.
- Fiction writers base their work on reality with some modifications.

When Allah SWT created this universe, it was done from nothing, with no prior examples. The design is perfect and shows creativity and mastery.

Man creates something from another. Allah creates from nothing. We marvel at the speed and computation powers of a super computer. Allah says: Be, and it is!

The best inventions will never come close to Allah's creation. The best plane we invented to date, cannot compare with a bird. Some birds can fly 86 hours continuously, and accurately. No plane can fly this long.

Birds fly thousands of miles with no GPS and reach their destination accurately. If a plane loses GPS signal, it will be lost.

❖ Meaning 3: Initiating Creation and Favors هو الذي بدأك بالإحسان فأوجدك

Some scholars said about the name Al-Mubdi', is the One Who initiates bounties on His creation. Allah has brought man into existence from nothing. This is the biggest bounty from Allah.

He gave man sustenance and guidance. He initiated His bounties on him. It is a favor and bounty from Allah SWT that he created this universe in a way to allow man to be creative. Allah allowed man to do genetic engineering on animals and crops.

He gave man language and allowed him to use the letters to come up with literary marvels. Man, walks on 2 legs and has 2 hands. What a beautiful design.

Billions of people have been created, but none share a fingerprint, retina structure, voice pattern, or DNA. How wonderful and great is Allah's creation. Allah SWT made each person unique. This is a great honor from our Lord.

❖ Meaning 4: Return Creation to Death After Life, and to Life After Death

All living things must die and end. Death is a right upon us. All things must perish and cease to exist. Death comes sudden and no one is immune.

Allah SWT will raise us back from the dead and give us life on the day of resurrection.

❖ Meaning 5: Returning Creation for Judgement

There is a return to our Lord. There will be questioning, and a full account taken.

إِنَّ إِلَيْنَا إِيَابَهُمْ * ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Al-Ghashiyah 88:25/26 - Indeed, to Us is their return. * Then indeed, upon Us is their account.

We will be questioned about all deeds and words. The final reward or punishment will be served, according to Allah's infinite justice.

❖ Meaning 6: Recreation with Accuracy

Allah will resurrect us from the grave and recreate us in the exact form we have in this life, down to the smallest detail – the fingerprints. This is an easy thing for the One Who created us from nothing.

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ تُسَوِّيَ بَنَانَهُ

Al-Qiyamah 75:4 - Yes. [We are] Able [even] to proportion his fingertips.

This is one of the scientific miracles of the Quran, long before science found out the uniqueness of man's fingerprints. The body disintegrates to dust, and Allah Al-Mu'id will gather the dust again to reconstitute the bodies again. In our limited imagination, it is like replaying the movie of our disintegration backwards.

فَلَنْ يُخَيِّبَهَا الَّذِي أَنشأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Ya-Sin 36:79 - Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."

We will be recreated with the same skin, the same fingerprints, and the same everything!

Al-Mubdi Al-Mu'id in Our Lives

❖ Recognizing Our Beginning and End

Man should fully understand his beginning and his end, to put his life in perspective. The beginning of Man is from a disdained liquid, through private parts - nothing to be proud of! We are born weak, we grow up and increase in strength, then get old and weak.

Death brings man's worldly life to an end. After death, Allah brings man back for reckoning, and the eternal life in heaven or in hell.

We must put this fact in perspective: Remembering where we came from, and where we are going to.

❖ Believing in the Day of Reckoning

The idol worshippers had no problem believing that Allah initiated creation.

They could not admit to the ability to recreate, because they did not believe they will be resurrected one day, recreated perfectly, to be held accountable for their actions.

One thing a believer is certain of, is the return to Allah SWT for judgement. If we believe that Allah is Just, His perfect justice demands a final day of reckoning. The full extent of our actions will not be fully realized until the book of records is closed.

Death is not a reason to close the book of records. Deeds we do in this life continue to have effect till the last day – positively and negatively. Therefore, Allah's perfect justice requires such a day when the full account will be taken.

❖ Time is Passing

Time is quickly passing. Every minute that passes will never come back, and it gets us closer to death. This life will feel like the passing of an hour. We should fill it with obedience to Allah. Whatever has passed is gone, never to return.

What we have is this moment, and we should take full advantage of it and spend it in the ways that please Allah SWT. Every second that passes without benefit for us in the hereafter, will be a source of regret and sadness.

We should use our limited time in this life wisely, in the pleasure of Allah SWT.

60. AL-MUHYI (THE GIVER OF LIFE) 61. AL-MUMIT (THE TAKER OF LIFE) اسم الله المحيي المميت

Other translations:

المحيي The Giver of Life, The Bestower of Life, The Reviver.

المميت The Taker of Life, The Slayer, The Bringer of Death.

The two names are opposite to each other, and in many verses, are mentioned together.

Linguistically

The name Al-Muhyi comes from the root *ḥā yā yā* (ح ي ي), with the following general meanings:

- to live *حَيَّ*, to give life *أَحْيَا*, to animate and revive,
- to call or summon *حَيَّ*, to greet *حَيُّوا*.

The name Al-Mumit comes from the root *mīm wāw tā* (م و ت), with the following general meanings:

- to die, to be lifeless, to pass away,
- to be deprived of motion; to be quiet, still, and motionless *مَيِّتٌ*.

Death is the opposite of life. It is the absence of motion.

- When the wind is still, we say “the wind died down”.
- When we sleep, and are still, we are in a state of death because we have no motion or awareness.
- A dead land is a land with no vegetation.

Al-Muhyi Al-Mumit in The Quran

Both names do not appear explicitly in the Quran. They are inferred from Divine Acts.

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ

Qaf 50:43 - Indeed, it is We who give life and cause death, and to Us is the destination

The two names will be discussed together since they appear together in many verses. Allah SWT uses both Divine Acts of bringing life and death to let us know He is capable over all things.

❖ Meaning 1: Allah Brings Life to Bodies

Allah SWT AL-Muhyi, puts the soul *الروح* in the body and brings it to life.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

Al-Isra' 17:85 - And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

The soul from Allah is a very special thing. Only Allah knows its secrets and its essence. Without the soul, we die and return to dust. There is a difference between the most perfect wax statue of someone, and the real thing. The difference is life, represented with the soul. It is imperceptible to us.

Allah SWT is the Creator of life, and He gives it to whom He pleases. Sometimes a person enters his house, and the entire house comes to life. The family is happy, and children run around excited. The same person if he dies, everyone will be afraid to enter his room where he died, even the closest people to him.

What is the difference? It is still the same person! The difference is the soul has departed, turning a person from a source of joy to a source of fear.

The soul is not just for humans. All living things have a share of it, in ways only known to Allah SWT.

❖ Meaning 2: Reviver of All Living Things

Allah Al-Muhyi, is the Creator of all living things. He brings everything back to life: People, animals, plants, and every living thing. The ground is bare in winter, then comes spring and it comes back to life with lush plants. Who brought it back to life?

Allah creates life in everything. If we look at a table, physicists tell us it is alive at the molecular level. Atoms with its electrons, are all in constant motion. Even inanimate objects are alive.

There are worlds all around us: insects, animals, viruses, Allah brings life to all of them, and to things we are not even aware of.

Who brings all things to life, each according to its nature? Allah SWT is Al-Muhyi.

❖ Meaning 3: Two Levels of Life

The act of bringing life, is of two types: The first type is bringing life from nothing, and the second type is bringing life to the dead.

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

Ghafir 40:11 - They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit any way?"

Allah brought us to life in this world from nothing, then He will raise us from the dead on the day of judgement for the second ever-lasting life.

❖ Meaning 4: Bringing Hearts Back to Life with Faith

There is another subtle meaning to life. There are people who just exist in this world to eat, drink, and enjoy. There is no consideration for any values, standards, beliefs, or anyone else. They have perfect vitals but are dead inside – the heart is dead!

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 مِّنْهُمْ فَاسِقُونَ * اَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Al-Hadid 57:16/17 - Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient. * Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

The first verse mentions deficient and dead hearts. The second verse mentions bringing dead land back to life. The verses are related. Allah wants us to know that He can bring hearts back to life with His remembrance, just as He brings a dead land back to life with rain, and life to dead bodies with the soul.

❖ Meaning 5: Destines Death for His Creation

Allah Al-Mumit, has destined death for all His creation. He SWT gave each creation a duration to live, then a time of death. Allah described death for people as a disaster مصيبة الموت.

A person spends all his life accumulating wealth, degrees, and fame, then death comes suddenly and takes him away in a flash, leaving everything behind. Fifty, sixty, seventy years of work lost in a second! Death is a disaster for the ones who do not prepare for it. For believers, it is the start of eternal life.

Allah is the only bringer of death. There is no other power in this universe that can end life, except Allah. No one dies before the appointed time that Allah has destined for them. Even plants and earth are destined to die. If Allah withholds rain, the ground dies, and so do animals, trees, and people.

❖ Meaning 6: Subjugates His Creation with Death

He SWT, subjugates His creation with death. No matter how strong and powerful man becomes, he must die one day. There is no escape.

Death coming to tyrants is a great blessing for the believers, and a punishment for tyrants for not respecting Allah and His creation. Everyone and everything must die. This is Allah's wisdom in His creation.

In a 100 years no one alive today will be alive! A 100 years ago, none of us were alive. Our life and death are in the hands of Allah, Al-Muhyi Al-Mumit.

❖ Angel of Death

Allah mentions in the Quran that the angel of death will collect our soul at the time of death.

فَلْيَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

As-Sajdah 32:11 - Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

One may ask, if Allah is Al-Mumit, then what is the role of the angel of death?

Scholars have mentioned that giving life and taking it, is from Allah only. The mechanism of taking life is appointed to the angel. Allah brings death, and the angel collects the soul.

Al-Muhyi Al-Mumit in Our Lives

❖ A Believer is Alive

A believer is alive with his attachment to Allah.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذٰلِكَ زُيِّنَ لِلْكَٰفِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ

Al-An'am 6:122 - And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus, it has been made pleasing to the disbelievers that which they were doing.

His heart is alive; his eyes tear up at the mention of his Lord. When he reads the Quran, his heart goes from fear to reverence to happiness. A believer loves his Lord, mentions Allah constantly, calls to Allah, and has lofty goals for the sake of Allah SWT.

If we do an act of worship and do not feel the love of Allah in it, do it some more until you feel it. The doors of Allah will open for the ones who are patient and constant.

❖ Death is From Allah

Allah is the only bringer of death. There is no other power in this universe that can end life, except Allah. No one dies before the appointed time that Allah has destined for them.

A word of truth in front of a tyrant will not shorten one's life or prolong it. If we are on the truth, we do not fear anything other than Allah. If we fear others, thinking they can end our life, then our belief in Allah is deficient.

❖ Believing in Life after Death

Our duty to the names Al-Muhyi Al-Mumit, is to be certain we will be brought back to the eternal life for reckoning, just like we were brought into this life.

Allah mentions life and death in many verses in the parable of reviving a barren land.

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Al-Hadid 57:17 - Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

This is an example we can comprehend fully, as we witness it every year with the change of seasons. If Allah can bring things back to life in the spring, He certainly can bring us back to life after death.

The word اعْلَمُوا, means “be certain in the knowledge”. There is no doubt, just as there is no doubt in flowers growing back in the spring.

❖ Prepare for Death

None of us know when death will come. Day or night, where, when, or how. We all make all kinds of plans but have no guarantee we will live to see them through. If we do not know when death will come, we must always be prepared for it.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Ali-Imran 3:102 - O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

We must not die on any state other than the highest state of submission to Allah, if we want to be successful.

Waiting for death does not mean we stop and wait. It means we prepare for it in all actions that we do. The thought of death should be enough to get us back on the right track. If we are on the straight path, then it does not matter when it comes, we will be ready.

We cry when we are born, while everyone is happy. When we die, everyone will be crying. God Willing, we will be happy on that day. If we are smart, we will spend our life in the obedience of Allah, preparing for the moment of death.

62. AL-HAYY (THE EVER-LIVING) اسم الله الحي

Other translations of the name: The Ever-Living, The Everlasting, The One who does not Die.

Linguistically

The name Al-Hayy comes from the root *hā yā yā* (ح ي ي), with the following classical meanings:

- to Live, to be alive, not in a state of death,
- to greet,
- street where people live,
- family branch, branch of a tribe.

The word *حَيٌّ* (living) is the opposite of *مَيِّتٌ* (dead).

The term is given to all things that move and make sounds. If someone is in a coma and not responding to any stimulation, no pulse, and no breathing, retina does not react to light, then they are considered dead.

In the plant world, lush soft green leaves are a sign of life.

Al-Hayy in The Quran

The beautiful name Al-Hayy is mentioned in the Quran explicitly, 5 times, in the absolute form.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

Al-Furqan 25:58 - And rely upon the Ever-Living who does not die and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted.

❖ Meaning 1: Self-Existence, Ever-Living

Allah SWT is Alive. His life is from His Own Divine Self. He is the source of life for all His creation. Allah SWT does not rely on anything for His Existence. He is Self-Existent.

Our life depends on Allah providing it. Just like a light, the moment you turn off the switch, the light goes away. Our life ends at a time destined by Allah SWT.

Allah SWT does not die. He is Ever-Living, and all creation rely on Him for life.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Al-Baqara 2:255 (beginning) - Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep.

Al-Hayy in Our Lives

❖ Trust in the Ever-Living

When we put our trust in someone who will die, we are certain to be disappointed. All hopes will disappear with the death of that person. If we place our hopes and trust in the Ever-Living, then we will never be let down.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بُدْنُوبِ عِبَادِهِ خَبِيرًا

Al-Furqan 25:58 - And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted -

Our connection to Allah must be strong no matter what happens to us. Good things and bad things are all from Him, and for our benefit.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Ali-Imran 3:169 - And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,

Martyrs are an example of believers who linked their life with Al-Hayy, and they will never die.

A believer is courteous, respectful, and helpful to all people, but his heart is connected only to Allah. No one else matters in comparison. This is Tawhid!

❖ Life is a Testing Place

If a teacher asks a student if he is smart, the student may say yes. If the student fails his exam, then the answer is clear and based on facts.

لَيَهْلِكَنَّ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ

Al-Anfal 8:42 (partial) - that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence;

Allah's justice requires that people who succeed or fail in this life, do so based on evidence. This evidence comes from trials Allah SWT puts us through. This is a certainty in this life.

If someone is offered a bribe of a thousand dollars, he may refuse. He may accept if the number goes up to a million. An honest person will not accept, regardless of the amount.

We can make all the claims we want. Allah SWT will put us through tests, so that our true nature comes out, then the classification of good or evil is based on the facts.

❖ Life is in Allah's Hands

Our life is in Allah's Capable Hands. He can take it in a second or turn it from one state to another in a second. Some people in their best physical shape and a picture of health, die suddenly. Others languish for years, terminally sick and helpless, all people around them wishing for a merciful death.

Sudden and unexpected death is a blessing for a believer. The deceased does not suffer, and the ones around him do not suffer either. What is important is we live every moment with a strong connection to Allah. He will take good care of us, in this world and the next.

❖ Who is Alive?

There is a stark difference between someone who is alive, and someone who is dead. A person who is breathing is said to be alive.

There is a deeper meaning of "to be alive". The body and the heart must be alive. A person who is far from Allah is spiritually dead. The person who is truly alive, is the one who is active in seeking the pleasure of Allah. The heart lives with the remembrance of Allah SWT and feels peace and security in closeness to Him.

We see many people in this world with all the riches and material things, but they are in a state of misery, because their hearts are dead.

Safety and peace of mind enhance the quality of life. We must get it from the source, from Allah Al-Hayy.

❖ Eternal Life

It is a human fantasy to have eternal youth in this life. The life of true eternal youth is in the hereafter.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوَ كَانُوا يَعْلَمُونَ

Al-Ankabut 29:64 - And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.

This worldly life is a testing place, full of pain and disappointments. Allah designed it this way, so we do not settle for it, and surrender to it. The true bliss and complete happiness is in the hereafter.

❖ Time is on the Believer's Side

Death brings great fear in the hearts of unbelievers. They spent their lives putting all their eggs in the basket of life. Death to them signifies the end, and a great loss.

Time passes, bringing with it old age, weakness, and death. Linking our existence to just this life is a losing proposition. For a believer, the nearness of death signifies the nearness of the great reward from Allah SWT. When the prophet ﷺ was given the choice to stay in this world or to meet His Lord, he chose Allah SWT.

If we live our life in the pleasure of Allah, helping others, following the straight path, then we have nothing to fear. Death is like the wedding night for the good servants of Allah.

We will be alone one day in our grave, with Al-Hayy the Ever-Living. It would be smart to establish a good relationship with Allah in this life.

We must be satisfied with what Allah has destined for us in this life and spend our days on this earth preparing for the eternal life, and the pleasure of Allah SWT.

63. AL-QAYYUM (THE SELF-EXISTING) اسم الله القيوم

Other translations: The Sustainer, The Self-Subsisting, The Self-Existing upon Whom all others depend.

Linguistically

The name Al-Qayyum comes from the root *qāf wāw mīm* (ق و م), with the following classical meanings:

- to stand up, to rise - قَامَ
- to begin, to start, to establish - اِقَامَ
- to be on-going, to exist, to remain مُقِيمٌ
- to appraise, assess, accurate, exact قَيَّمَ
- to undertake, to manage, to be in charge قَوَّامٌ
- to straighten, make suitable - قَوَّمَ
- to make righteous, be upright مُسْتَقِيمٌ

If someone is put in charge of a business, manages it, and takes care of it, he is called *Qa'im* قائم.

When the love and dedication for the job reaches a level where it is in the person's blood: he eats and sleeps at work, follows all activities with great detail, manages all aspects of the business with wisdom, care, skill, and mercy, then this person becomes *Qayyum* over the business.

Al-Qayyum is the excessive form of Al-Qayyim القيم.

Al-Qayyum in The Quran

The name Al-Qayyum appears 3 times in the Quran, coupled with the name Al-Hayy – The Ever Living.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Ali-Imran 3:2 - Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Al-Baqara 2:255 (beginning) - Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep.

وَعَنْتِ أَلْوَجْوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا

Taha 20:111 - And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.

The attributes of Al-Hayy and Al-Qayyum are often mentioned together, with Al-Hayy signifying the attribute of ever-lasting life – perfection in the Divine Self, and Al-Qayyum signifying the attribute of self-existing life – perfection in the Divine Acts.

❖ **Meaning 1: Self-Existence** القيام بالذات

Allah is Self-Existent; He SWT does not rely on anyone or anything for His existence.

Man, needs his Creator to allow him to exist. Allah SWT supplies life. Once life is taken away, we die. The liver performs thousands of functions when Allah supplies it with life. Once the supply is cutoff, it becomes just a piece of meat, after it was a complicated functioning organ.

Our existence is dependent on Allah supplying us with life. Allah's existence is required for this universe to exist and function. The existence of all others is optional.

❖ **Meaning 2: Everlasting Attributes** البقاء على الصفات

With time, we get weaker. We cannot stay at the same level throughout our lives. Allah SWT is constant in His Perfect Attributes, where no change or fluctuation is possible. There is no forgetfulness, weakness, no change at all. His Perfection is Ever-Existent.

Meanings 1 and 2 describe the perfection of the Divine Self.

❖ **Meaning 3: Establishing and Maintaining Creation** إقامة الغير والإبقاء عليه

All creation needs Allah for their existence and maintenance. This meaning describes the perfection of Divine Acts. Knowledge, ability, managing affairs, wisdom, mercy, responsibility, strength, are all included in the meaning of Al-Qayyum.

Al-Qayyum is the One Who is responsible for establishing and maintaining His Creation, knowledgeable of their affairs, their deeds, their live spans, their sustenance, answering their calls, correcting them when they go astray, leading them to what is beneficial for them – i.e. perfectly managing their existence.

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

Hud 11:6 - And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

All things that exist, rely on the Al-Qayyum for their existence. He is the source of our life and our abilities. Establishing and maintaining creation does not cause Al-Qayyum to get drowsy or tired.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۗ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Al-Baqara 2:255 (beginning) - Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep.

Al-Qayyum in Our Lives

❖ The Universe

Allah SWT is the Creator of everything, has the freedom to act as He wills, and ends it when He so chooses.

The name Al-Qayyum is a decisive name:

- Life starts from Him,
- Sustaining life depends on Him,
- Life is ended by Him.

Allah SWT owns this universe in the sense that He started it, He maintains it, and He ends it. Al-Qayyum is The One Who sustains and protects all that exists. It is He who sustains the lives of creation and manages all the conditions of the universe.

He oversees everything: provides for it, preserves it, watches over it, and manages it in the way and for the purpose that He pleases.

These two names "The Ever Living, The Sustainer" are among the greatest of Allah's beautiful names. Upon them, the rest of His names are based, and around them all their meanings revolve.

❖ Following the Correct Religion دِينَ الْقِيَمَةِ

Islam is the faith of *fitra*. It matches our innate nature that Allah instilled in us.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقِيَمَةِ

Al-Bayyinah 98:5 - And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

All things Allah SWT ordered us to do, are programmed in us to accept and follow. We only find peace and safety in obedience to Allah and following our *fitra*.

Cars, for example, are designed to be driven over a smooth paved road. If you drive it over rocky terrain you will damage it. If you drive it over a smooth road, you will be comfortable and happy. Our happiness is in our obedience to our Creator. This is by design.

❖ Tawhid

Tawhid is a common theme when pondering Allah's beautiful names and attributes. If we know that our existence, sustenance, and end is in the hands of Allah, then how can we rely on someone else?

All things come from Allah and are controlled by Him SWT. We should not confuse the method and the source.

- No one can benefit us, except with Allah's permission.
- No one can hurt us, except with Allah's permission.
- No one can heal us, except with Allah's permission.

Tawhid is when we do not see any other source acting, other than Allah. Our existence, sustenance, life, and death are all in His Hands SWT.

❖ What is My Status مقام؟

Allah SWT established us in this world. How do we know where we stand?

هو الذي أقامك فإذا أردت أن تعرف مقامك فانظر فيما أقامك

If we want to know what our value and status with Allah, we need to review what we are doing in this life. If we are busy with worldly matters, not caring about right and wrong, then our status is low.

If we are busy in Allah's pleasure, calling to His way, raising a good family, earning from good sources, doing good, refraining from evil, helping others, then our status is high.

❖ Ready for the Meeting?

Old age and changes in health and strength are a mercy from Allah, and a gentle reminder that our meeting with Him is getting nearer. We can focus all we want on diet and exercise to counter some of these changes, but are we ready to meet Him?

Our life depends on Allah providing it and sustaining it. He can take it any second! We must spend our life preparing for this most important meeting in our life, that is Haq – sure to happen.

64. AL-WAJID (THE FINDER) اسم الله الواحد

Other translations: The Perceiver, The Finder, The Wealthy, The Resourceful.

Linguistically

The name Al-Wajid comes from the root *wāw jīm dāl* (و ج د), which contains the following meanings:

- To find, to discover, to become aware, to perceive (knowledge) وَجَدَ
- Exists, can be found موجود
- Means (wealth) وَجْدٌ
- Deep feelings, passion, like love or anger الوجد

The root contains meanings of knowledge and wealth.

Al-Wajid in The Quran

The name Al-Wajid does not appear explicitly in the Quran but is derived from Divine Acts.

وَوَجَدَكَ ضَالًّا فَهَدَىٰ * وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

Ad-Duha 93:7/8 - And He found you lost and guided [you], * And He found you poor and made [you] self-sufficient.

❖ Meaning 1: Allah is Ever-Existing

All that exist is called “Mawjud” موجود. It is the opposite of non-existence. Everything, other than Allah SWT, are “Ma’dum” معدوماً, meaning they were non-existent, then came to existence, then will perish in this world. The soul started from nothing but will continue to exist forever.

Allah’s existence has no beginning and no end. Allah is واجب الوجود, meaning His existence is required.

❖ Meaning 2: Finds whatever He wishes whenever He wishes.

Humans lose things and cannot find them when they want them. This is a weakness. Al-Wajid SWT, nothing escapes His Knowledge. He always finds whatever He seeks and wants. He does not miss or lose track of anything.

❖ Meaning 3: The Rich One: He Who has no Wants and Who Lacks Nothing.

Al-Wajid is the Rich One Who does not lack anything and does not need anything. Humans want so many things but cannot attain or accomplish most of them. Allah SWT gets everything He wants, and He does not need any of it, and nothing prevents Him from getting it.

We only miss things we need. We miss family when we cannot find them. We miss things we need when we cannot find them or unable to get them.

If something is of no use to us, we cannot say we miss it, because we do not need it. Allah Al-Wajid, does not need or miss anything. All things in existence are in His grasp. All He seeks, is within His power.

All perfection is found in Him and is missing in everything else. Allah SWT is the only One worthy of this name. He does not need anything, and all creation need him.

فَاللَّهُ وَاجِدٌ وَمَا سِوَاهُ فَاقِدٌ

Al-Wajid in Our Lives

❖ Be with Al-Wajid

We are created with a weak nature. We have wants and needs. We were created to seek help, and find someone to rely on, and feel safe with.

To compensate for our weakness, we can either side with Allah, or side with His creation, who will give us the illusion of benefit. We must be with Allah for all our needs, for He is the only One Who can provide.

❖ State of the Heart

One of the meanings of الوجد is the state of the heart of a person. Sometimes we feel sadness, loneliness, fear, or happiness.

When Allah grants us His bounties, He makes us successful, happy, satisfied, and safe. This is one of the fruit of faith. A believer does not fear, when others are fearful, nor does he worry, when everyone around him are worrying.

If we are with Allah, we will be in a good state. We must refrain from disobeying Allah, for the fear He may deprive us of His Love and Safety.

❖ State of Loss and Need

Humans are in need, even if they possess things. What we need is much more than what we can possess. Any perfection we find in ourselves, is a bounty from Allah, Who bestowed it on us.

The closer we get to Allah, the more perfection He will bestow on us in manners, behavior, and faith. We only see true perfection in Allah alone. We only love Allah and seek His protection and support.

For the rest of creation, we deal with them in the best of manners, but our heart should be attached to Allah alone.

65. AL-MAAJID (THE GENEROUS) اسم الله الماجد

Other translations are: The Noble, The Generous.

This name is related to another name, Al-Majeed (The Magnificent).

Linguistically

The name Al-Maajid comes from the root *mīm jīm dāl* (م ج د), with the following classical meanings:

- to be glorious, dignified, majestic, noble, honorable,
- to be lauded, exalted, sublime,
- to be bountiful, exceedingly generous.

The term *مجدت الإبل* applies to camels in a big lush abundant grazing ground.

A person is called Maajid, if he is honorable, from honorable lineage, of noble character, very generous, and gives in abundance to all.

The name Al-Majeed is in the excessive form of the name Al-Maajid. Both denote meanings of majesty, glory, praiseworthy, nobility, generosity, and honor.

Al-Maajid in The Quran

The name Al-Maajid is not mentioned in the Quran but was mentioned in a Hadith.

Abu Dharr narrated that the Messenger of Allah ﷺ said:

يَقُولُ اللَّهُ تَعَالَى يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَسَلُونِي الْهُدَى أَهْدِيكُمْ وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَعْنَيْتُ فَسَلُونِي أَرْزُقْكُمْ وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَمَنْ عَلِمَ مِنْكُمْ أَلَيْ ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَعْفِرْنِي عَفَرْتُ لَهُ وَلَا أَبَالِي وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَحَيِّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَتَقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا زَادَ ذَلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَحَيِّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَشَقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَحَيِّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ مَا سَأَلَ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالْبَحْرِ فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا إِلَيْهِ ذَلِكَ بِأَيِّ جَوَادٍ مَا جَدَّ أَفْعَلُ مَا أُرِيدُ عَطَائِي كَلَامٌ وَعَدَائِي كَلَامٌ إِنَّمَا أَمْرِي لِسَيِّئٍ إِذَا أَرَدْتُهُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ

"Allah, Most High said: 'O My Slaves! All of you are astray except whom I guide, so ask Me for guidance and I shall guide you. All of you are poor except whom I enrich, so ask Me and I shall provide you. All of you are sinners except whom I have pardoned, so whoever among you knows that I am the One able to forgive, and seeks My forgiveness, I shall forgive him, without concern for Me (and it will not affect Me). If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the heart with the most Taqwa among My slaves, that would not add a mosquito's wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among

you were to gather together to help the worst heart of My slaves, that would not diminish a mosquito's wing to My sovereignty. I'll forgive him, without concern for Me (and it will not affect Me). If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together upon one plateau, and each person among them were to ask for his utmost desire, and I were to give each what he asked for, that would not diminish from My sovereignty, except as if one of you were to pass by an ocean and dip a needle into it and then remove it. That is because I am the Most Liberal without need, the Most Generous, doing as I will. I give by My speech and I punish by My speech, whenever I will something I only say: "Be" and it shall be." [Tirmithi – Hasan]

❖ Meaning 1: Perfection, Glory, and Nobility

Allah Al-Maajid has all perfection in attributes. He is Noble, Honorable, and Majestic.

He owns all Glory and Perfection. All His Acts result in only good.

❖ Meaning 2: Abundance in Generosity

Al-Maajid is the One Who treats His servants with generosity and kindness. He is excessive in generosity and gives without account.

When He SWT gives, He astounds with His generous giving. You give one date in charity, but Allah grows it to be bigger than the mountain of Uhud in reward. Isn't that generosity beyond expectation?

❖ Difference between Al-Maajid and Al-Majeed

The name Al-Majeed denotes the glorious Divine Nature, while the name Al-Maajid honors specific Divine Acts.

Al-Maajid denotes the One Who is praised for the specific deeds and attributes of great glory, dignity, nobility, honor, and exceeding generosity.

❖ Related Names

The name Al-Maajid affirms the name Al-Waajid (The Wealthy): **الواجد هو الغني، والماجد هو المغني**

- Al-Waajid needs no one, but He is Al-Maajid Who helps all His creation.
- Al-Waajid has everything, and Al-Maajid gives in abundance.

Al-Maajid in Our Lives

❖ Loving Perfection

Human nature loves perfection. Nothing satisfies the soul except the love and knowledge of Allah. He is the only perfection in the universe.

Choosing others lead to emptiness, anxiety, and unrest. Things we may be thrilled with, we will eventually get bored with and emptiness sets back in.

Our limited perfection in this life can only come from the source of perfection, SWT.

Loving Allah gives us much happiness. Getting closer to Him with good deeds increases our happiness, because He SWT bestows it on His servants out of His infinite generosity.

❖ Appreciating Allah's Gifts

If someone does a great favor for us, we will love this person, and go out of our way with all kinds of acts to honor and repay the favor.

Allah SWT brought us into existence, made this world specifically for our needs, gave us health and wealth, a nice family, a comfortable house, gave us guidance to His way, and made it possible to have a place we can worship Him in, and so much more that we cannot account for.

What have we offered Allah SWT for His great bounties? What are we doing to please Him? What are we doing for the sake of His creation?

Fixing or replacing organs cost millions of dollars in medical fees. We are worth millions of dollars by being healthy. This is a great blessing many are unaware of.

❖ Good Treatment of Others

Our share of this name is that we should treat others with forgiveness, generosity, and the best of manners.

We should strive to be a Maajid: honorable, noble characters, humble, very generous, and give in abundance to all in need.

If we treat others with kindness, they will reciprocate!

When we come closer to Allah with obedience and good deeds, He SWT will reciprocate with kindness and goodness. It is impossible for Allah not to reciprocate!

❖ Closeness to Allah

In commerce, if we invest a lot of money and time with no return, we call that a losing proposition.

Applying this concept to faith, we pray, fast, and do all the good deeds we can do. If this effort does not lead to closeness to Allah, then our effort is fruitless!

Faith is a ritual for some people, or a social activity one is expected to perform. Closeness to Allah has its reward in this life: Peace, happiness, and security. We cannot be close to Allah, unless we are sincere, obedient, follow His commands, and not waste our time. All other things that take us away from Allah, are distractions we must avoid.

When we go to see the owner of a company, and there are many people and offices on the way, we will ignore all of them, and get past them, to get to the one we seek.

When we seek Allah's pleasure, we will have many worldly things that will appear in our way. We must get past them and not make them the object of our attention. We must remember who it is we seek.

We must have the proper knowledge about Allah, be constant in following His commands, so we can have happiness in this life and the next.

66. AL-WAHID 67. AL-AHAD (THE ONE) اسم الله الواحد الاحد

Other translations: The One and Only, The Unity, The Sole One.

Linguistically

The name Al-Ahad comes from the root *hamza ḥā dāl* (أ ح د), with the following classical meanings:

- to be one,
- to be the only one, one alone,
- to unite, unify.

Al-Wahid Al-Ahad in The Quran

The name Al-Ahad is mentioned explicitly in the Quran.

Allah says in His glorious book: **قُلْ هُوَ اللَّهُ أَحَدٌ - Al-Ikhlās 112:1 - Say, "He is Allah, [who is] One.**

This is a name that is implanted in our fitra, the recognition that our God and Creator is One **الواحد الاحد**.

The definition of His Oneness is:

- He has no equal,
- He has no partners,
- He has no beginning or end,
- Nothing is like Him **ليس كمثلته شيء**.

The difference between the two names **الواحد الاحد**:

- **الواحد** Al-Wahid: Is the One with no partners **لا شريك له**,
- **الاحد** Al-Ahad: Is the One with no equal or like **لا مثيل له**.

Both names lead to the ultimate truth of **لا اله الا الله** – there is no god worthy of worship except Allah.

The name **الاحد** Al-Ahad appears only once in the Quran in surat Al-Ikhlās (equals 1/3 of the Quran). The rest of the Quran elaborates on the oneness of The Creator.

The name **الواحد** Al-Wahid appears 15 times, usually coupled with Al-Qahhar – The Ultimate Subduer.

This name addresses 2 groups of people: Believers and Non-believers – 2 opposite groups in belief and knowledge.

❖ Addressing the Non-Believers

The name Al-Ahad addresses the non-believers with logic and common sense. It addresses people who have faculties of understanding, if they are willing to listen.

Point 1: A Single method of Creation

All living creatures are created from a male and a female. Humans, animals, vegetation, all require a male part to fertilize the female part to continue the species.

Scientists have noted that embryos of humans and animals look alike in the first stages of development. This oneness of the method of creation points to the oneness of The Creator.

In surat At-Tareq Allah says: **خُلِقَ مِنْ مَّاءٍ دَافِقٍ** – He (man) was created from a fluid, ejected.

Then a few verses later Allah says: **وَالسَّمَاءِ ذَاتِ الرَّجْعِ * وَالْأَرْضِ ذَاتِ الصَّدْعِ * – By the sky which returns [rain] * And by the earth which cracks open.**

A drop of fluid in the womb of the female produces a child, and similarly, a drop of rain in the womb of the earth brings out vegetation. The method of creation is one!

If we observe animals, humans, and insects, we will note: They have a breathing system. They all must breath. They have skin, eyes, ears of one form or another.

Because the Creator is creative, if there were more than one, each would want to be more creative than the other. Others would have used new methods of creation to prove their creativity.

All this point to the oneness of the creator. If there were more than one creator, each would decide to do things their way.

Point 2: Fixed Laws in the Universe

One example is the **law of progression**: Things start small, grow bigger, then get smaller and disappear.

- The sun starts low and cool in the morning, gets higher and hotter, then gradually gets lower and cooler, then disappears.
- Man starts as a baby, gets bigger and stronger, then gets weaker and dies.

If there was another creator, then he would want to start his creation old, then go in reverse.

All the evidence points to a single method: **التدرج** gradual advance. **لا اله الا الله**.

Nothing appears suddenly or disappear suddenly. Night and day are gradual. Growth of all creatures is gradual. Babies take 9 months to be born. The heavens and earth were created in 6 days.

This is the argument that prophet Ibrahim AS used when he was confronting An-Namroud. This tyrant claimed he was a god and can control life and death. Prophet Ibrahim AS used Allah's fixed laws in the universe – the sun rising from the east, to challenge him to bring it from the west if he was a god in control of his creation. He was dumbfounded because the Creator only controls these laws – Allah SWT.

All planets and galaxies rotate counter clockwise. Even electrons in an atom rotate counter clockwise. All planets have an elliptical path, with an inclined angle.

The sun will rise from the west at the end of time. Only Allah can make this claim because He is capable of it!

Point 3: Earth is Prepared for Human Leadership

We were created to lead this earth. No other creature is suitable for this job. Our makeup is very suitable for this job. Lions cannot lead this earth for example.

Humans are among the proof that the Creator is One! Yet some reject this fact.

Point 4: The Interdependence in the Universe

There is a clear complementary relationship in this universe pointing to the oneness of the creator. Many things work together to accomplish a single task.

For example, to produce rain: the sun, the wind, the seas, water vapor, the clouds have to all work together to evaporate the water and move it via the clouds to rain on various spots.

Another example is the oxygen that we breath. In the earth's atmosphere Oxygen is 21%. We breath the oxygen and exhale carbon dioxide. Why doesn't the oxygen run out? The sun helps the plants breath the carbon dioxide and produce oxygen so the percentage stays at 21%.

If all creation breathed in oxygen we would be in big trouble.

Look at the food that is available for us to eat. It is very suitable for our nourishment. If one creator creates us and another creates the food, there is bound to be inconsistencies. The design of our digestive system is very suitable for the food we eat.

If there were multiple creators, we would not have this perfect relationship for our benefit.

All this interdependence of desperate things are just signs for us to realize that The Creator is One!

Point 5: No one else came forward and declared they were a god

This point is simple and profound. Allah, the Creator, came forward and informed us that He is The Creator and The God of the worlds. No one else has come forward with a competing message or proof!

If no god has come forward with this claim, then why so some people make this invalid claim?

Isn't this very logical? The entire universe points us to لا اله الا الله.

Any person with no religious background will find these arguments very logical.

❖ Addressing the Believers

Allah in the Quran makes many logical statements to demonstrate His Oneness.

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Az-Zumar 39:29 - Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah! But most of them do not know.

Which makes more sense: an employee with 5 managers who are fighting with each other, or an employee with one manager to give orders? This is very logical!

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ ۗ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

Al-Mu'minun 23:91 - Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him].

Multiple creators cannot result in singularity of laws and methods of creation.

Al-Ahad in Our Lives

❖ Example of Bilal

The great companion Bilal, may Allah be pleased with him, demonstrated the value and love of Allah's name Al-Ahad. Quraysh was torturing him in the desert to revoke his belief in the One God. Whips, heat, a heavy rock on him – all of that and he kept repeating “Ahad Ahad”! That name was precious to him more than his own life. His tongue could not say anything else.

Does this name have the same effect on us when we hear it, or when we recite surat Al-Ikhlās?

❖ **The Importance of لا اله الا الله**

Many of the prophet's companions were tortured to revoke their faith in لا اله الا الله. They were firm on it. Many died for this word, for the sake of the Oneness of Allah!

This phrase is our passport to paradise, if we say it with sincerity and conviction – Ikhlas! There is No God worthy of worship, None, ABSOLUTELY NONE – other than Allah – The One, Al-Ahad!

Surat Al-Ikhlās equals a third of the Quran because it has the name of Allah Al-Ahad and shows His Oneness.

لا اله الا الله: We live with it, and we die on it, answer the angels in our grave with it, stand in front of Allah and enter paradise inshaallah with it.

We should keep our Iman fresh and new by repeating this statement of tawhid and believing in its meaning, and living our lives according to it, and fully appreciating Allah's name Al-Ahad.

❖ **Be Sincere**

How should we live with Allah's name Al-Ahad? Surat Al-Ikhlās is the clue: AL-IKHLAS – Sincerity!

What is Ikhlas? Ikhlas is to purposely aim our words, actions, inactions, our life, our deeds for the sake of Allah, The One True God!

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Al-An'am 6:162/163 – Say [oh Muhammad ﷺ], "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. * No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."

It is not just about acts of worship. This sincerity covers all aspects of life.

- Children should be raised to be good Muslims and a great support for the Ummah.
- Wealth should be gathered and used in ways that please Allah SWT.
- Dealing with others should be done in ways that pleases Al-Wahid Al-Ahad.

Reaching the highest level of sincerity, gets us to the point where we do not see anything else but Allah and His pleasure in all that we do.

To take the analogy of a salesman, you cannot sell the same product to more than one entity! Our deeds, and all that we hope to find in the hereafter, must not be sold to anyone other than Allah!

A great example of sincerity from surat An-Nahl:

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

An-Nahl 16:66 - And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.

Milk comes out pure from among excretion and blood. The milk does not mix with undesirable elements and stays pure. We will not want to drink the milk if it came out with other parts mixed in!

The reward for a good deed is one if intended but not performed. If the deed is intended and performed, the reward is 10 to 700 to many more. Some said that the reward will depend on the sincerity. The higher the sincerity, the more the multiplication of the reward.

Our purpose in life is to attain Allah's pleasure with obedience and love. Our words and actions must testify to the oneness of Allah, Al-Ahad. We should plan to live a normal life: we will eat, drink, be happy, get married, work, have children, and earn a living, but in all these acts we are focused on pleasing Allah SWT as the goal.

This is the true understanding of Tawhid and لا اله الا الله.

68. AS-SAMAD (THE ETERNAL REFUGE) اسم الله الصمد

Other translations: The Self Sufficient, The Eternal, The Master Who is relied upon in time of need.

Linguistically

The name As-Samad comes from the root *ṣād mīm dāl* (ص م د), with the following classical meanings:

- The obeyed master who nothing happens without his leave, and no one is above Him,
- The one that people seek refuge in for their needs and troubles,
- The master who all perfect attributes belong to Him,
- The one who remains unaffected and unchanged,
- The one all things depend on,
- A solid body that is not hollow and does not make a sound.

The Arabs used to name their nobles and leaders As-Samad – The obeyed master.

The word *Sumood* صمود means to remain firm and steadfast, unaffected, and unchanged.

As-Samad in The Quran

The beautiful name As-Samad is mentioned explicitly once in the Quran in Surat Al-Ikhlās:

قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ

Al-Ikhlās 112:1/2 - Say, "He is Allah, [who is] One, * Allah, the Eternal Refuge.

The name As-Samad, is commonly translated as the Eternal, the Absolute – remaining unaffected and unchanged.

The various meanings of the name As-Samad revolve around the Oneness of the creator.

❖ Meaning 1: The Eternal Refuge

The most common interpretation of the name As-Samad is the One you seek refuge in when you are in difficulty. Allah SWT is the One Who we turn to for our needs and desires, because He is the Master, the Eternal, the One Who remains firm and unchanged – so who else can we turn to?

Who do we seek when we are in difficulty?

- Someone rich,
- Someone powerful,
- Someone capable,
- Someone unique with no equal.

All these meanings are present in the name As-Samad. Allah is the One we take refuge in when we are in need, because of all His beautiful and perfect Attributes.

If Allah is with us, then we are invincible. We go to Him for our needs, but we should also ultimately desire Him—this is sincerity (*ikhlas*).

Surat Al-Ikhlās was revealed in Makkah when the people asked the prophet ﷺ to describe to them His Lord. The prophet ﷺ told us that Surat al-Ikhlās is equal to a third of the Qur’an (Muslim).

If you want to know Allah, surat Al-Ikhlās summarizes His attributes.

❖ Meaning 2: The Perfect Master

The summary of meanings of As-Samad revolve around the Master Who owns all the perfect attributes.

Human perfection is imperfect. You can describe a judge as just, but his justice may be flawed at times depending on his level of knowledge.

Allah, The Most Just, is perfect in His justice and His knowledge. Allah’s attributes are absolute and perfect.

The attribute As-Samad points to absolute perfection:

- He needs no one, but all need Him for their existence and sustenance,
- He does not need protection from anyone, but everyone need His protection and rely on Him,
- He has no flaws or deficiencies, only perfection.

We turn to Him with all the needs of our heart, body, and soul, because As-Samad can provide. We can be confident and assured, because the One we are turning to is the Master, unaffected by the changes around us.

As-Samad in Our Lives

❖ Difficult Times

We have needs, aspirations, wants, and hopes. Sometimes we get confused, and just don’t know where to turn. Sometimes we just need someone to talk to. Sometimes we need shelter from the storm.

Allah As-Samad is the answer. He is the Everlasting Lord and Master, the only One Who can be relied upon in times of difficulty and needs. He is the Eternal Refuge for all difficulties and hardships.

❖ The Secret of a Believer's Greatness is in his Devotion to Allah

A child of a rich person does not deserve Zakat even though he does not own anything. His virtual connection with his rich father makes him rich by extension.

Similarly, a believer is strong because Allah is strong. He is rich because Allah is rich. He is capable because Allah is capable.

When we seek refuge in Allah, and seek His help, we become strong, rich, capable, and wise.

❖ Go to As-Samad for Every Need

Allah loves from us to go to Him for any need we have, small or large. We should not go to anyone else. We should train ourselves to maintain constant contact with Allah: Ask Him, plead with Him, praise Him, trust in Him, and fear none but Him.

Allah chose this name As-Samad to send us a message that He is the One to seek refuge in for any need: worldly or spiritually.

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) used to say:

"اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي، واجعل الحياة زيادة لي في كل خير، واجعل الموت راحة لي من كل شر"

(O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)."[Muslim]

We need the best of this life and the best of the next life.

- We need faith to navigate the rough seas of this world and live a life that pleases Allah.
- We need wealth to sustain ourselves in this life. The wealth should come from good sources, and not at the expense of others.

Ask Allah for abundance of good sustenance, a good spouse, and children.

Ask Allah for pardon and safety العفو والعافية.

Ask Allah for refuge from hell and the abode of peace in paradise.

❖ **A Point to Consider:**

Turning to As-Samad for our needs does not mean we will not strive and use physical means. Allah commands us to strive.

We must do our best, with full knowledge that the fruit of our labor will come from Allah, and Him alone!

❖ **Another Point to Consider:**

Don't ever think that a need or a want is too small or too great to ask Allah SWT.

Thabit narrated from Anas, who said "The Messenger of Allah (ﷺ) said:

" لَيْسَ أَسْأَلُ أَحَدَكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شَيْئًا نَعْلِهِ إِذَا انْقَطَعَ "

"Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks." [Tirmithi – Hasan]

What is implicit in this hadith, is that Allah *wants* us to turn to Him for any need. Allah will get angry if you do not ask Him, while people will get angry if you ask them.

Allah SWT chose this name to assure us He is there for any need we may have.

❖ **A Sign of Love**

One of the signs of Allah's love for His servants, is that He blesses them with the ability to help others. If people are constantly seeking someone and knocking on their door for some of their needs, they should not be annoyed.

If you want to know your place with Allah, see what He has you doing for His sake.

- Do you guide people, or lead them astray?
- Do you give them security or grief?
- Do you help them, or cause hardships?

The true rich person is the one rich in good deeds. We should increase our good deeds, especially the perpetual ones that continue to earn dividends long after we depart this world.

We should volunteer our time, talent, and resources for the benefit of mankind: Help the needy and be there for people in their time of need.

We should make the intention for our good deeds purely for Allah's sake, to bear fruit in the hereafter.

We should set goals for our lives beyond eating, drinking, and working. Setting the goal for Islam to spread in our country would be a good one, starting with our local community, the outwards to the rest of society.

69. AL-QAADIR (THE POWERFUL) 70. AL-MUQTADIR (THE POWERFUL DETERMINER) اسم الله القادر المقتدر

Other translations:

Al-Qaadir: The All-Capable, The All-Powerful, The Most Able.

Al-Muqtadir: The All-Determining, The Powerful Determiner.

Typically, both these names are discussed together since they come from the same root and have similar meanings.

Linguistically

Both names come from the root *qāf dāl rā* (ق د ر), with the following classical meanings:

- to measure, to know the measure of something - قَدَّرَ
- to distribute, restrict, or apportion the suitable measure - يَفْدِرُ
- to decree, to ordain, to decide a matter (as though measuring it to fit) - قَدَّرَ
- to estimate, to determine, to make use of reason - تَقْدِير
- to have the power to accomplish, to be rendered able, capable - قَادِرٌ قَدِيرٌ
- to be able to prevail, to be empowered, to have control over - مُقْتَدِرٌ

The root has dimensions of power, ability, appropriate measure, and wisdom - من القدرة أو من التقدير.

- Qaadir indicates the supreme ability to make a decree or ordain something from nothing.
- Muqtadir points to the supreme power by which the decree is enacted.

Muqtadir is the intensive form of the root, indicating excessiveness in quantity and quality.

Al-Qaadir Al-Muqtadir in The Quran

The name Al-Muqtadir appears 4 times in the Quran, while the name Al-Qaadir appears 12 times.

The name Al-Qadeer appears more than 30 times but was not considered as a beautiful name.

The names Qaadir, Qadeer, and Muqtadir, all share similar meanings from القدرة أو التقدير.

1. القدرة is power and strength, the ability to do things.
2. التقدير is connected to wisdom, knowledge, and skill in doing things.

Al-Qaadir, is the One able to bring into existence from non-existence and return existence into non-existence.

Al-Muqtadir, is the One Who manages creation in a way only He can with His Supreme Power.

❖ Meaning 1: Estimation of the Divine Self

From the first meaning of estimation, Allah SWT tells us in the Quran:

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

Al-Haj 22:74 (beginning) - They have not appraised Allah with true appraisal.

People do not realize the Greatness of Allah SWT. They do not appraise His Perfect Attributes with the correct measure. Disobedience comes from lack of estimation.

❖ Meaning 2: Created everything in Perfect Proportions

If we ponder Allah's creation, we will see perfection in all due measures.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Al-Qamar 54:49 - Indeed, all things We created with predestination.

- Our eyes see what they should see. If eyesight was stronger, we will never be able to drink water if we can see all the organisms in it.
- Our sensory receptors are perfect. If our hair had sensory receptors, no one can have a haircut.
- If our hearing was more acute, we will never be able to sleep.

All things are created with perfect measure. This outlines Allah's Power and Wisdom.

Allah SWT can give or deprive, according to His Perfect Wisdom and Plan. When He gives, He astounds, and when He withholds, He astounds.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ

Al-Mu'minun 23:18 - And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.

The value of a land is in its resources. Allah can provide the resources to make it thrive or take it away and bring its demise. All things are given in accurate and perfect measure, with perfect ability and wisdom.

❖ Meaning 3: Power and Ability

The second meaning of the name reflects supreme power to accomplish what is desired, without needing help or means.

Humans are weak and have many limitations and need means to overcome weaknesses. To go from point A to point B we need a car or a plane or some other means to get there. If we want to eat, we must plant. We accomplish what we want through means and aids.

Any entity that relies on other things to implement its will, cannot be described as Qaadir or Muqtadir. Allah SWT can implement what He Wills with a command.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Ya-Sin 36:82 - His command is only when He intends a thing that He says to it, "Be," and it is.

Allah SWT is Perfect in all aspects. He is high above any needs.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Al-An'am 6:37 - And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know."

No matter how strong we become, we cannot move a mountain. A city may take 50 years to build, then in a matter of seconds Allah destroys it with an earthquake. No one can prevent tornados and hurricanes from destroying all what is in their path.

فَأَخَذْنَا هُمْ أَخَذَ عَزِيزٍ مُقْتَدِرٍ

Al-Qamar (ending) - so We seized them with a seizure of one Exalted in Might and Perfect in Ability.

Allah's Power has no limit!

❖ Meaning 4: His Words confirm His Acts

Allah SWT has promised believers, who do good, a good life in this world. He also promised punishment for the evil-doers. Allah SWT can accomplish His promises, because He has the Perfect Ability to do so.

وَأَنَا عَلَىٰ أَنْ تُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ

Al-Mu'minun 23:95 - And indeed, We are able to show you what We have promised them.

This verse is a confirmation of the truthfulness of the Quran. Allah's Acts confirm His words, as a testimony from Him that the Quran is the truth from Him.

❖ **Related Names**

Al-Qawiy- The Strong - the One Who is All-Mighty and possesses inexhaustible strength.

Al-Mateen – The Firm - the One Whose nature it is to be firm, determined, and steadfast.

Al-Qahhar – The Dominator - the One Who dominates, conquers, overpowers.

Al-Qadir - the One Whose nature it is to decree, ordain, appoint, measure-out, decide.

Al-Muqtadir - the One Whose supreme power enforces whatever Divine Wisdom decrees or decides; omnipotent, able to do everything.

Al-Qadir Al-Muqtadir in Our Lives

❖ **Strength comes from Allah**

It is our human nature to love, admire, and gravitate towards strength, beauty, and perfection. Humans try to get security by befriending someone powerful. How strong will they be if they are connected to the Creator?

A small child is weak. If his father is powerful, no one can touch the child, since he gets strength by association. A believer is strong and confident, not due to his means, but from his association with Allah, Who protects him and supports him.

If you want to be strong, rely on Allah and ask for His protection. If we feel we are strong, we can overcome our enemies and our desires. If we feel we are weak, we will be humiliated and helpless – lowering ourselves to people to gain some protection.

If we are truly with Allah, we can hold our heads high because He will never let us down or give enemies advantage over us.

❖ **Day of Reckoning**

Allah SWT informed us He will be recreating us and bring us into account one day.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

Al-Isra' 17:99 - Do they not see that Allah, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

It is the height of ignorance to think we will not be resurrected. Allah SWT is assuring us He can recreate us to be held accountable for what we have done in this life.

We must be firm in our belief that we will be resurrected one day. It is in Allah's Perfect Power and Ability to do so.

❖ Nothing is Impossible

Many verses where the name Qadeer appear, imply perfection of ability - عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

To Allah, there is no such thing as "impossible". Many times, we hear of a terminal sickness where doctors said there is no cure, then the patient gets better without any explainable reason.

We must have full conviction that Allah SWT is All-Capable: He gives strength, health, safety, security, victory, and protection. When we have this unshakable belief, we will be in Allah's care, and in a state of Tawhid. We do not put hopes in creation but put all our hopes in the Creator.

The natural state of a believer is Tawhid:

- Whatever happens, he says **إن شاء الله** – God Willing,
- When good things come, he says **هذا من فضل الله** – A bounty from Allah,
- If he is successful, he says **هذا بتوفيق الله** – Aid from Allah,
- If he has wealth, he says **هذا من كرم الله** – From Allah's Generosity,
- If he gets punished for doing something wrong, he says **هذا من رحمة الله** – From Allah's Mercy.

❖ Know Allah

Our duty to these names is to feel Allah's Power and Ability over us, and recognize our weakness and helplessness, and our dire need for His Help and Support.

Allah is ever Muqtadir over us – we are in His Grip, to do with us what He Wishes. We feel strength when we are with Allah. When we ponder Allah's Power, we feel helpless.

Realizing both meanings are required and necessary. If we forget Allah's Power, we become arrogant and tyrannical. Allah's Power comes to punish and restore the balance.

Al-Qaadir gives us strength, but we must realize our correct place in this universe, and not exceed the bounds set for us.

When we have the proper understanding of these names, we will realize our weakness and our need for our Creator. We will have reverence for Him, rely on Him, ask for His help, then we will be strong.

71. AL-MUQADDIM (THE EXPEDITER) 72. AL-MU'AKHKHIR (THE DELAYER) اسم الله المقدم المؤخر

Other translations:

Al-Muqaddim: The Expediter, The Promoter, The One who puts things in their right places.

Al-Mu'akhhir: The Delayer, The Deferrer, The One who puts things in their right place.

Linguistically

The name Al-Muqaddim comes from the root *qāf dāl mīm* (ق د م), with the following classical meanings:

- to come before, to lead, precedence - قَدَم
- old or ancient – قَدَم قَدِيم
- to arrive, to come forward - قَدِم
- to advance, or to put forward- قَدَّمَ

The word for foot is القَدَم because one uses it to move forward.

The name Al-Mu'akhhir comes from the root *hamza khā rā* (أ خ ر), with the following classical meanings:

- to delay, to hold back, to be late - أَخْر

الأخيرة is the Hereafter, الأيُّوم الأخر the last day.

Al-Muqaddim Al-Mu'akhhir in The Quran

The two names are opposites of each other, and they should be mentioned together.

The names do not appear explicitly in the Quran, but appear in the following authentic Hadith:

'Ali (May Allah be pleased with him) reported: When the Messenger of Allah (ﷺ) was in night optional prayer, he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those faults of mine about which You have better knowledge than I have. You are Al-Muqaddim and you are Al-Mu'akhhir. None has the right to be worshipped but You." [Muslim]

Both names are mentioned together, and describe the Divine Self and Divine Acts, related to Allah's Will, Knowledge, Justice, and Wisdom.

❖ Meaning 1: Promoting and Holding Back

Allah is the One Who promotes His good servants to the high ranks and holds His enemies back.

He promotes in rank some ahead of others, the knowledgeable over the ignorant for example.

He promoted planning for creation and their sustenance before the actual creation.

Some time periods are promoted ahead of other periods, or a sacred month ahead of other months.

The ones who prioritize obedience to Allah, Allah SWT will promote them in rank.

The ones who prioritize disobedience and self, Allah SWT will hold them back.

Reward and punishment can also be expedited or delayed, based on Allah's Will and Wisdom.

❖ Meaning 2: Divine Preference

There is preference in creation and in this universe.

- Some creation was created before others, like the pen and Allah's throne. Man was created last.
- Some beings are moved ahead of others in preference and in rank.
- Reasons and intentions supersede actions.
- Humans were given preference over all creation, even angels, as an example.
- Some places were given more sanctity than others, like Makkah, Madinah, and Jerusalem.
- Some time periods were given preference over other time periods.

❖ Meaning 3: Puts Things in their Right Place

Allah SWT deservedly puts all things in their proper place. He advances some things, and holds back other things, according to His Will, Knowledge, Justice, and Infinite Wisdom.

He SWT warned of eternal punishment and held back the most severe punishment for the Hereafter.

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ

Qaf 50:28 - [Allah] will say, "Do not dispute before Me, while I had already presented to you the warning.

In a place of work, if someone is regularly late one hour, is not punished, and someone who is hard working, does not get rewarded – the result will be: the hard worker will slack off, and the slacker will get worse.

In human relations, if good deeds are not rewarded and bad deeds punished, chaos will be the result.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Az-Zumar 39:9 (partial) - Say, "Are those who know equal to those who do not know?"

If we are obedient to Allah, His Justice and Wisdom decrees that we will be moved ahead of others.

Some believers are moved ahead of other, by making their supplications answered, for example. If believers are not promoted ahead of sinners, believers will lose the incentive, and sinners will not be deterred.

Allah SWT will promote the believers ahead of the sinners, defend and protect them, and give them the rank they deserve, with full justice.

Al-Muqaddim Al-Mu'akhkhir in Our Lives

❖ Example of the Prophet's Companions – Battle of Mu'tah

The prophet ﷺ appointed 3 army leaders: Zaid Ibn Harithah, Jaafar Bin Abi Taleb, and Abdullah Ibn Rawaha.

Allah SWT allowed him to see the battle as if it was in front of him. He was narrating the events to the companions.

Zaid took the flag first, fought, as was martyred. The prophet ﷺ saw his place in heaven.

Then Jaafar took the flag, he fought and was martyred. The prophet ﷺ saw his place in heaven.

The prophet ﷺ paused a little. Then the companions started asking what Ibn Rawaha was doing. Ibn Rawaha hesitated to take the flag, then he took it. He fought and was martyred. The prophet ﷺ saw his place in heaven, slightly lower than Zaid and Jaafar.

This slight hesitation cost him a higher rank with Allah, compared to his two companions.

❖ Degrees of Distinction

It is Allah's wisdom that people are in various levels and ranks.

انظر كيف فضلنا بعضهم على بعض، وللآخرة أكبر درجاتٍ وأكبر تفضيلاً

Al-Isra' 17:21 - Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

Humans have different shapes, levels of wealth, varying degrees of intelligence and abilities.

Allah SWT has moved some ahead of others in what He bestows, knowledge, or time of creation, etc.

We are created with free will in some things, but in other things we have no choice. We have no choice who our parents are, where we are born, or what we look like.

He SWT inspires His servants to do good deeds and promotes them to high ranks out of His bounty. He SWT lowers the spirits of sinners and holds them back from reaching the high ranks.

Believers are not all at the same level. Allah SWT raises some above others in rank and in reward. There is no holding back the ones whom Allah promotes, and there is no promotion for the ones whom Allah holds back.

❖ Divine Justice

Allah SWT assigns a position and a rank for each of us according to our actions. No two people will be equal in rank, when their deeds are not equal. The one with the better deeds, better manners, and purer belief, will have a higher rank. We will get the rank we deserve with justice and accuracy.

Believers are favored and precious to Allah SWT, while non-believers have no weight or regard.

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

Al-Kahf 18:105 (ending) - and We will not assign to them on the Day of Resurrection any importance.

Allah SWT promotes the believers and puts their love in the hearts of others. They are respected in their presence and praised in their absence.

There are many things Allah SWT has predestined for us. If we believe in His Infinite Wisdom, then we can be sure it is for our benefit, and our duty is to surrender to His Will, and be satisfied and thankful.

❖ Prioritize Activities

If you own a shop, and you are reading the paper and enjoying a cup of tea, you will leave them as soon as a client shows up. The client is more important for the business than reading the paper.

Our life is a big exercise in prioritization. We are faced with many challenges every day. We must learn what to put forward and what to delay. All deeds that benefit the next life should be promoted ahead of worldly matters.

This is demonstrated clearly when we are busy with things, and the time for prayer arrives. Do we stop all activities in favor of prayers, or delay prayers in favor of other activities?

Promoting and honoring sinners ahead of believers is an invitation of Allah's anger and punishment. Putting things in their wrong place, goes contrary to Allah's way.

❖ Promote Yourself

People, sometimes, try to promote themselves with material things: fancy cars, palaces, and fine clothing. This is a meaningless promotion that is short-lived, and a sign of societal decline. The true high rank we should strive for, is the rank in the eyes of Allah SWT.

Allah SWT is The Most Generous. He will reward us in this life and in the next. The keys to be promoted or held back are in our hands, when it comes to our faith.

- We can establish our faith in our homes, our workplace, and our society.
- We can resist worldly temptations, for the sake of Allah SWT.
- We can pray, perfect our manners, and do good deeds.

How far we want to be promoted, depends on how much we are willing to work for it.

Allah SWT is Fair and Just. He will never make our good effort go to waste if we are sincere and obedient. If we go forth to Allah, Allah will raise our status. If we delay and stay back, Allah will hold us back.

❖ Prepare for the Hereafter

This life is a testing period where we prepare for the Hereafter. We must send forth to the next life as many good deeds as we can.

وَمَا تَقْدُمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

Al-Baqarah 2:110 (partial) - and whatever good you put forward for yourselves - you will find it with Allah.

The worst thing we can do is send forth bad deeds. This is not what we want to see when we reach our destination.

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

Al-Fajr 89:24 - He will say, "Oh, I wish I had sent ahead [some good] for my life."

We have been given ample warning to prepare. Allah SWT will promote the ones who strive for His love and will hold back the ones who do not care.

We must be effective promoters of good in our environment and help move things forward.

We must hold back evil, and evil deeds, and prevent wrong from going forward.

May Allah guide us to what pleases Him and promote us to the high ranks.

73. AL-AWWAL (THE FIRST) 74. AL-AAKHIR (THE LAST) اسم الله الأوّل الآخر

Other translations:

Al-Awwal: The First, The Pre-Existing, The One Who's Existence is without a beginning.

Al-Aakhir: The Last, The One Who's Existence has no end.

These names are complementary, and always mentioned together.

Linguistically

The name Al-Awwal, comes from the root *hamza wāw lām* (أ و ل), with meanings of first and priority.

The name Al-Aakhir, comes from the root *hamza khā rā* (أ خ ر), with the opposite meanings to Al-Awwal.

- Chronological priority, like January comes first, then February, December is last.
- Superiority in rank and priority or preference, like the first in class, and the last in class.
- Spatial nearness in space, like reaching a city first, before reaching another while travelling.
- Arrangement and sequencing, like when assembling a car: some parts are installed ahead of others.

Al-Awwal Al-Aakhir in The Quran

Both names are mentioned explicitly in the Quran:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Al-Hadid 57:3 - He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

The names also appear in authentic Hadith.

Abu Huraira who narrated a supplication from Allah's Apostle ﷺ, the partial part relevant to the topic:

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, there is nothing before You, and You are the Last and there is nothing after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing beyond You. [Muslim]

The prophet ﷺ explained the attributes clearly:

- Allah is the First, and nothing is with Him or superseded Him,
- Allah is the Last, and nothing will remain besides Him.

❖ Meaning 1: The Very First, and the Very Last

Allah Al-Awwal in the sense that nothing existed before Him. He was there before all creation.

Imran bin Hisain **عَنْ عِمْرَانَ بْنِ حُصَيْنٍ** narrated from the prophet ﷺ (partial):

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ، وَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ

"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."
[Bukhari]

Allah is The First, without a beginning, and He is the Last without an end. Allah SWT Al-Aakhir, will be the One remaining after all things end. He is the Ever-Lasting One, while all others will perish.

كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Ar-Rahman 55:26/27 - Everyone upon the earth will perish, * And there will remain the Face of your Lord, Owner of Majesty and Honor.

Allah's Perfect Self-Existence is above time. He encompasses time – past, present, and future. Time is one of His creation, and under His Will and Control.

❖ Meaning 2: First in all Attributes and in Rank

Allah is above all creation in everything: existence, ability, hearing, seeing, power, glory, will, greatness, etc.

The First does not have needs or rely on anything, and all creation needs Him and rely on Him. He is Self-Existent, Self-Reliant, and Constant in His Perfection of All Attributes. He has no equal and no partner. He is The First, with no second, and all perfection in existence is from Him.

These attributes belong exclusively to the Divine Self.

❖ Meaning 3: The Source and Destination of all things – in Cause

One of the meanings of Al-Awwal, is the beginning or the source. The term "first", is what all things come from, rely on, or caused by.

For example, which is first, the chicken or the egg? If we go back to the very first chicken, Allah created it.

If we take anything in existence and trace it back to the source, we conclude that Allah SWT is the source of everything.

A man moves his finger. How? He is alive. How? Allah gave him life! Allah is always the source.

Allah, Al-Awwal, is the source of existence, continuation, sustenance, and support of everything.

Allah, Al-Aakhir, is the destinations of all things. All matters return to Him.

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

Ash-Shuraa 42:53 (ending) - Unquestionably, to Allah do [all] matters evolve.

The final verdict belongs to Allah, for all matters. His Word is final, and His Will concludes all matters.

❖ **The First and the Last, the Ascendant and the Intimate** الأول و الآخر و الظاهر والباطن

We all have a beginning, an end, an apparent, and hidden aspects. This is common for all creation, even for things like a thought, or a breath.

Allah SWT is unique in this aspect:

- He is First without a beginning, superseding everything.
- He is Last without an end, remaining after all things perish.
- He is Dominant, High above all creation in Status, Honor, and Glory.
- He is Apparent, more apparent than the most apparent, minds confirm His Ever-Existence.
- He is Intimate, no one is closer to His creation, The Expert, the All-Knowing.
- He is Subtle, knower of all secrets, and His existence is beyond perception of the senses.

These four attributes appear together in the Quran, linked with “و”, for relationship emphasis. All four attributes revolve around being All-Encompassing - الإحاطة in time and in space.

His attributes, The First and The Last, encompass the before and after of all things. When things start, He is there. When things end, He is there. He encompasses all beginnings and endings.

His Dominance and Intimacy encompass the apparent and hidden in all things.

Existence with no beginning, Continuation without an end, High above all things with no competition, Subjugates all creation, Intimate with all things, apparent to all His Creation, most hidden to the senses.

These four names all point to Tawhid, the Oneness of Allah, and the perfection of His Attributes and Existence, and full encompassing of His creation in every way possible.

The “و” appears between these names as an added assurance and confirmation that these seemingly opposite attributes do in fact belong to the same One Divine Self.

This removes all doubt that these opposite attributes belong to Allah SWT.

Al-Awwal Al-Aakhir in Our Lives

❖ Be with The First

If you want to be first, be with The First!

All things start and end with Allah SWT. If we are obedient servants, we will be foremost in all things.

We must be first in doing good, first in acquiring knowledge, first in obedience, and first in helping His creation.

❖ Be a Leader

This world is a testing place. Strong people are afforded more opportunities than weak ones.

Strength in wealth, knowledge, power, all afford the strong opportunities to increase in good deeds and closeness to Allah SWT. Using this strength with wisdom and justice, for Allah's pleasure, gets one promoted to higher ranks.

Allah loves the over-achievers. Be among the first in all opportunities to do good.

❖ Tawhid in Conflict

Tawhid, believing in the Oneness of Allah, gets us closer to Allah during troubled times.

If a person is hit with a stick, will the person have hatred for the stick? Or for the hitter? All perpetrators are sticks in the Hand of Allah, unleashing them to inflict whom He wishes. We must defend ourselves, that is a given, but the point is, who allowed them to do so in the first place? Allah SWT did. We must not have ill feelings towards Allah. Everything He does, is for our own good.

We must review our lives to see why things happen and correct any faults we find. We must not have hatred in our hearts. Hatred is a killer disease.

Tawhid teaches us that nothing happens without Allah's permission. We defend ourselves, but we must not hate. This gives us courage and strength.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

Ash-Shuraa 42:39 - And those who, when tyranny strikes them, they defend themselves,

Tawhid helps us understand the calamity and eases its effect.

If a burglar enters your house, you cannot surrender and claim it is Allah's Will, and let him rob you. This is not Tawhid. You fight with courage and defend yourself, knowing that all that happens is from Allah SWT.

Any knowledge we get, gets us closer to knowing Allah. The ultimate end of knowledge is Tawhid, and the knowledge of the Oneness of Allah.

❖ All Matters Return to Allah

When Tawhid is weak, one may imagine that matters are in the hands of this person or this leader.

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

Ash-Shuraa 42:53 (ending) - Unquestionably, to Allah do [all] matters evolve.

Life with weak Tawhid result in depression, anxiety, and lack of security. It is a cause for punishment in this life. On the day of judgement, it will be clear that all matters belong to Allah, and always have been.

True belief is to see Allah's Hands exclusively at work in this universe. His Words are final, His Acts are final, and His Justice is final.

❖ The End

We can live how we want, go where we want, but in the end, we must return to Allah SWT. Allah Al-Aakhir, is our destination, where we will find the fruit of our labor in this life.

Fortunate are the ones who are well prepared for the final day.

75. AZ-ZAAHIR (THE MANIFEST) 76. AL-BAATIN (THE HIDDEN) اسم الله الظاهر الباطن

Other translations:

Az-Zaahir: The Manifest, The Apparent, The Evident, The Conspicuous.

Al-Baatin: The Hidden, The Secret One, The Inner One, The Knower of Hidden Things.

Linguistically

The name Az-Zaahir comes from the root *zā hā rā* (ظ ه ر), with the following classical meanings:

- to be visible, manifest, obvious, clear, distinct - ظَهَرَ
- to ascend, mount, have higher status - يَظْهَرُ
- to have the upper hand, subdue, overcome - ظَهَرَ
- to endorse, help, aid, support others, render superior - ظهير

The name Al-Baatin comes from the root *bā ṭā nūn* (ب ط ن), with the following classical meanings:

- Secret, concealed, hidden, not apparent - بَطَّنَ بَاطِنٌ
- Intimate, inner linings - بَطَانَةٌ
- to be inside, within, bellies - بَطَّنَ

Zaahir and Baatin are opposites attributes.

- Zaahir is that which is outward, manifest, apparent, and visible.
- Baatin is that which is inward, concealed, obscured, and hidden.

If we say *آية لها ظهر وبطن*, we mean that a verse has an apparent part that is read, and an inner part, which is the meaning.

Az-Zaahir Al-Baatin in The Quran

Both names are mentioned explicitly in the Quran:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Al-Hadid 57:3 - He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

The names also appear in authentic Hadith in Sahih Muslim.

Abu Huraira who narrated a supplication from Allah's Apostle (ﷺ), the partial part relevant to the topic:

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, there is nothing before You, and You are the Last and there is nothing after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing beyond You. [Muslim]

❖ Az-Zaahir – Meaning 1: Victorious, Dominant

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

As-Saf 61:14 (ending) - So We supported those who believed against their enemy, and they became dominant.

Allah SWT is Ever Victorious, the Subduer of His creation, the Powerful, the Dominant, the Accomplisher of His Will. All meanings of strength and power are in this name.

- Can anyone do anything without Allah's permission? No!
- Can wrongdoers escape His punishment? No!

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Yusuf 12:21 (ending) - And Allah is predominant over His affair, but most of the people do not know.

The story of prophet Yusuf illustrates this meaning.

❖ Az-Zaahir – Meaning 2: Knowledgeable of the Apparent

For humans, knowledge is power. We are weak if we do not have knowledge.

Allah SWT is well acquainted with all apparent thing. Anything that comes into appearance, He knows it.

عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

Al-Jinn 72:26 - [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone

His Knowledge of all apparent and hidden is perfect.

❖ Az-Zaahir – Meaning 3: Most Apparent to All

Allah SWT gave us so many proofs of His Existence, to the point He is the most apparent truth. Everything points to Allah. He is with us, but we cannot see him, or sense His presence.

Some things may appear, and the five senses capture it. Some things do not appear, but the mind knows it.

The mind points us to things we cannot sense.

Together, the mind and the universe, lead us to the apparent truth of Allah's existence, even if the senses are unaware.

The miracle of our creation is enough evidence to the existence of Allah SWT.

We cannot see Allah SWT with our eyes, but we can see Him with our minds. Allah is very clear with His manifest proofs. Evidence of His Power, Existence, and Attributes are present in all His creation.

His Guidance is clear and manifest. His signs are clear and manifest for anyone who wants to contemplate them.

❖ Al-Baatin – Meaning 1: Most Hidden

Allah SWT gave us only a glimpse of His Beautiful Attributes. The full knowledge of His Divine Self is impossible for us to know. He SWT has kept the full knowledge hidden from His creation.

Only Allah knows Himself perfectly. Not even the prophets have this knowledge.

The eyes cannot see Him. He is perfectly hidden and imperceptible to the eyes, but apparent to the mind.

The apparent is His Signs and Guidance, and the Hidden is His true Nature.

❖ Al-Baatin – Meaning 2: Knows the Hidden Perfectly

We all have an apparent aspect, and a hidden secret aspect we keep from others.

For humans, we only perceive the apparent. We cannot tell what people are thinking or hiding.

Allah knows perfectly the apparent and the hidden in all His creation, with equal clarity.

❖ Al-Baatin – Meaning 3: Hides Himself from Unbelievers

Allah SWT only prevented the believers from seeing Him in this life. He allowed them to know Him.

Allah SWT prevents the unbelievers from seeing Him in the hereafter as the worst punishment.

❖ Az-Zaahir and Al-Baatin

Az-Zaahir is our intuitive knowledge of the existence of Allah SWT. Even normal people who may not have a deep religious background will mention God and acknowledge His Existence. This is built-into our innate nature - Fitra.

This knowledge of The Apparent may not result in acts of worship or obedience. It may be a superficial knowledge. The knowledge of Al-Baatin, requires more in-depth knowledge that leads to obedience and good deeds.

The true knowledge of the Divine Self is impossible to reach. The realization of this fact is the height of knowledge, that leads one to “I don’t know”.

The scholars concluded we must mention these names together.

Logically, these names cannot describe a single attribute. They are distinct from each other. In one matter, He is Evident, and in another matter, He is Hidden.

Allah is Az-Zaahir, encompasses all things and fully knowledgeable of it, yet He is Al-Baatin, Most Hidden from all His creation. No one can encompass His Divine Nature.

Allah is Az-Zaahir, manifests Himself clearly to the minds, yet He is Al-Baatin, Most Hidden from the senses. Evident without presenting Himself.

Az-Zaaher Al-Baatin in Our Lives

❖ Man’s Apparent and Hidden

Allah SWT may give us physical strength (apparent) and may give strength in the form of awe and reverence هيبه (hidden).

Man has an apparent part in the form of the body, and a hidden part in the form of the soul.

❖ Judging Others

Allah is the only One Who knows the hidden.

When we deal with people, we must treat them based on what is apparent and not assume what is in their hearts.

In one of the battles, a believer was about to kill a non-believer, and the non-believer made shahadah, but the believer killed him after that. The prophet got the news and was very angry. The believer claimed the man said it to fend off death. The prophet repeatedly asked him if he knew what was in his heart?

We judge with the apparent and leave the secret and hidden to Allah SWT.

❖ Blessing in Disguise

We all feel pain when something bad happens. Many times, an apparent calamity, has hidden blessings in it – a blessing in disguise.

Evident blessings like wealth, children, health, position, safety, and security, do not elevate people. On the contrary, it makes them lazy, weak, and complacent.

Great men were not made through ease and good times. Calamities are great motivators. Many inventors, poets, and notable people excelled due to calamities.

A person who has all the comforts of life, will most likely be a lazy person. His link to Allah will be shallow. When he is put through a disaster, he wakes up and returns to Allah in ways he would not do in times of ease.

Such calamity is a blessing in disguise.

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

Luqman 31:20 (beginning) - Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent?

The apparent blessing is what we perceive as a blessing. The hidden blessing is what we do not perceive.

- Sickness can be a blessing.
- Poverty can be a blessing.

Allah SWT knows us very well, and He knows how to correct us and bring us back to Him.

We should not despair when something bad happens. It is always for our own good if we return to Allah with repentance and obedience.

God's blessings cannot be counted, not even a single one.

Some blessings are apparent to us, like victory over an enemy, and others are hidden from us, like victory by fear He SWT throws in the hearts of the enemy.

Our inability to realize the true nature of the Divine Self, should instill reverence and awe for Allah's Majesty and Perfection. Doing so, will invite Allah's Blessings and Care on us.

The knowledge of Allah's attributes is the ultimate knowledge worth pursuing. Admitting our failure to fully encompass this knowledge, is the height of knowledge.

77. AL-WALII (THE GUARDIAN) اسم الله الولي

Other translations: The Protecting Friend, The Loving Defender, The Close Guardian.

Linguistically

The name Al-Walii comes from the root *wāw lām yā* (و ل ي), with the following classical meaning:

In Arabic, a Walii necessitates proximity in physical space or lineage.

- A walii is the person sitting directly next to you or comes right after you.
- A walii is the father then an uncle, then a grandfather, etc.
- A walii is the ruler in charge of his people.
- A walii is the protector and supporter of others.

A walii is the close one who takes care of you – Guardian and Protector. القريب الذي يرباك

A walii is the caring friend who supports you and aids you – Friend and Ally. المحب الذي ينصرك

Al-Walii in The Quran

The name Al-Walii is mentioned explicitly in the Quran, both in the absolute and the specific forms.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَالَ لَهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Ash-Shuraa 42:9 - Or have they taken protectors [or allies] besides him? But Allah - He is the Protector, and He gives life to the dead, and He is over all things competent.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Al-Baqara 2:257 (beginning) - Allah is the Protector of those who believe. He brings them out from darknesses into the light.

❖ Meaning 1: Disposes the Affairs of His Creation

Allah SWT is the One in charge of running the affairs of His creation. He provides sustenance, protection, care, and disposes all affairs.

He prevents the sky from falling on the earth and holds an infinite number of planets and galaxies in perfect harmony that they do not collide with each other. He controls the motion of earth in its orbit, maintains its speed and trajectory, so it does not veer off and perish.

He is Al-Walii to all creation, the deserving, and the non-deserving, however, with different measures.

- He is Al-Walii to the righteous, He honors and supports them.
- He is Al-Walii to the evil ones, He punishes and corrects them.

His guardianship and support (Wilaya) is absolute in its perfection and completeness.

❖ Meaning 2: Protects and Guides His Servants

Allah SWT is Al-Walii: protector, guardian, friend, and ally of the believers.

Al-Walii takes care of His servants with His love, protection, and uncountable bounties. He is the close ally who helps against enemies and is there when is needed.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Al-Baqara 2:257 (beginning) - Allah is the Protector of those who believe. He brings them out from darkneses into the light.

The greatest protection Allah SWT provides His servants, is guidance to what is best for them. Al-Walii brings His servants from the darkness of disbelief, to the light of Tawhid, and knowing Allah SWT.

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

Muhammad ﷺ 47:11 - That is because Allah is the protector of those who have believed and because the disbelievers have no protector.

Imagine two children: one has a strong walii, who provides the best place to live, the best education, the best medical care, the best of everything. The other child is orphaned, no family, no shelter, roaming the streets with no one to care for him or support him.

A non-believer has no support, because he turned his back to Al-Walii, His faith, and His guidance.

Blessed and fortunate is the one who Allah is his walii! Miserable is the one whose walii is the devil, desires, fortune, or fame - someone other than Allah.

❖ Meaning 3: Giver of Victory and Support

Al-Walii never abandons His friends. His support is sure and certain. Al-Walii SWT gives victory and support to His servants, over their enemies, in this life and the next.

Prophet Yusuf: His brothers plotted to get rid of him by throwing him in the well. Al-Walii SWT saved him.

- He made the caravan desperate for water, to get him out of the well,
- He made the Aziz of Egypt's wife barren, to take Yusuf in like a son,

- He made the king see the vision, to get Yusuf out of jail,
- He made Egypt need food, to make Yusuf the Aziz of Egypt,
- He made the region hungry, to bring Yusuf's brothers to Egypt, and reunite the family.

In the Quran, the last verse of the story of prophet Yusuf says:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ

Yusuf 12:101 - My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

Prophet Yusuf is pleading with his Walii to continue the favors of this life in the grave and in the hereafter.

Prophet Nuh: His people abused him, so he called on Al-Walii for victory. Al-Walii accepted his dua and drowned his people and saved the believers.

Prophet Ibrahim: When he was thrown in the fire, Al-Walii ordered the fire to be cool and peaceful on Ibrahim.

Prophet Ismail: He surrendered to the will of Allah – his Walii, and Al-Walii forbade the knife to cut.

Pharaoh found out who prophet Musa's Walii was, as he was drowning.

Quraysh found out who prophet Muhammad ﷺ's Walii was, when he entered Makkah victorious.

Note: Being a friend of Allah does not mean no hurt or difficulty will befall. Calamities and hurt are only to demonstrate who the Walii is, the One Who will get you out of trouble and make you victorious.

No human was hurt more than prophet Muhammad ﷺ, and he is the most beloved to Allah. Al-Walii took care of him and made him victorious.

إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ

Al-A'raf 7:196 - Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous.

Allah is Al-Walii not just to the prophets. The verse says He is Al-Walii to all righteous believers.

Al-Walii in Our Lives

❖ Importance of having the Right Walii

One of the toughest events in the life of a developing child is when they lose their guardian! It is painful to see, and traumatic to experience.

A bride who does not have her walii present for her wedding, how sad will she be?

There is a great difference between going to someone powerful for protection, and the powerful one offering protection without even asking. Allah is the One offering to be our guardian and protector! **اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا**

Yes, Allah, please be our Walii!

If Allah is our Walii, that does not mean we will not have problems. This is the nature of life.

Knowing there is someone powerful watching and helping us is very comforting, to see us through difficult times.

History is full of examples of righteous people, who chose Allah to be their Walii, have an honorable status. The opposite is also true. People who chose the devil to be their Walii, and followed their desires, were disgraced, and destroyed.

❖ Make Allah your Walii

We must have a walii in this life. It can either be Allah SWT, or someone else

We can be supported by angels with orders from Allah or follow the evil whispers of the devil or desires.

We go to work, we support our family, we go about life. When we rely on Allah for guidance and support, He SWT will take care of us. However, if we choose to rely on our own effort, Allah SWT will leave us to ourselves.

Faith is not a theoretical concept, full of habits and formalities. Faith is about having a close relationship with Allah SWT, where we call on Him for all our needs, have intimate conversations with Him, plead with Him, and ask for His forgiveness.

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

Al-An'am 6:62 - Then they His servants are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.

There is no true Mawla, except Allah. This is the truth (Haq).

Some people with weak faith, think support and protection come from a person or a skill. They chase a false Walii. The true Walii is Allah SWT. Any other source chosen, is a false Walii.

❖ Who should we be a Walii to?

We have duties in this life to family, friends, and people in general. Being a walii to someone is different from the obligations we are ordered to maintain, to parents for example.

'Amr bin Al- 'Aas reported: I heard it from the Messenger of Allah ﷺ quite audibly and not secretly:

أَلَا إِنَّ آلَ أَبِي - يَعْنِي فُلَانًا - لَيْسُوا لِي بِأَوْلِيَاءَ إِنَّمَا وَلِيَّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ

Behold! the posterity of my fathers, that is, so and so, are not my friends. Verily Allah and the pious believers are my friends. [Muslim]

Who should we take as close friends and supporters? Who do we cooperate with and confide in?

We treat believers with Wala', and we treat others with what we were commanded to do.

We have duties to our parents, our family, and others who may ask for assistance – regardless if we like them or not. We perform this duty to the best of our ability, but the love and close cooperation and friendship cannot be for anyone other than Allah and fellow believers.

A believer has Wala' for other believers: he shares their concerns, supports them, cooperates with them, shares their happiness and sadness, and defends them.

For others, like close family, he performs his duties fully, but his heart is attached to Allah and the believers. This is a balanced approach.

❖ Our Duties to the Name Al-Walii

Support people in need or in trouble, and help them, so Allah will support and protect you. This is the manifestation of Allah's name Al-Walii in our life!

We should aspire to be at the level of اولياء الله. It is possible, but it is a special circle that most people will not get!

All we can do is show Allah how serious and committed we are, then Allah chooses whomsoever He pleases.

78. AL-MUTA'AAL (THE SUPREME) اسم الله المتعال

Other translations: The Exalted, The Supreme, The Most High.

Linguistically

The names Al-'Ali, Al-A'la, and Al-Muta'aal all come from the root 'ayn lām wāw (ع ل و), opposite of lower.

العلو is to go higher, and in common meaning is to be high in stature, or high in elevation.

- to be high, elevated, lofty,
- to be exalted, to rise, to ascend,
- to be higher, to exceed, to surpass,
- to overcome, overwhelm,
- to advance, to promote, rise above,
- to mount, be overtop.

In Arabic, usually if the word has more letters than a similar one, it will contain more meaning.

Al-Muta'aal comes from the verb علا, but more intensive - تعالى يتعالى فهو متعالٍ.

Al-Muta'aal in The Quran

The name Al-Muta'aal appears once in the Quran.

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ

Ar-Ra'd 13:9 - [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.

The word Al-Muta'aal is in the intensive form of the root, more intense than Al-'Alii, further exalting the Exalted One.

The prefix "mu" in Arabic is equivalent to "er" suffix in English and indicates "the One Who...".

- The One Who is exalted above all of creation,
- The One Who is beyond the highest.... beyond the beyond,
- The One Who is far beyond any imagination, thought, limitation, or human notion of perfection.

❖ Meaning 1: Allah's Essence Cannot be Grasped

Allah SWT is Most High in His Divine Self, in His Divine Attributes, and in His Divine Acts.

His essence goes far beyond our comprehension. The collective mind power of humanity cannot begin to realize His Greatness.

He has raised Himself Most High, by encompassing all creation with His Knowledge, Ability, and Power.

❖ Highness of the Divine Self - علو الذات

Allah's does not need anything or anyone for His Existence. His Existence is Self-Existence. He makes Himself High above all His creation, with His Infinite Ability.

He is High above our intellect that we cannot grasp His Essence. Whatever we may imagine Allah to be, He is far above it in ways we cannot imagine.

His Divine Self is high above having equals or partners.

❖ Highness in His Divine Attributes - علو القدر والصفات

Allah's Attributes are Perfect and High above all His creation in every aspect. Nothing is like Him or has any of His Divine Qualities.

He has the Perfection of all attributes of Magnificence, Omnipotence, Honor, Greatness, Beauty, Perfection, Power, Generosity, Compassion, and any other commendable attribute.

❖ Highness in His Subjugation - علو القهر

Allah has subjugated all His creation with His Infinite Power. He is High above all His creation. No one is above Him in power and ability, and nothing happens in His Dominion without His Leave.

Everyone needs Him, and He needs no one.

❖ Meaning 2: Exalting of His Servants does not increase in His Stature

People are raised and lowered with the praise or insult of others. Some may have smart helpers that raise their stature without any contribution – by getting great advice and consultation.

Allah is Most High in the sense that His Stature is self-existent and not acquired - علي بذاته.

- If all of creation gathered to praise Him, they will not increase His Stature.
- If all of creation gathered to insult Him, they will not decrease His Stature.

His Highness comes from His Divine Self and is not acquired and does not change with time.

❖ Difference between Al-'Ali, Al-A'la and Al-Muta'al العلي والأعلى والمتعال

العلي Al-'Alii is the attribute of exaltedness and highness above all creation in all meanings.

الأعلى Al-A'la carries the meaning of comparison – He is Most High, and nothing is higher or above.

المتعال Al-Muta'al is the One Who exalts Himself above all creation.

All meanings of exaltation are affirmed in all dimensions.

Al-Muta'aal in Our Lives

❖ Slave or Servant?

All humans are in the grasp of Allah SWT, their Lord and Master. The Quran uses two terms to describe all humans: العبيد والعباد Servants and Slaves

There are subtle differences between both terms:

العباد is the plural of عبد الشكر , thankful servant.

العبيد is the plural of عبد القهر , subjugated slave.

There is a great difference between the two.

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

Ta-Sin 36:30 - How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.

مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ

Qaf 50:29 - The word will not be changed with Me, and never will I be unjust to the servants."

We are all in Allah's grip. Believers receive guidance from Allah and are fully aware of this fact.

Non-believers are under the illusion that they are strong, but their lives can be taken at any moment.

❖ Increase in Knowledge

A believer should raise himself high above ignorance and deficiencies in matters of faith. There is essential knowledge that one must know, and other areas that are not as critical.

For example, a person jumping out of an airplane, does not need to know the shape, color, the structure of his parachute, and the material of the strings. He will still land safely without this knowledge. What he must know is how and when to open the parachute. Failing to have this knowledge is fatal.

Our faith is rich and wide. It is impossible to know all areas. The critical knowledge for a believer is:

- The pillars of Islam (Shahada, prayers, fasting, zakat, and Hajj),
- The pillars of faith (Belief in Allah, His books, messengers, angels, the last day, and predestination),
- What is needed for his life, like obligations to parents or a spouse and the like,
- What is needed for his profession, example for a merchant what are the rules for buying and selling, and related jurisprudence.

When disasters fall, the smart ones are the ones who understand them in the light of faith and learn a lesson from them. The ones who do not learn anything from a disaster, and just look at it as a natural event, have a bigger disaster in their ignorance.

Knowledge is the basis of life. If we want success in this life and in the next, we must have the necessary knowledge.

❖ Rise above Oppression

Believing in the name Al-Muta'aal, necessitates we raise ourselves above committing oppression and wrong, to ourselves and others (الظلم).

The oppressors do not know Allah. If they knew Him, they would not be committing oppression. How many husbands oppress their wives, children wronging their parents, brother wronging brother, and bosses oppressing employees.

When oppression becomes wide-spread in a society, Allah withholds His favors and help. A key factor for victory and support from Allah is illustrated by our beloved prophet ﷺ:

Narrated Mus`ab bin Sa`d: Once Sa`d (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet (ﷺ) said:

هَلْ تُنصِرُونَ وَتُزْرَقُونَ إِلَّا بِضَعْفَائِكُمْ

You gain no victory or livelihood except through (the blessings and invocations of) the weak amongst you. [Bukhari]

To gain Allah's Pleasure and Help, we must feed the poor, help the needy, and spread peace, knowledge, and justice.

❖ Rise above Deficiencies

Allah SWT is High above all faults and deficiencies. As believers, we must raise ourselves above all deficiencies in our faith, deeds, manners, treatment of others, understanding of the prophet's Sunnah, and Tawhid.

Staying above trivial matters is a great trait in a believer. A believer's focus is Allah and His pleasure, attaining a pure and sound heart, increasing in knowledge, helping fellow man, and performing good deeds.

If we want success in this life and the love and help of Allah SWT, we must rise above:

- Ignorance in matters of faith,
- Ignorance in acts of worship,
- Ignorance in the ways of the prophet,
- Oppression,
- Ruining our deeds with sins.

79. AL-BARR (THE RIGHTEOUS) اسم الله البَرُّ

Other translations: The Beneficent, The Kind and Gracious One, The Merciful and Compassionate One.

Linguistically

The name Al-Barr comes from the root *bā rā rā* (ب ر ر), with the following three classical meanings:

The word Al-Barr البَرُّ is used to describe a wide spacious land that you cannot see its boundaries, denoting abundance, or an increase in good things, without boundaries or end (e.g. البَيْرَ وَالْبَحْرَ).

The word Al-Birr البِرُّ is used for beneficence, and abundance of goodness, dutifulness, and mercy. Another meaning is truthfulness and obedience. It is often used to describe the proper relationship between a person and his parents.

The name Al-Barr describes the doer of Birr.

❖ Birr is Good Manners

Prophet Muhammad ﷺ explained the meaning of Birr in the following hadith.

Nawwas b. Sam'an al-Ansari reported:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ " الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ "

I asked Allah's Messenger (ﷺ) about virtue and vice. He said: Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it. [Muslim]

Birr, according to the prophet, is good manners - interacting with others with a kind disposition. The highest ranks and the best reward in paradise are reserved for the believers with the best manners in this life.

In Arabic, the names Al-Barr البَرُّ and Al-Baar البَار are the same. Only Al-Barr was mentioned in the Quran attributed to the Divine Self.

Al-Barr in The Quran

The name Al-Barr appears once in the Quran, in the absolute form.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

At-Tur 52:28 - Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

❖ Meaning 1: The Beneficent Lord

Allah SWT included this name in His Attributes to signify the vastness of His Kindness, Goodness, and Charity with His creation. There is no limit! All creation is included in His Birr, even non-believers in this world.

He is the One Lord, Limitless in Mercy, Bounties, Knowledge, and Power. Birr of Allah is the infinite acts of goodness and kindness from Him SWT, in this world and the next.

Some scholars said Birr is the abundance in doing good deeds, and all acts and traits that get one closer to Allah SWT. The act of Birr is mentioned many times in the Quran, encouraging righteousness, kindness, and dutifulness.

❖ Meaning 2: Birr in this Life and the Next

Birr of Allah is the infinite acts of goodness and kindness from Him SWT, in this world and the next. Allah SWT is Merciful and Kind to His servants, disposes their affairs in life and faith.

The Birr of Allah is given in abundance in this life, for His pious servants. He will increase and multiply their reward and support them with His protection from the harm of evil doers.

The Birr of Allah is also given to sinners among His servants, by not exposing them, and giving them respite to repent, then forgive and wipe their sins when they repent, out of His Goodness.

The Birr of Allah will be evident in the hereafter, when the good servants will see what reward Allah SWT Has prepared for them.

❖ Pairing with the Name Ar-Raheem (The Most Merciful)

Allah SWT paired the name Al-Barr with the name Ar-Raheem to denote His Infinite Kindness and Goodness to His servants, out of His infinite special Mercy that He reserved for the believers in the hereafter.

The abundance of goodness and kindness that overwhelms the believer, is a sign for us to believe in His Mercy. Some speculated that the pairing is linking the act with the actor.

The mentioning of Al-Barr first is more eloquent when praising, by mentioning the specific first, then the more general.

Al-Barr in Our Lives

❖ Thanking Allah SWT

The first duty to this name is to thank Allah for His abundant goodness and mercy He SWT bestows. Worshipping Him alone (Tawhid) is the best way to thank Him for His bounties.

He SWT created us, and gave us the bounty of faith, and all kinds of favors from Him in this life, and we hope for His pleasure and infinite reward in the hereafter.

❖ Our Share of this Name

Allah SWT has bestowed this name on some of His servants and praised them in the Quran.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ Al-Infitar 82:13 - Indeed, the righteous will be in pleasure,

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

Maryam 19:14 –And (Yahya) dutiful to his parents, and he was not a disobedient tyrant.

وَبَرًّا بِوَالِدَيْتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

Maryam 19:32 - And [made me ('Isa)] dutiful to my mother, and He has not made me a wretched tyrant.

Any person abundant in performing Birr, is considered one of the Abraar.

❖ Why did the People of Heaven call Allah by the Name Al-Barr?

The people most knowledgeable of the name Al-Barr, are the people of heaven, because they experience the highest levels of Birr from Allah Al-Barr SWT.

They experience, first hand, the abundance of goodness that Allah prepared for them, out of His Goodness, Mercy, Generosity, Appreciation, and Gentleness.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ * وَأَمْدَدْنَا لَهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ * يَتَنَزَّعُونَ فِيهَا كَأَسَا لَا لَعْوُ فِيهَا وَلَا تَأْتِيمٌ * وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ * وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ * قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ * فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ * إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۗ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

At-Tur 52:21/28 - And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person,

for what he earned, is retained. * And We will provide them with fruit and meat from whatever they desire. * They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin. * There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected. * And they will approach one another, inquiring of each other. * They will say, "Indeed, we were previously among our people fearful [of displeasing Allah]. * So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire. * Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

When the people of heaven, enter heaven, they are of differing ranks and consequently in different levels of heaven according to their deeds, and Allah's mercy and grace on them. They will miss the company of their family who may not have done enough to be in the same level.

Allah SWT knows this fact, and out of His Infinite Mercy and Goodness and Birr, will raise their families to the same level, even though they did not deserve this rank.

The people of heaven, may Allah SWT make us among them, will be very happy with this beneficent gesture, and praise and thank Allah by calling Him with the name Al-Barr and Ar-Raheem.

❖ Birr to Parents

Abundant kindness (Ihsan) is the key ingredient of Birr. This act is emphasized when dealing with parents.

The opposite of Birr is ill treatment and losing the rights of parents. There are numerous hadiths from the prophet emphasizing the importance of dutifulness and kindness to parents, especially the mother.

❖ Birr to Others

Birr (kindness) is not just reserved for the parents. It is the standard for dealing with all people around us that, even non-believers if they are not in a state of enmity.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Al-Mumtahanah 60:8 - Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.

If a person treats you kindly, regardless of what they believe, you must treat them with kindness, respect, and justice.

A non-believer who is neutral (not active in a conflict) must not be lumped with enemies of Islam, who we are forbidden to take as friends.

Neighbors, especially, have a right to be treated kindly. Congratulating them for a newborn, offering help when they need it, saying kind words, smiling, and not hurting them, are all rights they have.

How do we expect non-believers to understand and appreciate Islam and Muslims, if we do not demonstrate our faith with our kind actions and high morals?

It is a great injustice to lump all non-believers in one group. This counters the efforts of Da'wa – calling others to Islam.

❖ Kindness comes from Connection to Allah

A strong connection with Allah, invites blessings and mercy from Him SWT. This mercy in the heart results in kindness to others, causing them to rally around the kind person.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ

Ali-Imran 3:159 (beginning) - So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.

Presenting our faith to others with harshness will drive away non-believers and make them more entrenched in their attitudes towards Islam.

Closeness to Allah results in filling the heart with mercy. Merciful people are loved, listened to, honored, and followed. Farness from Allah hardens the heart. This hardness will produce harshness and will drive people away.

❖ A Muslim's Good Traits

The worst thing a Muslim can do is drive people away from Islam with his bad manners and harsh treatment.

People listen to the words of a person calling to Islam and compare them to the behavior of the person. Actions speak louder than words.

A believer should be good, kind, just, quick to do good, and reciprocate goodness with more goodness. This must be demonstrated in speech and actions!

Living our faith, and demonstrating it with our actions, is the greatest Da'wa we can do.

❖ Birr in Islam

Allah SWT gave us clear definitions of righteousness (Birr) in the Quran.

Abundance of good deeds, and all good manners, are under the definition of righteousness (Birr). For receiving Birr from Allah SWT, He is instructing us to spend in His way.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Ali-Imran 3:92 - Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

To perform acts of Birr, Allah SWT is giving us clear steps.

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Al-Baqarah 2:177 - Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

Righteousness is not just about prayers and a few acts of worship. Islam is more comprehensive, extending to all facets of life.

Is the source of income sound? How is the treatment of people around you? Do you spend in Allah's way? How is the social interaction?

Islam is a comprehensive way of life, starts with the individual and his family, all the way to international relations. We cannot expect to attain the great reward from Allah with just a few mechanical acts of worship.

We attain His pleasure and reward with a comprehensive approach: principles, values, commitment, giving, spending, raising children, exerting great effort, and abundant goodness.

Our faith is a combination of belief, knowledge, action, commitment, righteousness, sincerity, and humbleness.

We must have the correct understanding, to realize the best reward from Allah SWT.

80. AT-TAWWAB (THE OFT-FORGIVING) اسم الله التَّوَّابِ

Other translations: The Acceptor of Repentance, The Oft-Forgiving.

Linguistically

The name At-Tawwab comes from the root *tā wāw bā* (ت و ب), with the following classical meanings:

- To return from one thing to another, to apologize,
- To repent, ask for forgiveness,
- To accept repentance.

At-Tawwab in The Quran

The name At-Tawwab is mentioned explicitly in the Quran, 11 times. It is the excessive form of the root, denoting abundance in quantity and quality of the act of accepting repentance.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

An-Nasr 110:3 - hen exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

❖ Meaning 1: Accepts the ones who return to Him

At-Tawwab accepts the ones who come back to Him. You may ask for forgiveness from a person who may not accept, especially if the magnitude of the wrong done is great and hard to forgive.

Allah SWT will ALWAYS accept repentance from his servants, if they are sincere.

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

Ash-Shura 42:25 - And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.

When you return to At-Tawwab, He accepts and never turns you away. Sometimes if we ask forgiveness from another person, we may be afraid they will not accept so we may not even ask. We may be afraid of the humiliation of being turned down.

Even our mothers, we may have done something bad that they initially may not accept and forgive. This will NEVER happen with At-Tawwab.

Allah is telling us: Come back to Me no matter what you have done, and I will accept and forgive! Don't be embarrassed or discouraged!

Notice how the word “accept” appears many times with the word “repentance”.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهِي الْمَصِيرُ

Ghafir 40:3 - The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

At-Tawba 9:104 - Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?

What a beautiful verse: Do they not know??? That Allah accepts repentance! Allah is addressing mankind: Do they not know?!

People may turn us away. Allah At-Tawwab will never turn us back empty handed. People may reject and embarrass us. At-Tawwab will never do that.

❖ Meaning 2: Accepts the Repentance of Believers

No one is free of sin. This is the way Allah created us. We all sin to one degree or another.

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

An-Nur 24:31 (ending) ...And turn to Allah in repentance, all of you, O believers, that you might succeed.

Who is Allah addressing with His verses? The sinners? The weak in faith? The strong believers?

All types of believers are addressed in this verse, collectively. The order to repent is called for:

- الكبائر - Doers of major sins
- العاصي - The Rebellious
- الغافل – The distracted and the unmindful
- The ones who do not offer anything to their faith and community,
- The ones not thankful for Allah’s bounties,

All these and more, require repenting and returning to Allah for His forgiveness. Allah is calling on everyone to return to Him and mend their ways before it is too late.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ رَحِيمٌ

Al Ma’idah 5:74 - So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.

The tone of this verse is very gentle and encourages all believers to come back to Allah in repentance.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Az-Zumar 39:53 - Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

There is no clearer verse that invites sinners to repent for their sins and return to Allah for forgiveness.

Allah did not address the sinners as criminals or transgressors. Allah SWT addressed the sinners as "My servants". How gentle and soft is this invitation to return to Allah!

Allah did not address the sinners with their sins and expose them. Allah SWT described them as "transgressed against themselves". How merciful Allah is!

No matter how far away we get, no matter how lost we become – we always have hope in Allah's forgiveness and mercy.

❖ Meaning 3: Allah SWT wants to Forgive Man

At-Tawwab SWT wants to forgive us. He inspires His servants to return to Him, so He would accept their repentance and forgive their sins.

He SWT, may send calamities and difficulties to awaken the believers to return to Him. We should be thankful for any method Allah SWT uses to bring us back to the straight path.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

An-Nisa 4:27 - Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

Allah is very clear in this verse that He SWT wants to accept our repentance if we are willing to repent. Allah wants only the best for us. We should heed the warnings and return to At-Tawwab.

Allah does not want us to suffer on the day of judgement. No one will want their sins exposed on that day and be called to account.

What about non-repentant people?

وَمَنْ لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Al-Hujurat (partial) 49:11 - ... And whoever does not repent - then it is those who are the wrongdoers.

The ones who do not repent, they are the wrongdoers. They wrong themselves by not returning to Allah.

❖ **Name Pairing**

The name At-Tawwab was paired with two names:

التَّوَّابُ الرَّحِيمُ **Acceptor of Repentance, Most Merciful (9 times)**

تَوَّابٌ حَكِيمٌ **Acceptor of Repentance, Wise (1 time)**

❖ **At-Tawwab Ar-Raheem**

Question: Do we want Allah to treat us with His Justice, or with His Mercy?

If Allah treats us with His Justice, He would let us do whatever we want in this life, then take us into account in the Hereafter and throw us in Hellfire. There will be no correction or warnings in this life!

If Allah treats us with His Mercy, He will guide us to repentance (Tawba) – even if the method is harsh sometimes. This is a Mercy from Him. He guides us with wisdom to return to Him with hardships and calamities. A little nudge is enough for people who are mindful, but a disaster may be necessary for people who are slow to see the signs.

We want Allah to treat us with His Mercy! If a disaster in this world leads us back to Him, then it is from His Mercy. We have a choice:

We can run to Allah, OR, Allah will bring us to Him running!

Which one do we want? We should not wait for Allah's wakeup calls to return to Him and mend our ways!

At-Tawwab in Our Lives

❖ **Why is Repentance Necessary?**

If a sinner commits a sin and there is no forgiveness for it, will they stop? No. They will continue to sin, and the Earth will be ruined! Sin needs forgiveness, so people can get past it and start a new page.

One may wonder why Allah did not create us incapable of sin? He is certainly could have!

Allah is All Knowing - He knows us very well. Perhaps if we did not sin, we would become arrogant and self-glorifying. That is what happened to Iblis when Allah ordered the Angels to bow down to Adam.

It is Allah's mercy that He SWT allowed us to sin, so we can be humbled, and go back to Him, so He loves us!

❖ Ask for Forgiveness

What are we waiting for to ask for forgiveness and repent to Allah? If we repent to Allah, He will love us.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Al-Baqara 2:222 (ending) - ... Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

Even the prophet ﷺ who was protected from sinning, asked for forgiveness, and repented to Allah 100 times or more a day! How many times should we repent?

Who should be happier at time of repentance? The sinner? No! Allah SWT At-Tawwab is.

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا

Allah is more pleased with the repentance of His servant when he turns penitently towards Him than one of you would be on finding his lost camel. [Muslim]

A sinner, when he repents, is broken, and humbled before Allah SWT. Allah loves this quality in His servants.

The moment of repentance is the moment we get closer to Allah. We will not repent unless we know Allah is Great, All Powerful, Watchful over everything we do, Capable of exacting Revenge and punishing us.

❖ Process of Repentance

Repentance for sins between us and Allah, has three conditions to be accepted:

1. Regret –Recognizing we have done something wrong and feeling bad about it.
2. Stopping the sin.
3. Determination not to commit the sin again.

These conditions can be done instantly and in our hearts. No physical action is required.

Allah is constantly waiting for us to return to Him, so He would forgive us. We should not wait until we stand in front of Allah, with our sins displayed for all to see! Repent now and clear it from the record!

For sins affecting people, there is a fourth condition: **(4)** Give people their due and compensate them to undo the effect of the sin.

Allah may forgive if the sin is between us and Him. When people's rights are involved, they must forgive too.

- If you have taken something from someone, return it back or compensate them until they are satisfied.

- If you backbite someone, do not tell them. Make Dua for them as a compensation instead.

❖ Quality of Repentance

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

At-Tahrim 66:8 (beginning) - O you who have believed, repent to Allah with sincere repentance.

The Arabic text is more intense than any translation. The quality of Tawba that Allah wants us to have is a Tawba so strong and sincere, it acts as an adviser reminding us not to commit the sin again.

❖ When is Tawba not Accepted?

Repentance is accepted from a believer, except in 2 cases:

1. They are in the throes of death,
2. The sun rises from the west.

Any other time, At-Tawwab is ready to accept our sincere repentance.

❖ What if We Commit the Sin Again?

We repent but we commit the sin again. Will Allah accept our repentance again? The answer is YES!

Allah will keep on accepting our sincere repentance if we keep returning to Him, because He is At-Tawwab!

We all know our sins. We should try to recognize them, repent, and ask for forgiveness for them. There are no sins too large for Allah's forgiveness.

The biggest sin is to think Allah will not forgive us, i.e. our sin is greater than His forgiveness!

The best day of our life is the day when Allah accepts our repentance and forgives us.

81. AL-MUNTAQIM (THE AVENGER) اسم الله المنتقم

Other translations: The Avenger, The Inflictor of Retribution.

Linguistically

The name Al-Muntaqim comes from the root *nūn qāf mīm* (ن ق م), with the following classical meanings:

- to dislike, disapprove, find fault,
- to punish, exact vengeance,
- to inflict retribution, avenge.

Punishment is *النقمة*. Revenge is *الانتقام*. This word has changed its common meaning over time.

An example is the word “gang” (*عصابة*). The linguistic meaning is “a group of people”. Common understanding of the word is a “criminal gang”, which has a different meaning.

The word “muntaqim” in common understanding over the years, morphed into the meaning of someone who hates, and takes revenge to satisfy his hate. The linguistic meaning of the word is different.

Punishment to stop the wrong-doer is the original and correct meaning.

Al-Muntaqim in The Quran

This attribute is not explicitly mentioned in the Quran. The name is inferred from the Divine Acts.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

As-Sajdah 32:22 - And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.

This is another name that aspects of it can be shared by Man.

No one likes a vengeful person! When attributed to Man, it is a negative trait that can lead to tyranny and hatred. When attributed to Allah SWT, it denotes perfect justice.

When Allah exacts punishment on wrongdoers, it is to alleviate injustice, correct the wrong, and prevent further harm, leading to happiness.

We must understand this name in the context that all Divine Attributes are Good and Perfect.

❖ Meaning 1: Punishes whomever He wants

The Avenger is One Who punishes whomever He wants.

Man, is not able to exact punishment on any one. Man, is only able to punish others lower than him. The ones who are equals or above cannot be punished.

For Allah SWT, there is no one equal or higher, so He can punish anyone.

If we align ourselves with Allah SWT, we will be strong. Regardless of how powerful and tyrannical the oppressor is, Allah is fully capable of retribution, to stop further injustice and harm to others.

Allah's punishment benefits the tyrant by stopping him, and perhaps correcting him. This punishment is justice and of great benefit to the oppressed. This is how we should understand the name Al-Muntaqim.

❖ Meaning 2: Breaking the Backs of Tyrants

Vengeance is more severe than immediate punishment. Immediate punishment prevents the wrongdoer from further sin. Vengeance from Allah is a punishment that prevents the wrongdoer from committing the sin.

Every tyrant who transgresses the bounds should be fearful from Allah's Vengeance. Allah SWT may give some respite but will exact a severe punishment at the time of His choosing.

❖ Meaning 3: Punishment Leading to Happiness

Allah SWT created us and knows us very well.

People sometimes wonder how an evildoer can ever be stopped or reformed. Allah SWT sends a severe punishment that leaves people puzzled and bring this person back to the straight path.

The avenger is like a teacher inflicting a severe punishment to correct a fault. This correction leads to good results, and eventual happiness.

❖ Meaning 4: Realizing His Greatness

The Avenger is the One Whose greatness is realized, so His servants fear His vengeance.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Al-Buruj 85:12 - Indeed, the vengeance of your Lord is severe.

The name acts as a deterrent, like nuclear weapons. They may never be used, but people are aware of their power, and act accordingly.

Realizing the Greatness and Power of Allah SWT, results in obedience out of fear of punishment. Realizing His Mercy, makes us long for His Favors.

Allah SWT uses hope and fear to keep us on the straight path. When people get complacent with Allah's Mercy, they are reminded of His Punishment to put them back on track.

❖ A Point about Vengeance

We must understand Allah's vengeance through His Perfect Attributes. Revenge is a result of resentment – resentment with punishment.

The worst actions of humans do not affect Allah at all. He is High above anything getting to Him, above everything in Might and Ability.

Allah SWT does not have resentment for Man. He despises Man's bad deeds only. Once the bad deed is stopped, man returns to Allah's Love and Care.

Allah SWT does not like for us to do things that leads to destruction. He punishes the wrongdoers to correct them, so they realize their error and return to the straight path.

Allah's retribution is fitting for sinners who do not stop the sins, but transgress the bounds, going deeper and deeper into acts Allah does not like or approve.

For believers, punishment brings them back to the straight path. For unbelievers, they are destroyed for the benefit and relief of the oppressed.

❖ Relation to Other Names

The name Al-Muntaqim is one of the names of majesty and subjugation, along with other names like Al-Jabbar (The Compeller), Al-Mutakabbir (The Majestic), and Al-Qawiy (The Powerful).

This group of names should invoke feelings like being in the middle of a raging ocean.

Allah SWT reveals Himself to us with beautiful and gentle ways sometimes, and with awe and power sometimes.

The act of retribution appears four times with the name Al-Aziz (The All-Mighty). The pairing is affirming that Allah is All-Mighty, able to exact any retribution He Wills.

Al-Muntaqim in Our Lives

❖ Beware of Allah's Vengeance

Allah SWT can make a wrongdoer stop His transgressions, in so many ways. Allah SWT has infinite ways to correct us. We are a weak creature, and so many things can go wrong with us.

A sickness, a cancer, an accident, an amputation, and the list is long. So many ways that Allah SWT can grab the attention of a sinner and make him stop.

Allah SWT does not exact vengeance from the first sign of sin. He gives many warnings, gives respite and a chance to repent and stop. Vengeance happens after ample warning have been issued and ignored.

The only way to be safe and in Divine Care, is through complete obedience to Allah. Allah SWT delays the punishment, until the tyrant thinks no one can stop him. Suddenly, the rope is yanked, and the end comes with a great torment.

A smart person realizes the power of His Lord, and heeds the limits, and not hurt any of Allah's creation, to avoid Allah's retribution. Ignorant people oppress others and act with tyranny, transgressing all bounds. These people are sure to meet a horrible end, when Allah exacts retribution when they least expect it, at the height of their arrogance and power.

❖ Example of Moses and Pharaoh

Allah SWT sent prophet Moses to Pharaoh to call him to stop killing and enslaving the children of Israel. He brought clear signs from Allah to call Pharaoh to believe in the One Lord. Pharaoh did not heed the warnings and wanted to kill Moses and all his followers.

Picture the scene: A weak group of oppressed people, pinned between the sea and the approaching army of the tyrant Pharaoh. In all human calculations, doom is imminent!

فَلَمَّا تَرَأَى الْجَمْعَانِ قَالِ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ * قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Al-A'raf 26:61/62 - And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!" * [Moses] said, "No! Indeed, with me is my Lord; He will guide me."

This is the faith of a true believer. Allah is ever with the oppressed, and able to exact His punishment on the tyrants. The result was a demonstration of the power of Al-Muntaqim: Pharaoh and his troops were drowned!

فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

Al-A'raf 26:136 - So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

Allah's Infinite Wisdom destined that the body of Pharaoh be saved to the shore. If people did not see the body, they would not have believed that he died. After all, he claimed to be a god.

فَأَلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لَتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۖ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَغَافِلُونَ

Yunus 10:92 - So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless

He was made an example and lies in a museum for all to see. The mummy had traces of salt in it, indicating death by drowning.

❖ A Believer's Heart

A believer's heart must have fear, reverence, and love – all at the same time.

Knowledge about Allah increases reverence in the heart. Reverence of Allah promotes love for Him and His limitless bounties, and at the same time, promotes fear from disobeying Him and the severity of His punishment.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ

Al-Anbiya' 21:90 - So We responded to him (Zakariya), and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

The best type of fear is the fear of Allah SWT. These are the same ingredients for making Da'wa:

- Conveying the Majesty and Attributes of Allah, to promote His obedience,
- Remind people of Allah's bounties on them, so they love Him,
- Remind them of Allah's punishment for the ones who disobey.

All three elements must be present and balanced.

❖ Exacting Retribution

A believer has a share of this name. A believer:

- Exacts retribution on the enemies of Allah,
- Does not bow to, or befriend them,
- Does not help them do evil, or cover it up,
- Faces enemies with courage.

The fear of Allah only brings good. It is the height of wisdom we should all strive for.

82. AL-AFUW (THE SUPREME PARDONER) اسم الله العفو

Other translations: The Pardoner, The Eliminator of Sins.

Linguistically

The name Al-Afuw comes from the root 'ayn fā wāw (ع ف و), with the following classical meanings:

- To give willingly and gladly, without being asked. اعطيته من مالي عفوا - I gave him from my good earned money voluntarily and happily, without being asked.
- To wipe or remove. The word is used to describe the wind removing the foot tracks in a desert for example.

There are three similar terms, commonly translated as “pardon” or “forgiveness”, but have slight difference in meaning:

- Ghafara غفر: To cover a sin and hide it. It will appear in the book of deeds, but it will be forgiven. There may be a worldly punishment for it.
- Afaa عفا: To pardon a sin. It will be forgiven and wiped out from the book of deeds. No punishment will be due. Someone can pardon, but not be pleased. It is a higher level than forgiveness.
- Safaha صفح: To overlook a sin, with no punishment or scolding. This is a higher level than pardoning. The sin and its effects are completely removed from one’s heart.

Al-Afuw in The Quran

Allah’s beautiful name Al-Afuw is mentioned explicitly 5 times in the Quran. The name appears in the excessive and absolute form, denoting excess in quantity and quality.

إِنْ تَبَدُّوا حَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوهُ عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

An-Nisa 4:149 - If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent.

❖ Meaning 1: Wipes the Sins

Allah SWT is the One Who wipes the sins and completely removes any record of them.

When Al-Afuw pardons a sin, He makes you forget all about it, and makes the angels forget, then it gets wiped from the book of records, and on the day of judgement there will be no mention of it, as if it never happened.

The angel on the left shoulder will accompany a person on the day of judgement and will have no recollection of the sin because Allah has pardoned it and wiped it from existence.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Al-Isra' 17:14 - [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

You will start reading, but you will not find any record of a sin that Al-Afuw has pardoned!

How much do we love that we have a blank sheet in the sin section on the day of judgement? Ask Al-Afuw for pardon and safety in this life and the next.

A question may be on our mind: But I remember what I did on such a day, does that mean Al-Afuw did not pardon it?

This body will die and perish, then on the day of judgement it will be recreated but the memory will not have the parts that were pardoned. The memory and the book or records will have these sections wiped. This is from the blessing and favors of Al-Afuw.

❖ Meaning 2: Wipes Out the Horrible Sins

Allah's pardon is mentioned in the Quran with major sins where forgiveness would not be enough. Take for instance when the children of Israel worshipped the calf.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ * ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

Al Baqara 2:51/52 - And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers. * Then We forgave you after that so perhaps you would be grateful.

Another instance is the battle of Uhud, when some of the companions deserted the battlefield, thinking the prophet was dead.

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Ali-Imran 3:155 - Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.

If we think Allah's name At-Tawwab is not enough for our sins, Allah's name Al-Afuw reminds us that Allah SWT forgives and pardons all sins if we are ready to return to Him in repentance.

Our sins should not stop us from going back to Him. He offers to wipe them out to encourage us to repent, where no sin is too big for His forgiveness.

If we recall the meaning of the root about the wind covering the tracks in a desert:

When the Arabs used to stay in a place in the desert, they used to dig a small moat and a big collection hole for rain water to keep the tent dry. They would leave these holes when they move on. After some time, the wind will cover not just the tracks, but the big holes too. عفت الرياح الاثار

Similarly, even big horrible sins will get blotted out if Al-Afuw pardons. No punishment will be due, and no questioning for it on the day of judgement.

❖ Meaning 3: Bestows Favors on His Servants

From the second meaning of the root, we understand from this name that Allah SWT bestows favors on His repenting servants by wiping their sins and giving them abundantly from His bounties.

He takes away the sins and gives from His favors. Not only Al-Afuw did not punish the sin, He wiped it completely from existence. This is the height of favors and honor from Allah SWT.

❖ Difference between Al-Afuw and Al-Ghafoor?

Allah's name Al-Afuw (The Supreme Pardoner) is higher and more comprehensive than the name Al-Ghafoor (The Most Forgiving).

With the name Al-Ghaffar or Al-Ghafoor – Allah forgives the sin and hides it in this life and the next and does not expose us for it. But the sin is still recorded, even though we will not be punished for it because Allah forgave it.

With the name Al-Afuw, the sin is wiped out and there is no record of it, as if it never happened. This is more comprehensive than just forgiveness.

Allah will treat some with His name Al-Ghafoor, and others with His name Al-Afuw, where they will not be questioned about their sins since they were wiped out. This is a higher state that we only reach by being closer to Allah and more obedient.

To illustrate the difference further with an example:

A sheet of paper that has a list of mistakes we committed with the punishment for each listed and detailed, then at the end of the document is a statement that the person is forgiven and shall not be punished. The list is still there, though! This is Al-Ghafoor forgiving His servants.

Al-Afuw when pardoning His servants, will wipe clean the sheet, so nothing will be on it.

❖ Name Pairing

Allah's beautiful name Al-Afuw is paired 4 times with the name Al-Ghafoor (The Most Forgiving), and once with the name Al-Qadeer (The Most Competent).

عَفُوًّا عَفُورًا Pardoning, Most Forgiving (4 times)

The name Al-Afuw, is paired with the name Al-Ghafoor. It is up to us which name we want to invoke. Do we want just forgiveness, or do we want the complete wiping of the sin?

عَفُوًّا قَدِيرًا Pardoning, Most Competent (1 time)

The name Al-Afuw was paired with the name Al-Qadeer – The Most Competent – to assure us that His pardon is meaningful, because Allah is capable over us and in full control of everything.

Al-Afuw in Our Lives

❖ Al-Afuw and the Night of Qadr

Allah Al-Afuw gives us a special night each year in the last 10 days of Ramadan, where He pardons His servants. Our mother Aisha once asked the prophet ﷺ what to say on that night:

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

'Aishah (May Allah be pleased with her) reported:

I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (ﷺ) replied, "You should supplicate: Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)." [At-Tirmidhi]

The night of Qadr is a special night of pardon, so the prophet encouraged repeating this Dua many times.

Even sins that we are unable to repent from, can be wiped out on this night of pardon. Even the more reason to take advantage of this special night – a blank slate!

Our book of deeds is full of sins. We do not want to see a single one on the day of judgement. We should ask Al-Afuw to blot them out and pardon us.

❖ Ask to be Pardoned

اللهم إنك عفو تحب العفو فاعفُ عني

This Dua is not just for the night of Qadr. We are encouraged to repeat it often.

What are we asking for and what are we getting if Allah pardons us?

1. The sins are completely wiped out – no record whatsoever,
2. Allah is pleased with us – no further mention of the sin as it is completely gone,
3. Allah will provide for us from His bounties and pleasure.

The name Al-Afuw is all about forgiveness, purification, and giving.

Isn't this a clear sign of Allah's love?

❖ Forgive and Forget

The popular saying: Forgive and forget is our share of this beautiful name. Psychologically, it is better for us. The more we forgive and pardon, Allah Willing, He will pardon us too.

Pardoning should be done for the sake of Allah alone, and not out of fear or weakness.

If you punish someone, you will lose them. If you pardon and forgive, you will draw them near. It is the way to solidify a society and spread love and harmony.

We should pardon others, just like we want Al-Afuw to pardon us.

83. AR-RA'UF (THE MOST KIND) اسم الله الرءوف

Other translations: The Most Kind, The Tenderly Merciful, The Clement and Compassionate.

- The One Who bestows boundless clemency, tenderness, and affection.
- The One Who shows the utmost compassion, pity, and tender mercy.
- The One Whose gentleness, kindness and mercy are beyond understanding.

Linguistically

The name Ar-Ra'uf come from the root *rā hamza fā* (ر أ ف), with the following classical meanings:

- to be kind, gentle, clement,
- to be merciful, compassionate,
- to show pity,
- to show tenderness.

Ra'uf is in the excessive form of Ra'if رائف, the doer of kindness.

Kindness الرأفة is intense mercy, and its highest level. Kindness is higher than mercy.

Kindness is softness in the heart, with compassion and intense mercy. A person whose mercy becomes very intense, becomes a Ra'uf.

Ar-Ra'uf in The Quran

The name Ar-Ra'uf appears explicitly in the Quran, 10 times.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Al-Hajj 22:65 - Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.

❖ Meaning 1: Kind and Merciful Lord

Kindness is the intense form of mercy, and its highest levels. Allah SWT is kind and merciful with His servants:

- He does not ask from a poor person, what He asks from a rich person,
- He gave licenses to ease the burden of a traveler, that He did not give a resident,
- He lightened the obligations for the weak and ones with special conditions, over others.

His kindness to the sinners among His servants, is manifested in the opening the doors to His forgiveness up to the point of the soul leaving the body at death, or the sun rising from the west.

Allah SWT, The Most Kind, waits day and night for His servants to come back to Him in repentance, while He is in no need for any of them!

The door to forgiveness is always open for the ones who want to take advantage of Allah's kindness.

❖ Meaning 2: Kindness in Depriving

Allah's kindness protects His servants from going astray and doing wrong. If Allah deprives one of things, like wealth or children, it is for their benefit and from His kindness.

We do not know the wisdom of Allah's acts, but we must be certain it is for a believer's benefit. This wisdom will become clear on the day of judgement, for all hardships and ease we had to go through.

❖ Meaning 3: Kindness in Punishment

There is kindness in Divine Punishment, when the person corrects course and avoids the greater punishment.

Man, was given free will. If he chooses the wrong path, Allah SWT out of His kindness, corrects him.

Take the example of the owner of a company. If an employee keeps making mistakes, he will get fired. If the employee is the son of the owner, the treatment is different. Kindness and mercy makes the owner correct and mentor for the betterment of his son.

In the first case, all mistakes were just accounted for. In the second case, correction and advise were given for each instance.

Allah SWT created us, and cares for us. He Corrects us, out of His kindness and care.

❖ Describing Prophet Muhammad ﷺ

Allah SWT is Ra'uf Raheem. He SWT used these two great attributes for prophet Muhammad ﷺ, when He described and praised him.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

At-Tawbah 9:128 - There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

The prophet ﷺ had the highest level of kindness and mercy with Allah's creation, and especially with the believers. The prophet's companions loved him and put his life before theirs, because of the kindness they saw from him.

This intense kindness and mercy come from the connection with The Kind and Merciful God.

❖ Name Pairing

Ar-Raheem (The Most Merciful) is the only name that appeared with the name Ar-Ra'uf (The Most Kind).

The term Ra'uf indicates tender affection and is regarded as the utmost mercy and compassion, the ultimate limit of Raheem.

Ar-Ra'uf is similar in meaning to Ar-Raheem, but focuses attention on the utmost tenderness, kindness and affection which accompanies the outpouring of mercy and compassion.

❖ Difference between Ra'uf and Raheem

Allah SWT has mercy for all His creation, but kindness and compassion is reserved only for the believers.

Ar-Ra'uf pushes away harm from His servants, brings good to them, and protects their faculties.

Ar-Raheem corrects what is wrong out of His mercy.

Ar-Ra'uf uses His kindness to protect His servants from getting into trouble – a preventative treatment.

Ar-Raheem applies His mercy after His servants get into trouble, to ease their pain – a corrective treatment.

Ar-Ra'uf in Our Lives

❖ Connection with Allah

Kindness and mercy come from a heart connected to the source of kindness and mercy, Allah SWT. Harshness and tyranny come from a heart far away from Allah SWT.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

Ali-Imran 3:159 (beginning) - So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.

This is a universal rule for any leader:

- If you are kind and merciful with others, they will gather around you,
- If you are harsh and rude with others, they will stay away from you.

This is a rule we must keep in mind when dealing with others – family, children, co-workers, for example.

The closest ones to Allah, are the most merciful and kind to others.

❖ Striving for Allah's Pleasure

Smart people strive to please Allah SWT and seek His Approval. Allah SWT will surely compensate them out of His kindness and mercy.

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Al-Baqarah 2:207 - And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.

This is a universal truth:

- It is impossible to gain, with the disobedience of Allah SWT,
- It is impossible to lose, with the obedience of Allah SWT,
- Favoring the hereafter over this life, gains both!
- Favoring this life over the hereafter, loses both!

❖ Be Compassionate and Kind

Our duty to this name is to be compassionate, merciful, and kind to family specifically, and to all living things deserving our mercy. Kindness to our family is in our nature. The kindness we are encouraged to have, is the kindness to others not in our close circle. For example, treating a servant as you would treat your children, with kindness.

This is a great trait in any human, and more befitting of a believer. The prophet ﷺ demonstrated this great manner, and we should follow in his footsteps.

❖ Misplaced Kindness

Having mercy and pity on others is a quality Allah SWT likes in us, except in certain situations, where it is counterproductive to do so.

Take the example of a child under medical orders not to eat for a day, due to some digestive problem. It is not merciful or kind to give this child food, due to the harm it will cause.

Kindness in situations where it should not be applied, leads to problems. The application of prescribed punishment for crimes, is another example.

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

An-Nur 24:2 - The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

In punishment, there is a great benefit for the society by deterring others from committing crimes, and in correcting the behavior of the criminals. Misplaced kindness will result in a rise in crime.

Allah SWT is Merciful and Kind. If He says a murderer should be killed, then it is in the public interest and mercy for the society to do so. A bad apple in a cart of good apples, will lead to all apples going bad.

Not punishing kids when they deserve it, is not kindness! Misplaced kindness of parents creates spoiled children. Firmness, sometimes, is required.

We must be wise in the application of kindness.

86. AL-MUQSIT (THE EQUITABLE) اسم الله المقسط

Other translations: The Most Equitable, The Just.

Linguistically

The name Al-Muqsit comes from the root *qāf sīn tā* (ق س ط), with the following classical meanings:

- to act justly, equitably- **أَقْسَطَ**
- To be fair and just. A just person is called **مَقْسُطٌ**.
- to be unjust – **فَاسَطَ** The root also contains the opposite. An unjust person is called **فَاسِطٌ**.
- Parts, portions of – **الْفَسْطُ**, portions and parts of something. To carve a portion from. This meaning supports the other 2 meanings:
 - To take someone's portion, unjustly and unfairly - **فَاسَطَ**.
 - To give someone their just portion - **مَقْسَطَ**.

The root supports the opposite meanings of justice and injustice.

Al-Muqsit in The Quran

The name Al-Muqsit does not appear explicitly in the Quran. The Divine Act of Qist appears in some verses and is the source for this name.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

Al-Anbiya 21:47 - And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.

❖ Meaning 1: Just in His Laws

Allah SWT deals with His creation with perfect justice. His laws are just and His commands are just.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Ali-Imran 3:18 - Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

Al-Muqsit treats His creation with perfect justice. He based the universe on just law and order, ordered his creation to be just, and loves the just ones.

❖ Meaning 2: Avenges the Oppressed

Al-Muqsit loves justice. If any of His creation commits injustice, He will avenge the oppressed by taking their right from the oppressor and establish justice.

The oppressed can be an animal that someone is abusing. Al-Muqsit is sure to punish and avenge the animal.

Abdullah reported that Allah's Messenger (ﷺ) said:

عُدَّتْ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ لِأَنَّهَا لَمْ تَأْكُلْ مِنْ حَشَائِشِ الْأَرْضِ وَلا تَرْكَنَتْهَا وَلا تَحَبَسَتْهَا وَلا تَرْكَنَتْهَا تَأْكُلُ مِنْ حَشَائِشِ الْأَرْضِ

A woman was tormented because of a cat which she had confined until it died and she had to get into Hell. She did not allow it either to eat or drink as it was confined, nor did she free it so that it might eat the vermin of the earth.[Muslim]

A person can enter the fire because of a cat? Yes!

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا * يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Al-Furqan 25:68/69 - And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. * Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -

We could kill harmful animals in the house for example: a mouse, a scorpion, or a snake. But to veer off the road to run over an animal for no reason - that is forbidden and carries a severe punishment!

Al-Muqsit is a name we should all be afraid of if we are doing any injustice.

❖ Meaning 3: Makes the Oppressed and the Oppressor Satisfied

Al-Muqsit SWT is perfect in His justice. He avenges and makes it up to the oppressed. His Perfection extends to the unjust, by correcting them and returning them to what is right. When the unjust return to Allah in repentance, Allah SWT rewards and honors them.

Allah SWT does not hate the unjust person. He only hates their behavior. When the behavior is corrected, they return to Allah's love and care. Only Allah SWT can do this perfect justice!

Al-Muqsit in Our Lives

❖ Beware of Oppression

To be unjust in this world, leads to a disaster in the hereafter.

Jabir b. Abdullah reported that Allah's Messenger (ﷺ) said:

اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا
مَحَارِمَهُمْ

Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against stinginess for stinginess destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them. [Muslim]

There are so many ways we can fall into the sin of committing injustice to others, be it a spouse, children, in our jobs, or in our community. A believer must guard himself and think long and hard of the consequences of injustice and oppression.

Allah Al-Muqsit is ever watching, ready to correct the wrong and alleviate the injustice. If the ability over others tempt one to oppress them, one must remember Allah's ability over all.

❖ Increase in Knowledge

Increasing in knowledge about our faith is required. The more knowledge we have about Allah SWT, the more fear and reverence we will have for Him.

People with little knowledge will see their power as a means to control and oppress others. When power is used unjustly, wrath and severe punishment of Allah are ever near.

❖ Be Just

Allah SWT established justice as the basis of His Dominion. Justice starts with the family: we do not favor one child over another, or one sibling over another for example.

This was demonstrated by the prophet ﷺ when someone came to him to be a witness. He wanted to give one of his sons his slave as a gift. The prophet asked him if he had other children, and he replied, yes. The prophet then asked him if he was giving his other children a similar gift, and he said no. The prophet then said that this was injustice and asked the person to go ask someone else to be a witness.

Justice continues to the workplace, and to the rest of our interaction with people.

We can live a simple life, and not have much. If we feel we are treated justly, then we will be happy. All the enjoyment of this life disappears when we feel we are oppressed and dealt with unjustly.

وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Al-Ma'idah 5:42 (ending) - And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.

The highest levels of Qist (justice) is treating all parties in a way that makes them all satisfied.

Many people side with their children, their family, or their community, knowing fully they are wrong! This is not justice. Being rich, poor, or a relative should not matter when applying justice. Justice is what separates a believer from all other people.

It is very easy to blindly love someone, or blindly hate someone. Justice should be the base for loving or hating. Many people when they love someone, they hide all their faults, but when they hate someone, they hide all their virtues. This is not justice!

❖ Do Not Hate

A believer does not hate anyone for their person but hates their bad behavior. This is a very important fact we must be grounded in!

A doctor does not hate a patient with a contagious disease! Allah SWT has the best example.

All the sins and infractions are symptoms of one disease: turning away from Allah. Such farness from Allah brings dislike from others. Once the person returns to Allah, the symptoms disappear, and the person is liked again.

This point can be illustrated with the behavior of the companions.

Story of Umair Bin Wahab عمير بن وهب

Umair was a person who used to hurt the prophet and his companions in Makkah. After the defeat of Quraysh in the battle of Badr, Umair Bin Wahab and Safwan Bin Umayyah were sitting together recalling what happened. Umair's brother was captured by the Muslims.

Umair made the comment that had it not been for the burden of debt and supporting his family, he would go and kill the prophet.

Taking advantage of the situation, Safwaan said, "I take responsibility of settling your debts and I shall care for your family with my own". Umair said to him, "Keep this matter a secret between us." Safwaan agreed and Umair proceeded to have his sword sharpened and poisoned, then he left for Madinah.

Once in Madinah, Umair was spotted by Umar bin Al-Khattab. Umar saw evil in his eyes, grabbed him and tied him up, and took him to the prophet.

The prophet ordered Umar to untie Umair and move away from him. The prophet asked Umair about his business in Madinah. Umair claimed he came to ransom his brother.

The prophet asked him about his conversation with Safwaan. At that moment, Umair stood up and made shahadah. He knew only a prophet of Allah would know this intimate conversation.

The point of the story, and its relation to the topic, is the comment of Umar afterwards.

He said: "Umair entered into the presence of the prophet, and a pig was dearer to me than him. When he left, he was dearer to me than one of my children".

A believer does not hate others but hates their bad behavior and deeds. Once the behavior is corrected, love should return.

Allah SWT does not hate the unbeliever but hates their evil actions.

❖ Justice in Conflict

It is inevitable that people will get into conflict. This is human nature. Believers will even get into conflict among themselves.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Al-Hujurat 49:9 - And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

Siding with the oppressing party, because of kinship or other ties, is not justice. Justice is in stopping the oppressing party and making peace and reconciliation for all parties.

Some ignorant people think that Allah gave us the right to do whatever we want with unbelievers, taking their possessions, or cheating them. This is injustice answerable to Allah SWT on the day of judgement.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ وَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Al-Ma'idah 5:8 - O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

Just treatment is for all, without exclusion. Allah SWT is instructing the believers to be just, even to our enemies.

Important point: If you do injustice to a fellow Muslim, he will dislike you. If you do injustice to a non-Muslim, he will dislike Islam, and thinks the injustice comes from Islam. We must be very careful!

This justice was demonstrated by the prophet and his companions, numerous times, transforming enemies into close friends and fellow believers.

Injustice only makes more enemies and cement the enmity among parties.

❖ Height of Justice

Establishing justice on this earth is the duty of every believer. When doing injustice, we must not insist on our position after we realize it. The height of justice is to admit the fault, even if we are in a position of strength.

Applying justice, starting with our own self, is the proper understanding of the name Al-Muqsit.

It is a noble thing to say: "I am sorry, I was wrong, forgive me!". Allah SWT will raise the status and honor of the just ones.

87. AL-JAMI' (THE GATHERER) اسم الله الجامع

Other translations: The Gatherer, The Uniter, The Collector.

He Who brings together what He wills, when He wills, where He wills.

Linguistically

The name Al-Jami' comes from the root *jīm mīm 'ayn* (ج م ع), with the following classical meanings:

- To bring together, to unite, to assemble - جَمَعَ
- To compose, to arrange - جُمِعَ
- To resolve, to agree - اُجْمِعَ

Al-Jami' in The Quran

The name does not appear in the Quran, but the act of gathering is mentioned in many verses.

This name is very wide in meaning. The following are some of the main ones.

❖ Meaning 1: Gathering mankind on Judgement Day - يوم الجمع

You may meet a person who claims to hold a degree and have experience. A background check may produce contrary information. True estimation is not possible, until the person is combined with his actions.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Ali-Imran 3:9 - Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."

A person may be involved in a scandal and moves to another city. If the record of his actions accompanies a person wherever they go, there would be no escape.

Al-Jami' SWT will gather all creation for reckoning on the day of judgement:

- The first and the last of His creation, all together.
- The inhabitants of heavens and earth, Jinn and mankind.
- Each person with his deeds.
- Each prophet with his people.
- The oppressors and the oppressed, the strong and the weak.
- Reward and punishment,
- Hypocrites and Unbelievers will be gathered in Hell.

There is no escape on that day. All will be gathered for the final justice.

To appreciate the glory of this name, try to invite 100 people for a gathering and see how difficult it is to coordinate and accomplish! One person does not have a phone, another may be out of town ...

To convey the invitation is a monumental task that requires a lot of effort. Managing the event is even more difficult, only the ones who have done it can appreciate its complexity.

For Allah SWT, it is a very easy task to recreate and bring all His creation for reckoning, in a short time, and judge all at the same time with utmost accuracy and expedience.

❖ Meaning 2: Combines All Perfection

Man may excel in one or more fields. He may have a specialty in his work, or some exemplary manners, but it is impossible to be perfect in everything. Having 2 specialties is a cause for admiration.

Allah SWT has all perfection in His Divine Self, Attributes, and Acts. His Attributes are all beautiful and perfect.

Prophet Muhammad ﷺ was the only one to achieve human perfection, and the greatest qualities. His companions had only a share of some of them: some were brave, others were knowledgeable, some were generous. Prophet Muhammad ﷺ combined all human virtues, honor, humbleness, courage, knowledge, faith, manners, leadership, reverence, and so much more.

❖ Meaning 3: Gathers opposites in perfect harmony

Allah SWT coordinates in perfect harmony, things that are similar, different, or opposites.

Combining Similar Things

Mankind have a uniform build. Many medicines created in one country, can be used by all, because of this inherent similarity. At the same time, Allah SWT created each one of us to be unique: fingerprints, voice, scent, retina, and color.

Al-Jami' SWT made us similar and unique at the same time.

Combining Different Things

Allah SWT combines all kinds of different things: heavens and earth, land and sea, mountains and valleys.

Colors, tastes, shapes, appearance, are all varied. Allah SWT combines all in one environment, with various types of plants, insects, flowers, and animals.

Combining Opposites

Allah SWT combines opposites, like hot and cold, day and night. Some elements are combined using other elements or catalysts. Oxygen and hydrogen are very combustible gasses. When combined, they form water, used to put off fires.

The act of gathering is done with perfect harmony and coordination.

If you have a company with 100 employees, all of them cannot be doing the same job, in the same place. People will start getting in each other's way, or duplicating work. Coordination is required.

Sometimes, a few employees managed correctly, will produce more results than many more with no coordination.

All creation performs the role they were created for, with utmost coordination.

Take the bees for example. They are divided into groups, each perform their designated role: pollen gatherer, scout, guard, nursery, and one queen. Who gathered them in one unit?

Allah SWT created us with different skills and interests. Imagine if all of us wanted to be engineers!

Society requires people of all experiences and specializations. Allah Al-Jami' coordinates the universe with utmost skill and perfection.

❖ Meaning 4: Gathers the hearts

Al-Jami' SWT gathers the hearts, and makes people love one another. He joins the hearts of a husband and wife, to become one. Both come from different environments and different interests, but combine to form a single cohesive unit.

He SWT also makes the believers love one another and become one unit.

وَأَلْفَ نَيْنٍ قُلُوبِهِمْ ۖ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۗ إِنَّهُ عَزِيزٌ حَكِيمٌ

Al-Anfal 8:63 - And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

Allah SWT makes people of similar values and manners draw closer together. Allah SWT gathers feelings and faith in the heart of His servants.

Believers analyze events in light of their faith.

- If it is good, they know it is from Allah.
- If it is bad, they know only Allah can remove it.

❖ Meaning 5: Rebuilds Humans

When man dies and returns to dust, Allah SWT will reunite all the parts together on the day of judgement, when man is resurrected for reckoning. Even the unique fingerprint will be recreated.

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ

Al-Qiyamah 75:4 - Yes. [We are] Able [even] to proportion his fingertips.

The soul will then be reunited with the flesh, to bring man back to life.

❖ Meaning 6: Collecting the Verses of Quran

Al-Jami' SWT has guaranteed the collection and preservation of His Words, in the hearts of the prophet and his followers.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Al-Qiyamah 75:17 - Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

The verses were revealed over 23 years and collected in one book. Only the Great Creator can have verses spanning such a long period, be without contradiction or error.

Al-Jami' in Our Lives

❖ We Need Others

Allah SWT gathered us in this world and will gather us in the next. He subjugated us in this world to need each other. We cannot live alone!

We may have some skills or can grow some crops, but it is very hard to be self-sustaining. If you grow wheat, you need someone to provide meat, others to provide clothes, and others to make tools.

We may be able to do a few things well, but we need so much more. Allah SWT gathered us in this world to need each other and support one another.

❖ Collect Wisely

Collecting wealth in this life is part of our nature. Having wealth is not a bad thing. The method we accumulate it, and how we spend it, are what makes it good or bad.

Spending this life collecting thing that would not benefit us in the hereafter, is not a wise thing to do.

❖ Inner and Outer Unity

Our duty to the name Al-Jami' is to unite our outward actions with our inner beliefs and knowledge.

Combining good knowledge with good manners, is a great goal for a believer.

❖ Friday

Allah SWT designated a day for gathering all believers for a common good, Friday prayers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ، ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Al-Jumu'ah 62:9 - O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.

This is a special day we are commanded to gather and give it a higher priority over all other things we may be doing.

❖ Prepare for the Day of Reckoning

Al-Jami' has promised to gather man for a day where they will be united with their deeds and have to answer for their actions.

ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ

Hud 11:103 (ending) - That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.

Our duty is to prepare for this meeting in this world, while we still can. Once we die, there is no going back to correct the wrongs.

All deeds will be on display. We should increase the good, and repent for the bad, so we can be successful.

❖ **Who do we want to be gathered with?**

The prophet ﷺ said: **الْمَرْءُ مَعَ مَنْ أَحَبَّ** - **A man will be with those whom he loves.**

Who do we want to be gathered with on the day of judgement, and in the hereafter?

We all want to be with our prophet ﷺ, his companions, and our families. We must act accordingly in this life to get this honor.

May Allah have mercy on us, forgive our sins, make our account easy, and admit us to His paradise.

88. AL-GHANI (THE RICH ONE) 89. AL-MUGHNI (THE ENRICHER) اسم الله الغني المُغني

Other translations:

Al-Ghani: The Self-Sufficient, The Independent One, The Wealthy, the Rich One.

Al-Mughni: The One Who bestows wealth and independence on others.

Linguistically

Both names come from the root *ghayn nūn yā* (غ ن ي), with the following classical meaning:

- to be free from wants or needs - اسْتَعْنَى
- to be self-sufficient, independent, does not need others - غَنِيَ
- to be content, satisfied,
- to benefit - يُغْنِي
- to be rich, wealthy, flourishing.

Al-Mughni, is the one who performs the action of enriching or benefiting.

Al-Ghani in The Quran

The name Al-Ghani appears explicitly in the Quran, 18 times, sometimes paired with other names.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۗ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ

Al-An'am 6:133 - And your Lord is the Free of need, the possessor of mercy. If He wills, he can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.

❖ Meaning 1: Free of Need

Allah Al-Ghani is Self-Sufficient and Self-Existent. He does not need any of His creation, but all creation need Him for their existence and sustenance.

The Creator of all things is free of need. The creation is weak, and full of needs and wants.

هَآ أَنْتُمْ هَآؤُلَآءِ تُدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ۗ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ ۗ وَاللّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۗ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

Muhammad ﷺ 47:38 - Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and

Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

Man's richness is relative. A rich man, when faced with medical problems, will go to the doctor with all humility and need for his professional skills. A rich man in this position is in dire need.

Allah SWT is free of all needs and wants. When the freedom from need is not linked to the Divine Will, it describes the Divine Self.

❖ Meaning 2: Enriching from His Bounties

Al-Ghani SWT is the Rich One. His Richness is Perfect and Complete. He owns everything in existence, free to do with it what He likes. All wealth storage in heavens and earth are at His disposal and are limitless.

When the act of enriching relates to the Divine Will, it becomes a description of Divine Acts.

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ

At-Tawbah 9:28 (partial) - And if you fear privation, Allah will enrich you from His bounty if He wills.

Allah SWT tests us with wealth and poverty. A sinner who serves alcohol in his restaurant, may have a high income. When he repents, he may experience a sharp decrease in income.

It is the price one pays for doing the right thing. The reward will be saved for the hereafter, when his rank is elevated. Allah SWT may increase the provisions after passing this test.

We should not fear a decrease in provision from obedience to Allah. Allah SWT promised to enrich the obedient ones from His bounties, because He is Al-Ghani.

❖ Name Pairing

غَنِيٌّ حَمِيدٌ – Free of Need, Praiseworthy - appears the most (10 times).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْعَنِيُّ الْحَمِيدُ

Al-Haj 22:64 - To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.

Sometimes, rich people who do not need anyone, are harsh, arrogant, and rude to others. Allah SWT does not need us, yet He treats all of us, even the sinners, in perfect ways worthy of all praise.

الْغَنِيُّ ذُو الرَّحْمَةِ - Free of Need, the Possessor of Mercy

A merciful person who is weak, cannot help others. It is the Glory of Allah SWT that He is Rich and Merciful. He can provide His servants all they need out of His mercy and bounties.

عَبْدِي كَرِيمٌ – Free of Need, Generous

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ

An-Naml 27:40 (ending) - And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous.

Allah SWT gives us out of His Generosity, even though He does not need us for anything.

عَبْدِي حَلِيمٌ – Free of Need, Forbearing

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ

Al-Baqarah 2:263 - Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

Allah SWT provides everyone with food, water, and air, even to the ones who disobey Him. Allah SWT does not need us. When we sin, He is Forbearing and Patient with us. He does not rush the punishment, even though He is capable of it.

Al-Mughni in the Quran

The name does not appear in the Quran explicitly, but is inferred from Divine Act of Al-Ghani.

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ

At-Tawbah 9:28 (partial) - And if you fear privation, Allah will enrich you from His bounty if He wills.

❖ Meaning 1: Enriches Whom He Wants

Al-Mughni is the One Who enriches Whom He wishes from His creation, by providing them from His bounties:

- He gives them enough provision, or
- Makes them not ask or need others.

Not needing others is a great blessing. Needing others make us vulnerable to humiliation.

Allah SWT created everything and equipped it with all it needs to survive and perform its role in life.

Al-Mughni enriches people in two ways:

- Enriches with material wealth so they do not need others, and this covers most people,
- Enriches His close servants with His knowledge and love.

There are riches beyond material wealth, that Allah bestows of us:

- Gives us legs to move around, eyes and ears, hands and joints, intelligence, and feelings,
- Gives us all we need to perform our duties in this life,
- Enriches us with good manners,
- Puts guidance in our hearts,
- Gives us wisdom in actions and in speech, a sound mind, and foresight,
- Bringing us closer to Him, while others worship animals and stones,
- Gives us perfect guidance in the Quran and Sunnah, with no surprises or deficiencies.

Al-Ghani Al-Mughni in Our Lives

❖ Life of Tests

Allah SWT made this life, a life of tests. Some are tested with wealth, some with poverty. Some are tested with health, and some with sickness. Good looks and bad looks, intelligence and lack there of.

Anything we are given, is a test from Allah SWT, to see how we will use it, and if we are thankful.

- Will we use health for disobedience, or for helping others?
- Will we use free time for Allah's pleasure, or for sins?

Anything we are given is a test. We should employ it in Allah's obedience, and in the service of His creation.

❖ True Richness

Richness in humans is relative. We need health, safety, victory, and so many other things.

Money, position, palaces, are nothing if the person gets a terminal sickness. Many would trade all their wealth to have their eyesight returned to them.

Helping others, stopping what is wrong, giving people peace and security, feeding the hungry, housing the poor, treating the sick, helping the oppressed, and any other deed for the sake of Allah, make us rich.

True richness is the abundance of good deeds, and building the reserves for the hereafter.

❖ A Spouse is a Gift

Al-Mughni SWT, describes a spouse as an enrichment from His bounty.

وَلَيْسَتَغْفِي الدِّينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ

An-Nur 24:33 (beginning) - But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty.

Marriage is a blessing from Allah. A spouse is a gift from Allah that should be appreciated and not abused.

❖ We Need Al-Ghani

We are all in dire need for Al-Ghani. He is the One without needs.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ

Az-Zumar 39:7 (beginning) - If you disbelieve - indeed, Allah is Free from need of you.

Being good or bad does not affect Allah at all. He does not need us, but we need Him. We can be replaced.

We need Him for all our needs, in this life and in the hereafter. The ones who consider themselves free of need of their Lord, will surely suffer a terrible torment.

We should not say “I am successful”, but instead say “Allah SWT gave me success”. We are poor and have nothing, except what Allah has enriched us with. Bounties should be linked to the Provider Who made it possible.

If we want to be rich, we should seek it from the source, and not from His creation. He will enrich us from His bounties. If we humble ourselves to Allah with our helplessness and lack of means, He will enrich and elevate us.

If Allah SWT helps us and provides for us, we will have no need for anyone else.

❖ Be a Mughni

Our duty to these names is to be rich with reliance on Allah SWT and enrich the people around us from His bounties that He gave us.

Being generous demonstrates that we are more confident with what Allah will provide, than with what is in our possession.

We must exert all possible effort to gain the pleasure of Allah SWT, so He may bestow His bounties on us, and admit us to the highest levels of paradise.

90. AL-MANI' (THE PREVENTER) اسم الله المانع

Other translations: The Preventer, The Protector, The Defender, The Withholder.

Linguistically

The name Al-Mani' comes from the root *mīm nūn 'ayn* (م ن ع), with the following classical meanings:

- to prevent, hinder, hold back, restrain, deny – مَنَعَ,
- to forbid, refuse, prohibit – مَمْنُوعٌ,
- to guard, defend, protect - مَانِعٌ.

The root has the opposite meaning of giving. It also carries a second meaning of protection.

In its absolute meaning, the root points to obstruction between two things, preventing them from meeting. A strong protector stands between an aggressor and a victim to prevent harm. – i.e. protect and guard.

A fort حصنٌ منيعٌ, means it prevents armies from reaching it.

Al-Mani' in The Quran

The name Al-Mani' does not appear in the Quran but is mentioned in authentic Sunnah. Al-Mani' is the excessive form of the root.

Al-Mughirah bin Shu'bah RA reported: Messenger of Allah (ﷺ) used to say after prayer:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد

There is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You. [Bukhari, Muslim]

❖ Meaning 1: Protector, Preventer of Harm

Al-Mani' protects us from all that can harm us, in matters of life or faith. Coincidence, chance, or luck do not exist in the universe. Everything happens by Allah's Will and Planning. He is the One Who protects and prevents harm.

Allah SWT protects the believers, defends them, supports them, and makes them successful.

It is worth noting that not everyone is entitled to this protection. There are ones who deserve to be exposed, because of what they are doing. Al-Mani' will prevent harm and protect the ones who deserve to be protected.

Closeness to Allah and adherence to His Commands, bring the blessings of peace and protection. Sin and farness from Allah and His path, will leave the person exposed for harm and punishment by others. When disasters loom, no one other than Allah can prevent it, or save from it.

The Prophet and Suraqa

Al-Mani' protected His prophet during the migration. Quraish offered the reward of 100 camels to the one who brings the prophet dead or alive.

Suraqa found the prophet but could not get close to him. The horse kept getting stuck on firm land, one, two, and three times. Suraqa finally realized that the prophet is protected and cannot be reached ممنوع.

❖ Meaning 2: Prevents Deficiencies

Allah SWT wants us to be successful. He also wants to prevent us from having deficiencies in our faith, so we may reach the high ranks. If we are serious in following the straight path, Allah SWT will prevent us from falling behind, or transgressing the bounds.

Every time a believer falls behind, Allah sends a problem or a fear, to bring him back to the straight path. The good life may be withheld for believers who contemplate or commit sins, as a reminder from Allah to stay on the straight path.

Allah SWT cares for us, by withholding good things sometimes, and withholding bad things other times. Allah SWT knows us perfectly. He knows that good things will lead some astray, so He withholds it. Other times He knows that afflictions will affect the faith negatively, so He prevents it.

❖ Meaning 3: Prevents to Correct

Allah SWT Gives Whom He wants, what He wants, according to His Perfect Wisdom. It is not possible to have a better outcome than what Allah decrees.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

Ash-Shuraa 42:27 - And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing.

When Allah SWT withholds, none can provide. Allah prevents some from having children. No amount of medical intervention will result in children, when Allah decrees the outcome. Allah may give one individual an intellectual capacity and withholds it from another.

He gives with wisdom and withholds with wisdom. He gives everyone what is best for them, and holds back for their benefit, or as a punishment to correct.

Withholding good things are sometimes a corrective measure to make sinners repent and return to Allah.

Al-Mani' in Our Lives

❖ Safety and Security

Allah SWT removes the feelings of security from sinners and unbelievers. It is a sign of belief when we feel secure and content, because Allah is with us.

The prophets took many stances that leave us in wonder. Prophet Hud challenged his people to harm him. They could not get to him, because Al-Mani' prevented them. A believer connected with Allah, does not fear creation, but only fears the Creator.

Psychological wellbeing is very important. Fearing things is sometimes worse than experiencing them. The knowledge that Allah prevents others from inflicting harm, is a great source of comfort for a believer.

Note: it is wise and polite to have this conviction in the heart, and not declare it, so it becomes a dare or a challenge. Daring others openly is not wise.

❖ Divine Protection

We are surrounded by things that can make us sick. Some get sick, while others don't. The ones who do not get sick, are protected by Allah - ممنوع. The ones who get sick, Allah allowed the sickness to get to them.

If the Divine Care is with us, nothing can harm us.

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Yusuf 12:64 (ending) - But Allah is the best guardian, and He is the most merciful of the merciful.

We all experience incidents in our lives where Divine Protection saved us from great harm.

For example, we go on a long journey, and once we arrive, the car breaks down. Had this happened while driving, it would have caused a bad accident. Allah SWT prevented the accident from happening.

❖ Be Deserving of Protection

Our duty to this name is to do the acts that entitle us to Allah's protection and care.

Believers who feel peace and contentment, do so when they do not hurt, abuse, or threaten others, flaunt their wealth, or build their fortunes on the ruins of others.

Perfecting good deeds and service to others, entitle a believer to Allah's protection and care.

Thousands of disasters are averted with Divine Care. Enemies will not get their way, and no harm can be inflicted, if Allah is the Protector.

❖ Blessings in Withholding

Having everything is not a sign of Allah's love, just like having little is not a sign of His displeasure. Wise people see clearly Allah's withholding, is in fact the height of giving.

We sometimes want to pursue a career, but difficulties move us in a different direction. Years later, Allah may allow us to see the blessings in the path He put us on.

Getting laid off from a high salary job, full of temptations, may be crushing for a young man, but may be a great blessing and bounty from Allah.

We may recall many things that were out of reach when we were young. Introspection, many times, makes us realize what a blessing that was.

Our duty is to be happy with what Allah provides or withholds. No anger, despair, agony, or insistence on things withheld for our own benefit.

We should not hate people we blame for being deprived of something. People are tools in Allah's Hands, doing His bidding. Allah SWT is the only One Who gives and withholds. He gives or withholds directly, or indirectly, through His creation.

We thank Allah alone, cry, plead, and humble ourselves to Him only. With people, we should be strong and dignified. They cannot help us, other than what Allah has decreed.

This Tawhid requires a firm trust in Allah, His Mercy, and Disposing of affairs.

91. AD-DARR (THE DISTRESSER), 92. AN-NAFI' (THE BENEFITER) اسم الله الضارّ النافع

Other translations:

- Ad-Darr: The Distresser, The Afflicter.
- An-Nafi': The Creator of Good, The Benefiter.

Linguistically

The name Ad-Darr, comes from the root *ḍād rā rā* (ض ر ر), with the following meanings:

- To harm, injure, hurt - ضَرَّ,
- To force, compel - أَضْطَرَّ,
- Hardship, adversity - ضَرَاءَ,

The name An-Nafi', comes from the root *nūn fā 'ayn* (ن ف ع), with the following meanings:

- To benefit, to be of use - نَفَعَ,
- To profit from.

Ad-Darr An-Nafi' in The Quran

Both names do not appear explicitly in the Quran, but the Divine Acts are present.

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ

Ar-Rum 30:33 - And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord,

The Divine Act of bringing harm, is done to benefit. It should not be used alone. The example of a bitter medicine that leads to healing, combines both meanings. Allah SWT is Just and Perfect in all His attributes. All His attributes are beautiful!

The two names are opposite of each other and should be mentioned together to understand the way that Allah SWT establishes balance and harmony in His creation. Both names reflect the Perfection of the Divine Ability. No harm or benefit, good or evil, except with the Will of Allah.

❖ Meaning 1: Punishes to Benefit

Allah SWT brings punishment and harm to some people, in order to bring them back to Him in repentance and bring benefit as a result of this harm.

The story of the three brothers in Surat Al-Qalam, demonstrates this point.

The garden belonged to a man who used to feed the poor from it. His sons did not approve of their father's charity and tried to dissuade him. When the father died, the three brothers agreed to prevent the poor from taking a share of this garden.

Allah SWT sent a torment overnight and destroyed the garden. The brothers decided to go early and prevent poor people from entering the garden. When they reach the garden, they thought they were lost. There was no garden.

When they were sure of the location, they realized the error of their ways, and repented to Allah for their evil intentions. The destruction Allah sent to the garden, was to benefit the sons, and make them realize the error of their ways. He sent harm to benefit.

❖ Meaning 2: All events come from The Divine Will and Wisdom

There is always a great wisdom in all good or bad things that happen, whether we understand it or not. Nothing happens outside of the Divine Will. What Allah wants, happens, and what He does not want, does not happen! He is the only One Who can bring harm or benefit.

ما شاء كان وما لم يشأ لم يكن، لا نافع ولا ضار غيره

The Divine Will is connected to the Perfect Wisdom. Perfect Wisdom is connected to Absolute Goodness.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

Al-A'raf 7:188 (beginning) - Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed.

Everything that happens, happens with Divine Will and Perfect Wisdom, resulting in Absolute Goodness. This is a great comfort for a believer.

❖ Meaning 3: Does harm to benefit

Allah SWT is the One Who brings harm. How should we understand this name, since All of Allah's names are beautiful and perfect?

Take the example of a surgeon operating on a child. The operation involves cutting the skin, blood, pain, all to remove an appendix. What looks like hurt, was done for the wellbeing of the patient, resulting in goodness.

This is the only way to understand the name Ad-Darr – causing harm to benefit.

Ad-Darr An-Nafi' in Our Lives

❖ Tawhid – Oneness of Allah

Our duty to these names is not to waste our effort running after creation, who can neither harm nor benefit us. Instead, we must seek the pleasure of Allah, as He is the only One Who can bring harm or benefit.

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Al-Ma'idah 5:76 - Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?"

Tawhid teaches us that all things act in a certain way, not out of their own power, but with the Will of Allah.

Both harm and benefit come from Allah. Allah causes all actions and causes the properties of all things.

- A knife only cuts with Allah's Will. The knife lost its properties when Allah forbade it to cut Ismail.
- The fire burns with Allah's Will. It did not burn prophet Ibrahim when Allah forbade it to.
- Medicine does not heal, without Allah's Will.

❖ All Good and Bad are from Allah

A believer is firm in the belief that all bad will lead to good and benefit, because it comes from Allah Who is Perfect in wisdom and goodness. Whatever Allah wants, happens. Whatever happens, it is with Allah's Will and Wisdom.

There is always a great wisdom in all good and bad things that happen, whether we understand it or not.

Hypocrisy, fear, humiliation, and other behavioral deficiencies only happen when man thinks others can harm or benefit him. When the belief is firm that all good and bad are from Allah, man will not lower himself to others, and will conduct his affairs with courage and reliance on Allah SWT.

On the authority of Abu Abbas Abdullah bin Abbas (may Allah be pleased with him) who said: One day I was behind the Prophet () [riding on the same mount] and he said:

يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظَكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ،
وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَّمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَّمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتْ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ

O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to

benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried. [Tirmithi – Hasan Sahih]

Comment:

Allah SWT is the source of hurt and benefit. The reason for benefit is from Allah, while the reason for harm is from our own actions.

If the principle flunks a student, it is due to the student's failure. He brought the harm on himself.

Prophet Ibrahim AS illustrates this fine point:

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ * وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ * وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ * وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ

Ash-Shu'ara 26:78/81 - Who created me, and He [it is who] guides me. * And it is He who feeds me and gives me drink. * And when I am ill, it is He who cures me * And who will cause me to die and then bring me to life.

Prophet Ibrahim AS, did not attribute the cause of sickness to Allah, while all other benefits were attributed to Allah.

Benefit is done by Allah, as a bounty from Him. Harm is also done by Allah, caused by man's actions.

❖ Feeling of Satisfaction الرضا

Imam Ash-Shafii was going around the Ka'ba and someone in front of him addressing Allah, said: "My Lord, are You satisfied with me?" The Imam asked him: "Hey you, are you satisfied with Allah, for Him to be satisfied with you?"

The man stopped and turned to address the Imam, and said: "Who are you, Allah's blessing be on you? How can I be satisfied with Him, when I hope for His satisfaction?"

The Imam said: "If your happiness in afflictions is the same as your happiness with bounties, then you are satisfied with Allah!"

The good and the bad come from Allah SWT, for a perfect wisdom, only He knows. Feeling satisfied with what Allah sends our way in this world, the good and the bad, is a great feeling.

Hard tests elevate, more than easy tests. High ranks cannot be reached except with hard tests.

We will be tested in this world, to prove and improve our faith in Allah. We must be patient and trust in Allah, in all circumstances.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Ali-Imran 3:179 (beginning) - Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good.

❖ Types of Calamities

Allah's punishment, is like a painful guest, arrives, then departs after driving man to repentance, or for a Divine Wisdom.

Calamities are of various types:

- Revealing calamity: Prophets go through calamities to reveal the truth of the message they brought,
- Driving calamity: Drives believers back to Allah,
- Elevating calamity: Elevates the status of believers closer to Allah,
- Back-breaking calamities: Destroys unbelievers and tyrants,
- Deterrent calamities: Deters unbelievers, with some goodness in them, to cease their evil deeds and harm.

These different types of calamities are at the disposal of Allah SWT, to use with Infinite Wisdom.

❖ Thank You, Allah!

All good or bad that Allah sends our way is for our benefit. We accept it sincerely and thank Allah in all circumstances.

A parent who loves his child, then finds suspicious money in his possession that he stole from someone, cannot let this infraction pass without teaching a tough lesson. The punishment is hard on the loving parent, but necessary.

Inflicting pain on the ones we love is sometimes necessary for a greater good.

How many of us are convinced that our success in life, is partly due the strictness of our parents, and their punishment, when deserved?

Allah SWT does not like for us to be humiliated, be hurt, be poor, or be deprived. In His Infinite Wisdom, He sends calamities, for a wisdom only He knows.

What we are certain of, is that it is for our best interest!

We will summarize our relationship with Allah SWT on the day of judgement with: الحمد لله رب العالمين – Thank you Allah, Lord of the worlds!

- Thank you, Allah, for all the good You provide us, out of Your bounties,
- Thank you, Allah, for sending hardships that make us stronger,
- Thank you, Allah, for punishing us in this world when we deserved it, to bring us back to You,
- We belong to you, Allah, to do with us what You Will. We know only good can come from You!

93. AN-NUR (THE LIGHT) اسم الله النور

Other translations: The Light, The Illuminator, The One Who Reveals.

Linguistically

The name An-Nur comes from the root *nūn wāw rā* (ن و ر).

In Arabic language, Nur is light, regardless of the source. It is the medium that allows our eyes to see things.

Worldly light is of 2 types:

1. Physical light that can be sensed by the eyes, allowing us to see, like the light from the sun or moon,
2. Metaphorical light, like guidance that allows one to solve a problem. When one cannot solve a problem, it feels like one is in a darkness, until guidance comes to illuminate the way out.

A common saying state: Knowledge is light (العلم نور), leads one from darkness of ignorance to the light of knowledge.

A canister with no label on it might contain dangerous materials. A label stating what is in it is a type of light that illuminates its content.

An-Nur in the Quran

The name An-Nur appears once in the Quran.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

An-Nur 24:35 - Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

❖ Meaning 1: Evident One, Making everything evident

A property of light is it is evident in itself making other things evident— i.e. we can see it, and things become apparent when the light hits them. A light reveals itself and reveals what it shines on.

Imam Ghazali said: Non-existence is darkness, while existence is light.

Things that exist, are visible and evident. Things that do not exist are not evident, nor visible.

Allah SWT is Ever-Present and evident in His existence. Non-existence is not possible for Him. Allah SWT brings things from the darkness of non-existence to the evident light of existence. Everything in creation is evident and visible by the light of the Divine Self.

Therefore, Allah SWT is An-Nur: He exists and is evident, and makes all things exist and evident.

❖ Meaning 2: Creates and Guides

Bringing things from non-existence to existence is Nur – i.e. they become evident and clear.

Giving things their properties, is also Nur – i.e. their role and function in life is evident and clear.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ - Allah is the light of the heavens and the earth, and the One Who brought them from the darkness of non-existence, to the light of existence, and guided all creation to their role in life.

- Allah SWT illuminates the heavens with the Sun, the Moon, and the stars - a physical light.
- Allah SWT illuminates the hearts with His prophet Muhammad ﷺ - a spiritual light and guidance.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ، وَاللَّهُ غَفُورٌ رَحِيمٌ

Al-Hadid 57:28 - O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.

- Allah SWT illuminates the hearts with His guidance.
- Allah SWT illuminates the hearts of His friends with His knowledge, love, and tawhid.
- Allah SWT illuminates His servants with the light of obedience and worship.

❖ Meaning 3: Provider of Guidance

Ibn Abbas once commented of the name An-Nur: The Wise Guiding Light, Who points the way with His guidance Whom He wills, illuminating what is right, and inspiring to follow it.

If one loses something in the dark, one will not be able to find it easily until the light is turned back on. The light guides one to find what is lost.

The fact of our existence is hidden from some people:

- Why was man created, and for what purpose?
- What should man do? Eat, sleep, and procreate? Live and die?

- Is there a mission we are supposed to do?
- How should we live? Do good or bad?

All these questions make one feel like they are in complete darkness. Who guides us to the answers? Allah SWT! Allah SWT sent a light for us, the Quran, to explain all these questions, and sheds light on our mission.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Al-Ma'idah 5:15 - O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.

In this illuminating book, Allah SWT gave us the answers to all our questions, and laid a clear path leading to safety.

Human nature hates uncertainty. When things are unclear or unknown, it makes us worry and anxious. When they are known, we feel better. Many non-believers struggle and get depressed over things we know and accept. Lack of guidance is a terrible thing!

The book of guidance that Allah sent is our user manual in this life. It gives clear instructions on how to stay on the straight path, and reach the ultimate destination, the pleasure of Allah and paradise!

❖ Surat An-Nur

The concept of Nur is so important, a surah in the Quran was named for it.

One may think the Surah was given this name because it has the verse stating Allah is the Light of heavens and earth. It may be so, but looking at the verses of the Surah, one can see the theme of guidance, and rules for an enlightened society.

This Surah contains many rules for the development of a society based on righteousness and morality.

It talks about:

- Male-female relations,
- Rules of proper dress for Muslim women,
- Rules for the punishment of adultery and fornication,
- Rules for punishment of those who slander or accuse others of adultery or fornication,
- Rules for entering homes,
- Rules for privacy in the home,
- Respect for the prophet, and duties to him, and the reward for it,
- Duties to Allah, His commands, and His guidance.

Allah SWT is the only light of guidance of this universe.

An-Nur in Our Lives

❖ Inventions and Inspirations

Researchers sometimes work long and hard, and one day "the light bulb comes on". This is a popular expression that has some roots.

Every invention is an inspiration from Allah SWT. It is a light that He gives someone to discover something new. To receive this light, one must pay the price: Honest hard work!

Some have said that inventions are 99% hard work, and 1% inspiration. Hard work and dedication are the price one must pay to receive this 1%.

Allah SWT does not deal with mankind based on their wishes but deals with them based on this honesty and dedication in their work.

❖ A Clear Vision

Just as the eyes need light to see, the heart needs light from Allah to see the true nature of things.

A smart person, no matter how brilliant, without guidance from Allah, will make enormous mistakes. Arabs, before Islam used to bury baby girls alive! Islam came with guidance to stop this practice.

A believer has light of guidance from His Lord, illuminating a path for him to success.

نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَنْتُمْ لَنَا نُورٌ نَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

At-Tahrim 66:8 (ending) - Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

An unbeliever is blind, living in darkness upon darkness.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

Taha 20:124 - And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

When people fight the truth, it is as if they are trying to put off the light from Allah.

يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

As-Saf 61:8 - They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.

In this life, it is not the eyes that go blind, but the hearts.

Allah is Nur, Giver of light and guidance. When we attach our hearts to Him, He bestows from His light on us, to give us peace, tranquility, rightness in decision and behavior.

A believer sees things clearly, in the bright light that Allah has provided, while unbelievers are blind and cannot see. They wander aimlessly, bumping into everything and everyone.

This bright light illuminates even the smallest of details, such that a believer has no blind spots. This light guides the actions, speech, and decision making.

❖ **Worship and Illumination**

Acts of worship, and closeness to Allah, invites illumination of a believer's face.

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ

Al-Qiyamah 75:22/23 - [Some] faces, that Day, will be radiant, * Looking at their Lord.

Acts of worship result in the illumination of the face. This is a special blessing from Allah to beautify His servants. It is not an illumination seen with the eyes, but felt, and hearts get drawn to it. To get this Divine Light from Allah, we must be attached to Him, doing all we can to please Him.

This light illuminates the vision, so one sees the truth in everything:

- The hearing has Nur – he hears something, he can tell truth from falsehood, and learn from it,
- The vision has Nur – he sees Allah in His creation, while others just see the creation,
- His movement has Nur – he goes where it pleases Allah,
- His actions have Nur – he does what pleases Allah,
- His spending has Nur – he spends in Allah's way.

This Divine Light illuminates the path to Allah's pleasure, and acts as a guide to judge things by.

❖ **Our Duty to the Name An-Nur**

Our duty to this name is to enlighten ourselves with knowledge and guidance from Allah, and then enlighten others. The only light is the light of Allah and the guidance of His prophet.

We must work towards a righteous and enlightened society and be a guiding light for others.

94. AL-HADI (THE GUIDE) اسم الله الهادي

Other translations: The Guide, The Leader, The Guide to the Right Path, The Bestower of Guidance.

Linguistically

The name Al-Hadi comes from the root *hā dāl yā* (ه د ي), with the following classical meanings:

- to show, with kindness, the proper path,
- to guide on the right path until reaching the destination,
- to lead the right way.

Hidayah in the Arabic language is the guidance to the correct way, in a gentle manner.

The Arabs used to call the guide who they used in their travels – *Hadi*, because he guided them to the correct road gently. Gentleness is the key point: Guidance not by force or harsh manner.

At the time of migration from Madinah, the prophet ﷺ and Abu Bakr were on the way and they met a rider. The rider knew Abu Bakr but did not know the prophet. He asked who he was. Abu Bakr does not lie. He said “He is a Hadi, he guides the way for me” هذا هادي, يهديني الطريق. Abu Bakr was truthful without exposing the prophet ﷺ.

Al-Hadi in The Quran

The name Al-Hadi appears explicitly in the Quran. The action of Divine guidance is mentioned in many verses.

وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

Al-Furqan 25:31 (ending) - But sufficient is your Lord as a guide and a helper.

❖ Meaning 1: Guidance of Al-Hadi

Al-Hadi is the One Who guides His creation to what is best for them, in four ways of *Hidayah*:

1. A general guidance to all creation to perform their designated function in life. Allah instilled this guidance in everything (طَرَفِ),
2. Guidance to believing in Allah (Iman). Allah shows us the way to His pleasure. This is built-into our nature (طَرَفِ),
3. Success to increasing in guidance (تَوْفِيقِ),
4. Guidance to His Paradise (الْجَنَّةِ).

1-General Guidance

Allah guides every created thing to their role in life, and the reason they were created for.

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى * قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

Taha 20:49-50 - [Pharaoh] said, "So who is the Lord of you two, O Moses?" * He said, "Our Lord is He who gave each thing its form and then guided [it]."

This guidance is built-in for every creature - the guidance to how to live and perform their function.

Migrating birds travel for thousands of miles and reach the exact point every time with no deviation. Scientists still cannot figure out exactly how the birds do it. Pigeons will find their way back home no matter where you release them from. They used them to carry messages in old times.

This inability to explain or understand is a sign of the greatness of the Creator.

Ponder this: The One Who guides these creatures, which are lower in status than humans, will surely guide man. No one can logically make the claim that Allah has not guided them when they go astray! It is the desires that mask this guidance.

2-Guidance to Believing in Allah

Allah Who guided all creatures, has guided Man also.

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

Al-A'raf 7:172 - And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

Allah SWT had done something better for humans. He planted the ability to know and love Him SWT in our nature, to recognize He is our creator. This is called *Fitra*. Allah has planted in us the ability to know right from wrong, good from evil.

وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Ash-Shams 91-7/8 - And [by] the soul and He who proportioned it * And inspired it [with discernment of] its wickedness and its righteousness,

Right after doing wrong, we will feel it and know it is wrong. We will feel uncomfortable, sad, and depressed. This is from the guidance Allah SWT instilled in our nature.

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

Al-Qiyamah 75:14 - Rather, man, against himself, will be a witness,

The human consciousness is very sensitive. We know right from wrong, even when we choose to ignore the internal warnings. The face gets red, the uneasy feeling sets in, we sweat, the heart starts beating faster - all internal signs are telling us something is wrong.

When we do something good, we are comfortable and happy, smiling, relaxed and content. Some people succeed in turning off their fitra with sins.

3-Increase in Guidance

Getting closer to Allah SWT with good deeds will cause an increase in guidance from Him.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

Muhammad ﷺ 47:17 - And those who are guided – He increases them in guidance and gives them their righteousness.

The more we seek guidance, the more Al-Hadi will increase His guidance.

Allah sends us Ramadan, for example, so we can increase in guidance and come closer to Him. Prayers, charity, knowledge, and helping others are all ways to increase in guidance.

4-Guidance to Paradise

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

Al-A'raf 7:43 (partial) - And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly, the messengers of our Lord had come with the truth."

When the believers set foot in Heaven, they will thank Allah Who guided them to His paradise.

Al-Hadi in Our Lives

❖ **Ways to Get Guidance**

Allah SWT has given man many ways to attain guidance:

1. Our Fitra – the built-in mechanism planted at the time of creation.
2. The Universe – it puts us in direct contact with the Majesty and Greatness of The Creator. Contemplating creation is one of the oldest acts of worship that guides to Allah. We know Allah SWT with our minds.
3. Revelations: The Quran and Allah’s books that He revealed for our guidance.

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ

Al-Ahqaf 46:30 - They [Jinn] said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلِّبِي هِيَ أَقْوَمٌ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Al-Isra 17:9 - Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.

The Universe guides to the realization that there is a Great and Powerful Creator, and His books guide to the ways of worshipping Him. We need both to be guided!

The mind by itself will not provide complete guidance. Reading the Quran without using our minds will not help either. We need both!

4. Allah SWT guides through other people. Allah made guiding others a highly rewarding act. It is the job of the prophets and the highest acts of worship – Da’wa.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

Fussilat 41:33 - And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

5. Allah guides with His Acts. Allah SWT puts us through events that result in guidance.

Take the example of Umar Bin Al-Khattab and how he became a Muslim. The companions used to say that the donkey of Umar’s father had a better chance of becoming a Muslim than Umar.

Guidance happened gently in several phases:

Phase 1: Umar had a girl slave who believed and was strong in her faith. He used to torture her until he would get exhausted. She would taunt him that Allah has made him weak and tired, while keeping her firm and strong. Something moved in his heart.

Phase 2: Umar heard that the prophet was asking Allah to guide one of the two Umars (him and Abu Jahl) to Islam. Another thing moved in his heart.

Phase 3: Umar wanted to go out drinking one night but could not find anyone to drink with. Something inside told him to go to the Haram and make Tawaf. There, he found the prophet praying alone. He snuck up behind him and started listening. The prophet was reciting surat Al-Haaqah (69) softly but Umar could hear it.

Umar said to himself, this is the saying of a poet. The prophet recited:

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ - **And it is not the word of a poet; little do you believe.**

Umar was surprised, then said to himself, this is the saying of a soothsayer. The prophet recited:

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ - **Nor the word of a soothsayer; little do you remember.**

Then Umar was exclaiming to himself, then whose words are these? The prophet recited:

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ - **A revelation from the Lord of the Worlds!**

Umar said that Islam entered his heart that night.

Allah guided Umar to Him gently. It was a series of steps to firm the guidance in his heart. If guidance came in suddenly, it would have been rejected.

Allah does not want to leave any excuse for anyone not to be guided. Allah wants us to be guided, and He will help the ones who are willing to follow the guidance.

❖ The Straight Path - صِرَاطٍ مُسْتَقِيمٍ

When guidance (Hidayah) is mentioned, there must be a path to guide to.

وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

Al-Ahzab (ending) 33:4 - ...but Allah says the truth, and He guides to the [right] way.

Allah is Al-Hadi. He guides His creation to the path of good, and to their role in life.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Yunus 10:25 - And Allah invites to the Home of Peace and guides whom He wills to a straight path.

Allah SWT mentions about His path is that it is a straight path. Why straight?

A straight path is:

- Simple and direct,
- Shortest distance,
- Easy to follow and sure to reach the destination,
- Will not get lost.

The entire Universe is guided to glorify Allah SWT. By following Allah's guidance, we will be in sync with the universe – going with the flow and not against it.

If we go opposite to the direction of the Universe, we will be exhausted and frustrated!

Narrated An-Nawwas bin Sam'an Al-Kilabi: that the Messenger of Allah (ﷺ) said:

" إِنَّ اللَّهَ ضَرَبَ مَثَلًا صِرَاطًا مُسْتَقِيمًا عَلَى كَنْفِي الصِّرَاطِ دَارَانِ لَهُمَا أَبْوَابٌ مُفْتَحَةٌ عَلَى الْأَبْوَابِ سُتُورٌ وَدَاعٌ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ وَدَاعٌ يَدْعُو فَوْقَهُ: (وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ) وَالْأَبْوَابُ الَّتِي عَلَى كَنْفِي الصِّرَاطِ حُدُودُ اللَّهِ فَلَا يَقَعُ أَحَدٌ فِي حُدُودِ اللَّهِ حَتَّى يُكْشَفَ السُّتْرُ وَالَّذِي يَدْعُو مِنْ فَوْقِهِ وَاعِظْ رَبِّهِ

"Indeed, Allah has made a parable of the straight path: At the sides of the path there are walls with open doors, each door having a curtain. There is a caller at the head of the path calling, and a caller above it calling. And Allah invites to the abode of peace and guides whomever He wills to the straight path. The doors which are on the sides of the path are the Hudud (legal limitations) of Allah; no one breaches the boundaries of Allah except that curtain is lifted, and the one calling from above it is his Lord." [At-Tirmithi– Grade: Sahih]

This summarizes the entire concept: Stick to the straight path and follow Allah's guidance and your Fitra, and do not stray from the path by crossing the boundaries Allah has set, so as to reach the destination – Paradise.

- The curtain may be beautiful and written on it "Fashion" and behind it is nudity.
- The curtain may be beautiful and written on it "Be a man" and behind it are drugs and alcohol.
- The curtain may be beautiful and written on it "Love" and behind it is adultery and immorality.

The doors have beautiful covers, but what is behind them are sins and misery. Do not open them, and stick to the straight path.

The path Allah chose for us, He named it As-Sirat. This is the same name He chose for the path over Hellfire leading to Paradise, as if to tell us: it is the same path extending from this world all the way to Paradise.

This path is straight and true!

We have the choice of how fast we want to cross this dark Sirat, which is as thin as a hair and as sharp as a blade. If we stay on the straight path in this world, Allah SWT will guide us to be firm and quick on the Sirat on the day of judgement and provide us with light. Some will pass like lightning, some will walk, some will crawl, and some will be caught and pulled into Hell – May Allah save us from this torment!

❖ Three Messages from Al-Hadi

Al-Hadi to the sinners: It is a call to come back to the straight path of Allah and be guided.

Al-Hadi to the believers: Believing is not the end of guidance. It is just the beginning to increase in guidance.

Al-Hadi to the people who work for Allah and guide others to His way: Be gentle in your guidance!

95. AL-BADI' (THE ORIGINATOR) اسم الله البديع

Other translations: The Originator, The Unprecedented and Incomparable Inventor.

Linguistically

The name Al-Badi' comes from the root *bā dāl 'ayn* (ب د ع), with the following classical meanings:

- to introduce, originate, innovate - ابداع,
- to bring into existence without a prior example - ابتدع,
- to be amazing, outstanding, incomparable - ابداع.

Al-Badi' in The Quran

The name Al-Badi' appears twice in the Quran, with reference to originating the heavens and earth.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

Al-Baqarah 2:117 - Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

❖ Meaning 1: Incomparable

Allah SWT is Badi' in His Divine Self and Attributes, perfect with no like or rival.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Al-An'am 6:101 - [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing.

Allah SWT is Badi'. He created all things in existence without a prior example, similarity, or instructions. His creation is unique, varied, and harmonious.

Allah SWT is Badi' in His Divine Acts. Man is always amazed at the ways Allah disposes affairs.

❖ Meaning 2: Creator and Originator

The Originator of the heavens and the earth, meaning their Creator and Originator, done in the best of ways, with the most marvelous of creations, in amazing and perfect order, structure, and harmony. They were created with no prior example to copy from - original.

Innovations by Man do not fit the definition of Badi', since Man's innovations try to mimic God's creation. Planes were modeled after birds but fail to reach the level of sophistication of a real one.

All innovations by Man, are inspired by Allah's original creation.

❖ Meaning 3: Originality of Creation

Al-Badi' SWT created this universe from nothing and without an initial example. It is all original.

Everything in existence is created perfectly for the role it was created for:

- Planets are spherical, rotate around an axis, and have orbits,
- Metals have constant properties, each type having their own melting point for example,
- Air and water sustain life,
- Leaves come in all different shapes, with no duplication, even in the same tree.

This is the magnificence of Allah's creation – Al-Badi' SWT, all perfect and original.

❖ Meaning 4: Infinite Creativity

Allah's creativity is infinite and limitless, while Man's creativity is limited.

Car designers, for example, may come up with a few original designs. After a while, they run out of ideas and go back to the old designs and make variations. Man has limited creativity.

Al-Badi' is infinitely creative. There are no two people who are identical on this earth, each with a unique look, fingerprints, scent, voice, DNA, or personality.

Man has yet to fully document all the creatures on this planet like insects, birds, and fish. New creatures are constantly discovered, hidden in forests or deep in the oceans.

There are so many species of fish, discovered to date, with all imaginable shapes and sizes. The same can be said about birds and insects.

The variety and uniqueness of creation demonstrate the power, beauty, and originality of Al-Badi'.

❖ Note: Creativity and Heresy

Doing something new, not done before, is called innovating - أبداع . Innovation is called بدعة.

Innovation (بدعة) carries two meanings in Arabic language, and in Islamic law:

In language, it refers to a newly invented thing. This can be good or bad, depending on how it is used.

A camera is a good invention if used for appropriate things like capturing natural scenes. It is a bad invention when used to take pictures of forbidden things.

In Islamic law, newly introduced things to the religion are of two types: good and bad.

Creative methods that are useful, like loud speakers and central heating, do not contradict the basics of Islamic law, and are considered good innovations **بدعة حسنة**.

Heresy, or bad innovations, are the ones that contradict Islamic law. These are very destructive and pose a danger to the faith **البدعة السيئة**.

Islam must be protected from modifications: additions, subtractions, and re-interpretations that contradict the laws set by The Creator. This guarantees that the faith we adhere to today, is the same faith revealed to the prophet.

❖ Similar Names

The name Al-Badi' (The Originator) **البديع** is close in meaning to the name Al-Mubdi' (The Initiator) **المبدئ**, and sometimes used interchangeably.

Quran commentaries indicated a slight difference between the two attributes:

- Al-Mubdi' **المبدئ** emphasizes the initiation of creation,
- Al-Badi' **البديع** emphasizes the awesome innovation and originality of such creation.

Al-Badi' in Our Lives

❖ Be Creative

Innovations and creativity are the ways civilizations advance. Hard work and belief in Allah SWT invite Divine inspiration and support in advancing mankind.

Being able to innovate is a blessing from Allah. Allah SWT created Man to be individual and unique, and allowed him to innovate within limits.

Allah SWT created plants and animals, in such a way to allow Man to innovate. The ability to cross breed and do genetic manipulations are examples of Allah's favors on Man in allowing him to innovate in Allah's creation.

Coming up with new ways to help humanity, for the sake of Allah, is a source of great reward, and is considered one of the ways to continue earning rewards after death.

Allah SWT allowed us to innovate in His creation but did not allow us to innovate in His Religion.

❖ Beware of Heresy

We must constantly be on guard to protect our faith from bad innovations. Bad innovations in faith, are the ones with no basis in Quran, Sunnah, or in the collective agreement of the Ummah.

Knowledge of Quran and Sunnah are needed more than ever in the current environment of information overload. There is a lot of bad information getting shared on social media. Without knowledge, people will believe it, follow it, and go astray.

We need to develop an intellect that can distinguish between creativity and heresy, based on deep understanding of Quran and Sunnah.

❖ Sources of Knowledge

Man will always have three sources of information, regarding matters of faith:

- The words of Allah - The Quran,
- The example of the prophet - The Sunnah,
- Compilations from scholars or intellectuals.

The Quran

The Quran is Allah's words and the undisputable source of the truth. Our duty to the Quran is only to understand it and implement it. No verification is required, because it is the absolute truth.

The Sunnah

With Sunnah, we must verify the authenticity of the narrations, and then try to understand the message. Hadith does not have the certainty of the Quran, since its authenticity is probable. It is accepted if it is supported by the Quran or rejected if it conflicts with the Quran.

Other Sources

All other sources, other than Quran and Sunnah, are open to error. We must verify the content, understand it based on the author's intent, then evaluate it according to Quran and Sunnah.

This is the scale one must follow when faced with new, or previously not known, information. All information pertaining to the faith, must be carefully inspected and verified to avoid introducing or spreading heresy.

96. AL-BAQI (THE EVERLASTING) اسم الله الباقي

Other translations: The Everlasting, The Eternal, The Ever-Enduring.

Linguistically

The name Al-Baqi comes from the root *bā qāf yā* (ب ق ي), with the following classical meanings:

- to remain, continue, endure – بَقِيَ,
- to be permanent, everlasting, constant – بَاقِي,
- opposite of perish and cease to exist - الفناء.

Al-Baqi in The Quran

The name Al-Baqi does not appear explicitly in the Quran, but the topic of Divine Endurance is mentioned.

وَاللَّهُ خَيْرٌ وَأَبْقَى Taha 20:73 (ending) - And Allah is better and more enduring.

❖ Meaning 1: Everlasting

The nature of creation is to perish, while the nature of Allah is to remain and never perish. Endurance (البقاء) and self-existence, are attributes of the Divine Self, as the existence of Allah is required for creation to exist and continue.

كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Ar-Rahman 55:26/27 - Everyone upon the earth will perish, * And there will remain the Face of your Lord, Owner of Majesty and Honor.

Allah's existence is required and is from His Divine Self – He does not need any external help to exist.

Man comes into existence from non-existence, then dies and goes into non-existence again. Time chips away at Man's existence, until he perishes.

Allah SWT is Al-Baqi, remains after all His creation has perished. He exists without a beginning, and endures without an end, ever constant in His power and existence.

Allah must exist, for His creation to exist. Our existence depends on Allah providing us with the soul and allowing us to exist. Once the soul is taken, we cease to exist.

❖ Meaning 2: Enduring

Allah SWT created time and is not encompassed by it. His Power and Ability is ever constant, unchanged, and unaffected by time.

Man, starts weak, gets stronger, then gets weak again; starts with no knowledge, gets knowledge and experience with age. Constancy is not a property of creation.

Allah SWT is the same, before the beginning, and after the end – unchanged and unaffected in His Divine Self and Attributes. He is Al-Baqi.

Al-Baqi in Our Lives

❖ Choose Enduring Things

If someone gives you the option to use a car for an hour, or to own a bicycle, one would choose the bicycle because it is more enduring and lasting.

Allah SWT tells us in the Quran that the hereafter is more enduring and everlasting, while this life is temporary.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

Al-A'la 87:17 - While the Hereafter is better and more enduring.

People who prefer this temporary life, over the everlasting life, have questionable intelligence. It does not make sense to follow fleeting desires, at the expense of the hereafter.

Our duty to this name, is to focus our limited time on what endures after death, and not on what ends at death. What Allah has in store for us is enduring and everlasting. We must not sacrifice the enduring for the temporary.

❖ Self-Preservation

Man, is created with strong desires to live long and hate death. Self-preservation and continuation pre-occupies man's existence.

Believers, who faithfully remain on the straight path, accomplish this goal when they, by Allah's Grace, are admitted to paradise to remain forever.

Unbelievers will wish they would die, and their torment would stop. They will have no such relief!

If a person gets a summon to show up for an investigation by the authorities, he will not be able to sleep, worrying about the outcome.

What about Allah's questioning we will go through on the day of judgement?

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ * عَمَّا كَانُوا يَعْمَلُونَ

Al-Hijr 15:92/93 - So by your Lord, We will surely question them all * About what they used to do.

We must prepare for that day in this life. We must move about in this life, with an eye towards what is waiting for us.

❖ Enduring Good Deeds

Man, in this world has three things: wealth, family, and deeds. Death comes and separates man from his wealth and family. The deeds are the only things that will accompany him to the grave.

- If the deeds were good, they will be a wonderful companion.
- If the deeds were evil, they will be an evil companion, may Allah protect us!

In this life, there are limits to worldly things. No matter how much money we have, we can only eat so much, we can only ride one car at a time, we can wear one pair of clothing at a time.

The deeds we do for the hereafter are limitless. The more we do, the more the reward is.

It is good to have a nice house, eat a nice meal, and enjoy this life. However, death brings an end to this enjoyment.

Calling to Allah's way, helping the community, promoting peace and harmony, and all acts done for Allah's pleasure will endure. Their effect will only be realized after death.

A date given in charity can grow to be as big as the mountain of Uhud in reward on the day of judgement.

Imagine, for example, the surprise of finding the good deeds of a million people in your book of deeds – because of guiding someone, and all the people who benefitted from that person.

❖ Obedience to Allah is Enduring

The word بَقِيَّةٌ comes from the same root, and has the meaning of obedience.

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

Hud 11:86 - What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you."

Allah SWT created Man with desires that must be kept in check. Earning what remains, involves managing desires in the ways that Allah has prescribed.

Lawful earnings, beautiful manners, chastity, obedience, all will have expected reward from Allah. This reward is ever-lasting and enduring.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًا

Maryam 19:76 - And Allah increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse.

There is no agreement on what these **الْبَاقِيَاتُ الصَّالِحَاتُ (enduring good deeds)** are. Some said they are the five prescribed prayers, others said they are **وَاللَّهُ أَكْبَرُ, وَلَا إِلَهَ إِلَّا اللَّهُ, وَالْحَمْدُ لِلَّهِ, وَسُبْحَانَ اللَّهِ**. They are the good deeds that have an enduring reward in the hereafter.

The pleasure from sin is short-lived, but its punishment is enduring. The difficulty of obedience is short-lived, but the reward is enduring.

A believer always considers the enduring benefit, and not the temporary.

❖ Evil Times

Nowadays, believers experience many difficulties. Temptations and evil are widespread and easy to get. We live in a time described by the prophet as "holding on to faith, is like holding on to a burning coal".

Most people will focus on the perishing glitter of this world. The smart ones will love Allah the most, and busy themselves with what will endure.

We must exert all effort to stay on the straight path, and hope for the enduring reward from Allah, awaiting His obedient servants.

97. AL-WARITH (THE INHERITOR) اسم الله الوارث

Other translations: The Inheritor of All, The Supreme Heir.

Linguistically

The name Al-Warith comes from the root *wāw rā thā* (و ر ث), with the following classical meanings:

- to inherit - وَرِثَ,
- to be an heir, survivor - وَارِثَ,
- to be the owner or sustainer after someone, heritage - مِيرَاثٌ.

In human terms, inheritance is the transfer of ownership of possessions and wealth from the deceased to the heirs. It is also used for transfer of power when a ruler dies for example.

Al-Warith in The Quran

The name Al-Warith appears explicitly in the Quran.

وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ

Al-Hijr 15:23 - And indeed, it is We who give life and cause death, and We are the Inheritor.

وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ

Ali-Imran 3:180 (partial) - And to Allah belongs the heritage of the heavens and the earth.

This name is related to the name Al-Baqi (The Everlasting) and has a similar meaning since inheritance implies survival.

❖ Meaning 1: The One Who Remains after His Creation Perishes

In human terms, the one who is still alive, inherits the ones who die. Allah is Ever-Existent and does not die, so He will inherit everything, as His creation perishes.

Al-Warith SWT, is Al-Baqi: The One Who remains after all His creation cease to exist.

We can get a sense of this fact in our lifetime. We enter a nice house, built by someone who passed a long time ago. The inheritors are enjoying it. When they pass on, their inheritors will enjoy it, until Allah inherits the heavens and earth.

Allah inherits all, and none can inherit from Allah, as He is Ever-Existent.

❖ Meaning 2: Inherits All Things

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

Maryam 19:40 - Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

Ash-Shuraa 42:53 (ending) - Unquestionably, to Allah do [all] matters evolve.

Where are these matters before they return to Allah? Scholars answered: all matters are always with Allah.

All things are always with Allah and return to Him. Ignorant people think matters of this life are in the hands of powerful people. On the day of judgement, it will become clear that all matters were always with Allah, and always return to Him.

❖ Meaning 3: Owner of Everything

Allah SWT is Maalik Al-Mulk – The Owner of all that exist, could exist, or would ever exist, with no expiration time for His ownership. He SWT, allows some of His creation to own some things temporarily, out of His great bounty.

His creation will die, while He remains forever. Therefore, He inherits all, and ownership of everything returns to Him.

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Ghafir 40:16 - The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing.

Everything in our possession, belongs to Allah, and is a trust from Him to test us with.

If you leave town and come back 30 years later, you will see different names on shops, different owners who inherited the business from others. The cycle continues until Allah inherits the heavens and earth, and all that is in them.

❖ Meaning 4: Causes Others to Inherit - يورث

Allah SWT gave the believers as an inheritance in this life, the property and land of the unbelievers.

وَأُورِثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّوهَا، وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

Al-Ahzab 33:27 - And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent.

Al-Warith SWT also gave the believers the inheritance of paradise.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْزِنَنَا الْأَرْضَ نَتَّبِعُوا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ، فَنِعْمَ أَجْرُ الْعَامِلِينَ

Az-Zumar 39:74 - And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

Allah SWT made good deeds in this world the price of the hereafter. This statement by the believers in heaven, is like someone successful, looking back at his life, the education he received, the hard work, all that got him to where he is.

If Allah did not bring the believers to this world, allowed them to know Him and worship Him, helped them perform good deeds, and forgave their shortcomings, they would not be in paradise.

❖ Note: Inheritance of this Earth

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

Al-Anbiya 21:105 - And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.

Some scholars suggested the word الصَّالِحُونَ, as not in the conventional meaning of "righteous", but in the general meaning of "fit to operate and manage", by establishing justice.

Inheritance of this earth is given to the ones able to operate it with justice, even if they are non-believers.

Allah will take ownership from believers and give it to others, if believers are unjust, or unqualified. Justice is the basis for this inheritance.

❖ Related Names

Al-Baqi – The Everlasting – Exists before everything and remains after everything perishes.

Al-Maalik – The Owner of all things.

Al-Malik – The King. The ownership of all things belongs to Allah. He is the Creator and the Owner of all that is in existence.

Al-Warith in Our Lives

❖ Tawhid

Man's ownership of things is temporary. All things are owned by Allah, and Man is entrusted with them.

Tawhid teaches us this fact: What is in our hands, belongs to Allah, given to us as a trust for a short time. We will be questioned about what we do with this trust in this life.

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ

Al-Hadid 57:7 (beginning) - Believe in Allah and His Messenger and spend out of that in which He has made you successors.

All we have is a trust from Allah. He is aware of what we do with it and will judge us accordingly.

A Bedouin was once asked: How many camels do you own? He replied: Allah Has with me 7 camels. This is the correct answer for this question, as Allah is the Owner of all things in existence.

All things are from Him and not from skills or effort, and will return to Him. If we understand this name, we will treat all possessions as a trust from Allah, and take full account of our actions, before we are brought to account.

❖ Worldly Inheritance

The best of humanity, prophet Muhammad ﷺ, did not leave any material wealth behind. He left a wealth of knowledge and guidance. Such is the inheritance of the prophets AS.

Getting material wealth in this life is a blessing from Allah, or a trial, depending on how we use it. He gave the most wealth to Qarun, then destroyed him.

Getting a wealth of knowledge is the greatest blessing, and a sign of love from Allah – to be given from what was given to the prophets.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا، وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Yusuf 12:22 - And when Joseph reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.

If our share in this life was correct knowledge, deep understanding of Allah, a sound heart, good deeds, and dedication to Allah, then we are given a portion of the prophet's inheritance, and a great bounty from Allah.

Blessed and fortunate, are the ones who take a share of this inheritance

How do we receive a share of judgement and knowledge, mentioned in the verse above?

The clue is in the ending of the verse. Being a doer of good with excellence, will earn one a portion of this blessing.

❖ Prepare for the Hereafter

We will live in this world for an appointed time and will inevitably get consumed with the needs of this world.

However, we must not lose sight of our destination. Preparing for the hereafter in this life, is the inheritance that will be of most benefit. Many people spend years building and furnishing elaborate homes only to die before ever setting foot in them.

What have we prepared for the hereafter? What will we answer Allah SWT when He asks us what we did for His sake? After all, He gave us existence, health, wealth, and many bounties from Him.

- Did we love His friends, and hate His enemies?
- Did we spend our wealth, time, and effort in His way?
- Or did we just enjoy this life?

Destitute people are the ones who depart this life with no provisions for the next. Smart people spend their life preparing for the day they depart this life to the eternal residence, with good deeds and obedience to Allah SWT.

What is better is when the person becomes an institution, and leaves behind others who will continue the good deeds, so their good work does not end after their death.

❖ A Great Supplication

A great supplication attributed to the prophet:

اللهم متعني بسمعي وبصري، واجعلهما الوارث مني

O Allah, make me enjoy my hearing and sight, and make them inherit me. [At-Tirmithi]

If someone loses their sight, it is said that they inherited their sight – the sight passed on before they did.

The supplication is a plea to Allah to make us enjoy our hearing and sight until we die, and they inherit us, and not the other way around.

98. AR-RASHEED (THE RIGHTEOUS GUIDE) اسم الله الرشيد

Other translations: The Director to the Right Way, The Guide to the Right Path.

Linguistically

The name Ar-Rasheed comes from the root *rā shīn dāl* (ر ش د), with the following classical meanings:

- to be directed or led to the right path - *يُرْشَدُ*,
- to adopt the right path – *رَشَدَ*,
- sound judgement - *رُشْدًا*,
- to be wise and right minded - *رَشِيدًا*.

Righteous guidance - *الرُّشْدُ*, is the opposite of misguidance *الغِي* or *الضلال*.

Righteousness is when one moves in a correct manner, to reach the desired noble goal in the shortest path possible, without getting lost or wandering aimlessly.

The guide who directs to the right path is called *Murshid* *مُرْشِدًا*.

The root refers primarily to being directed to, or set upon, the appointed right path with certainty of the intended outcome.

Ar-Rasheed in The Quran

The name Ar-Rasheed does not appear explicitly in the Quran, but the name *Murshid* is mentioned.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّمْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

Al-Kahf 18:17 (ending) - He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide.

Raashid *رَاشِدٌ*, is One with the correct vision, like having a bright light to see clearly in the dark, guiding to safety from dangers and pitfalls.

Murshid *مُرْشِدٌ*, is the guided one, who guides others to the right path – the righteous teacher or guide.

Rasheed *رَشِيدٌ*, is the excessive form of *Raashid* *رَاشِدٌ*, in quantity and quality, denoting one who directs and guides perfectly and completely.

Ar-Rasheed is the highest form of the root, fitting for the Most High, instead of *Murshid*.

A correct vision is the central theme of this name, leading one to steadfastness and the straight path.

❖ Allah's Perfect Attributes

All Divine Acts are rightly guided and perfect in execution and outcome. Allah's knowledge, wisdom, mercy, and ability are all perfect and absolute.

A judge may rule correctly in 99 out of 100 cases, and still be considered just. For man, perfection is relative.

The perfection of Allah is absolute. Not even one person in a population of 7 billion can be unjustly treated by Allah, because His justice is absolute and perfect.

This perfection gives man the peace of mind that a Capable, Just, and Wise Lord, oversees all affairs.

❖ Meaning 1: Guides with Wisdom

Allah is All-Wise and knows the outcome of all actions. He guides His creation with His commands and acts. All His legislations are good, wise, and guide to what is best for the one who follows them. Allah's guidance cannot lead one to anything but good. All things move according to His plan, with order and wisdom, to their finality.

❖ Meaning 2: Guides to the Right Path, and Eternal Happiness

Allah is the righteous teacher who ordains righteousness for all creatures. He leads all matters to their finality in a perfect, wise, and orderly way, without needing any assistance.

Raashid راشد describes the Divine Self. Murshid مرشد describes the Divine Acts.

A parent is a Murshid مرشد for his children. He stops them from harming themselves and directs them to safety.

Allah's guidance leads to what is best, away from harm. It sets one on the straight path and shows the way forward. He SWT teaches man all he needs to know to be successful in this life and in the next, and guides to the straight path that leads to His pleasure, and man's ultimate success.

Allah SWT inspires the hearts of His servants, and makes them receptive to His commands, eager to please Him.

❖ Meaning 3: Guides His Servants to Himself

Allah SWT guides some of His servants to the greatest bounty of knowing Him. It is a great blessing to know who our Lord is, what He wants from us, and what our role in this life is.

He guides us to His pleasure, and to our eternal happiness.

❖ Methods of Guidance

Al-Quran

Ar-Rasheed SWT guides His servants with His book of guidance, Al-Quran, to what is best for them.

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ، ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

An-Nur 24:30 - Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

This verse, for example, is providing righteous guidance in matters of male-female interaction, as to what the proper behavior is. Implementing the directions, lead to happiness and success.

Sunnah

Guidance comes from the way of the prophet, the Sunnah.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

An-Najm 53:3/4 - Nor does he speak from [his own] inclination. * It is not but a revelation revealed.

The prophet's guidance comes from Allah SWT, and guides to what is best.

Narrated Buraydah ibn al-Hasib: The Prophet (ﷺ) said to Ali:

يَا عَلِيُّ لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَىٰ وَلَيْسَتْ لَكَ الْآخِرَةُ

O Ali do not take a second look, (because) while you are not to blame for the first, you have no right to the second. [Tirmithi]

Divine Acts

Sometimes, guidance comes in the form of a punishment from Allah.

When man disobeys Allah and follows his desires, Allah SWT guides him back to the straight path with an affliction, sickness, or another punishment.

Four Stages of Guidance

Allah SWT guides all of us one way or another, when we go astray. There are four types of corrections, one should expect.

Stage 1: A gentle reminder

A gentle reminder guides smart people to course-correct – like something they hear in a sermon, or from a knowledgeable person, or from reading Quran and Sunnah. They correct their actions and return to the straight path willingly.

Stage 2: An affliction

For ones who do not heed the gentle reminders, a stronger message is sent from Allah in the form of a sickness, an affliction, or a problem. This difficulty makes one stop, evaluate, and return to Allah.

Stage 3: Luring with Bounties

If an affliction does not lead to guidance, one may be given good things, not from the pleasure of Allah, but a lure. If the person is thankful, and returns to Allah, then guidance is achieved.

Stage 4: Destruction

When the prior three stages are not enough to convince one to mend their ways and return to Allah, then one should wait for the final guidance in the form of destruction. Pharaoh is one example of this stage.

❖ Related Names

Al-Hakeem (The All-Wise): The name Ar-Rasheed carries the meaning of Al-Hakeem (The All-Wise). All guidance is done in the correct way, with wisdom.

Al-Hadi (The Guide): He provides continuing guidance, leadership, and direction, with kindness, along the path until the goal is achieved.

Ar-Rashid refers to being directed to, or set upon, the appointed right path with supreme certainty of the intended outcome.

A correct vision is common to the names Ar-Rasheed (The Righteous Guide) and Al-Hakim (The Wise).

Ar-Rasheed in Our Lives**❖ Need for Guidance**

Allah is perfect, so what is the source of corruption in this life?

Corruption comes from man exercising his free will, in the wrong way, contrary to Allah's instructions.

Allah gave man many useful things in this life. Take for example food, sugar, and bleach. They are all essential things we need. If bleach was added to the food, it will poison it!

A cup of sugar, worth pennies, added to the fuel tank of a car will result in thousands of dollars' worth of damage. Misuse of things, contrary to its proper role, is the main cause for corruption and problems.

❖ Divine Guidance

When a person wants to make an important decision, he surrounds himself with experts in the field, and people of knowledge for consultation. These experts give their knowledge so this person can benefit from it and make the right decision.

The greatest guidance in this world is the Divine Guidance, free from surprises or failures, provided by the Perfect Expert. When we seek His wisdom and guidance for our decisions, we will never fail.

Happiness and safety are the two things mankind spend their lives searching for. They cannot be attained, except with obedience of Allah SWT, and following His guidance.

❖ The Rightly-Guided الرَّاشِدُونَ

Allah SWT puts the light of guidance in the hearts of His servants, so they move about in this world with a correct vision and become rightly guided - رشيداً. They can tell right from wrong and follow what is right.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۗ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَٰئِكَ هُمُ الرَّاشِدُونَ

Al-Hujurat 49:7 - And know that among you is the Messenger of Allah . If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

They reach the desired destination without any excursions, with optimal effort, and the shortest time.

A person who drives to a new city and reaches the destination without getting lost, is an example of rightly guided one. He took the time to study the path and moved about in the correct manner, understanding all the signs along the way, without taking detours, in the quickest and easiest path.

Firming our connection with Allah, invites His Divine Light. This light illuminates the way for a believer to see the truth as the truth and follows it, and falsehood as falsehood and avoids it.

It is the highest levels of human perfection to be rightly guided.

❖ Wisdom

Wisdom and guidance have one thing in common: a correct vision, based on a connection with Allah SWT.

A wise person applies the correct amount of fertilizer to a plant. Doubling the fertilizer, will not double the yield, but will kill the plant. Wisdom guides one to achieve the desired goal and be a Rasheed.

This correct vision allows one to make rightly guided decisions, with wisdom, resulting in success.

If we are with Ar-Rasheed, following His guidance, we will never get lost, because we are with the Wise Expert Guide.

99. AS-SABOUR (THE PATIENT ONE) اسم الله الصبور

Other translations: The Patiently- Enduring, The Most Restrained, The One with Infinite Patience.

Linguistically

The name As-Sabour comes from the root *ṣād bā rā* (ص ب ر), with the following classical meanings:

- to be patient, to be enduring, to be steadfast, constant – صَبَرَ,
- to restrain, withhold from something,
- to endure trials or afflictions with good manners, and without complaining – صَابِرٌ.

Patience الصبر, is restraining oneself from anxiety or worry الجزع.

As-Sabour in The Quran

The name As-Sabour, is not mentioned explicitly in the Quran. The root appears in 103 verses, reflecting the importance of this virtue.

The one who exercises patience is called Saabir صَابِرٌ. Sabour صبور is the excessive form of the root, indicating abundance of patience, in quality and quantity.

The excessive form of the root is more fitting to describe the Divine Self.

❖ Meaning 1: Infinite Patience

Allah SWT is patient with uncountable and horrible sins, committed by Man. He delays punishment out of His Mercy. The Divine Act of patience is implied in some verses, without explicit mention:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا

Fatir 35:45 – And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing.

Allah's patience is perfect and infinite, like all His attributes. In His infinite mercy, Allah SWT gives respite to all sinners to repent, and does not punish immediately.

We can get a little glimpse of His infinite patience when we see all the injustice in this world, all the abuse directed at Allah SWT, and the magnificent patience Allah has with His creation.

Allah provides from His bounties, and man worships and thanks someone else! How ungrateful man is, and how patient and merciful Allah is!

Delaying punishment points to the attribute of patience.

❖ Meaning 2: Actions Carried in the Proper Time, without Haste

Allah SWT does not rush in His Acts. They are all measured and perfect, carried out in the appropriate time and the appropriate way.

Allah SWT, cannot be provoked into acting hastily, carrying out actions before their proper time. He has infinite patience, and acts with wisdom and knowledge.

His acts will happen at the time of His choosing, no matter how long it may take.

❖ Meaning 3: Does not Punish Immediately, out of His Mercy

Allah SWT is patient with His creation. He does not punish sins when they happen, but patiently waits for His servants to repent. This meaning is close to the name Al-Haleem (The Forbearing).

This Divine Patience may lead tyrants to think they have the upper hand, and no one can defeat or stop their atrocities. When Allah delays the punishment, they think punishment will not happen.

People with weak faith may start questioning: Where is God, and why doesn't He stop evil-doers? The Divine answer is given in the following verse.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

Ibrahim 14:42 - And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].

Allah SWT is Wise and Patient. All tyrants are in His grasp, able to stop them any time He chooses.

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى

Taha 20:129 - And if not for a word that preceded from your Lord, punishment would have been an obligation [due immediately], and [if not for] a specified term [decreed].

Scholars said about this “word” refers to Allah’s declaration that His Mercy overcomes His Anger.

There are many people immersed in horrible sins, requiring destruction. Allah SWT is very patient and gives respite until an appointed time.

Allah SWT gives respite to the sinners, out of His Mercy, to give them time to repent. If they do not, He will destroy them and make an example out of them at the height of their power, like He did with Pharaoh.

Allah's Mercy encompasses all His creation. The purpose of delaying punishment is to correct sinful behavior, for Man's eternal happiness. Allah SWT does not punish for the sake of punishment, otherwise, punishment would have been due upon committing the sin.

❖ Meaning 4: Giver of Patience

Allah SWT grants patience to bear difficulties, or to restrain the self. This is a bounty from Allah, and an assistance to the believers.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

An-Nahl 16-127 - And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.

Patience in the obedience of Allah is a great form of patience, raising one to a higher rank with Allah.

Prophet Muhammad ﷺ could have inflicted harm on Quraysh when he conquered Makkah but opted to be patient for the sake of Allah and forgave them.

❖ Related Names

As-Sabour (The Patient One) is close in meaning to Al-Haleem (The Forbearing). The difference between them is that sinners do not feel safe from punishment with As-Sabour, as they do with Al-Haleem. Al-Haleem is more comprehensive than As-Sabour.

Al-Haleem (The Forbearing) has patience arising from leniency and calm deliberation, and may forgive, while As-Sabour (The Patient One) has patience arising from self-restraint, but delayed punishment will happen.

As-Sabour in Our Lives

❖ Divine Test

Allah SWT is never unaware of what we do. He SWT ignores our infractions to test us, to see if we will stop or if we will deserve punishment.

If you own a shop and sit at the cash register all day, how can you tell if your employees are honest? One must pretend to be unaware, perhaps leaving the store for a while, to see what the employees will do.

To be tested, one must be given the freedom to act. One may sin, and never see a punishment for a long time. One may do a good deed, and never see the reward for a long time.

If Allah SWT punished and rewarded immediately, free will loses its meaning. If punishment is immediately due for a sin, people will not correct their behavior willingly, but out of necessity.

If you immediately get 10 folds for your charity, you will find people coming into the faith in droves, not out of love for Allah, but for the immediate reward. Free will loses its meaning and being righteous will be out of necessity and not free choice.

❖ Types of Patience

Human patience is of three types:

Type 1: Forced to be patient, experiencing a lot of hardships in the process. This is the lowest form.

Type 2: Patient with hardships, suffering without vocalizing displeasure or complaining.

Type 3: Accustomed to hardships, considering them from Allah's Will and Wisdom, and enduring them with contentment and ease. This is the highest form of patience, and the most loved by Allah SWT.

❖ Exercising Self-Restraint

Believers must exercise self-restraint, be patient in the face of adversity, and not haste or panic.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Al-Anfal 8:46 - And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

Adversity should not cause conflict and impatience between believers. Cool heads are the patient ones who obey the commands of Allah and His messenger, no matter what the circumstances are.

The Divine directive to be patient is a comprehensive one. Self-control must be exercised for all worldly temptations, in favor of the pleasure and obedience of Allah SWT.

❖ Which is Better?

One may ask: Which is better, the patience of the weak, or the patience of the strong?

A weak person is helpless. When harm is inflicted on him, he has no choice but to bear it, be patient, and ask Allah for relief.

A higher form of patience is the patience of a strong person who can retaliate but chooses to be patient and forgives for the sake of Allah.

One may also ask: Which is better, patience with calamities, or patience with acts of obedience?

Patience with calamities is not optional. When something bad happens, there is no option but to be patient. Being patient or not, will not change the situation of a person, so one must be patient and wait for relief.

Patience with acts of obedience is a higher form of patience, because they are optional. A person is not forced to do these acts that require a lot of patience but does them willingly.

❖ Be Patient!

Our duty to the name As-Sabour, is to be patient with everyone around us, for Allah's sake. Patience should be only for Allah's sake, if we want the reward.

Non-believers do not appreciate this virtue. When they get into trouble, they despair and sometimes commit suicide, or have many psychological ailments due to their farness from Allah.

Patience is a path to improve our status with Allah, because we are striving to be close to Him with one of His Beautiful Attributes.

Patience does not mean we surrender at the first sign of trouble, claiming it is Allah's Will. This is negligence! Patience is surrender after you have exhausted all options and effort.

❖ Proper Behavior

Umar Ibn Al-Khattab used to consider patience as a great blessing from Allah. When a problem happens, he would thank Allah for three things:

- The problem was not in his faith,
- The problem was not worse than it is,
- Divine Help in bearing it with patience.

Allah SWT tests us with calamities to see how we will act.

The proper behavior when problems happen, is to Thank Allah, recognizing all that happens to us is from Him, for a great wisdom we do not know, and surrender to His Will, with patience, and anticipation of His reward.

❖ Beware!

A believer should be very cautious when he disobeys Allah, while Allah provides him with good things in this life. Allah SWT may delay the punishment to allow one to repent.

We must be aware of what we are doing in this life and review actions constantly. There is no escape from Allah and His punishment. We must not misunderstand His patience with us, as a sign to continue sin, without fearing retribution.

When punishment comes, we should take it as a sign from Allah that He is correcting our actions, for our benefit.

We must be smart and obedient to Allah, and not invite His punishment by misinterpreting His patience.

❖ Reward of Patience

We cannot be patient with Allah's commands and His obedience, unless Allah SWT helps us.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Az-Zumar 39:10 - Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account."

Being patient, in this life, with the commands of Allah and His decree, accepting it willingly, earns us infinite reward. Being patient with calamities and humiliation in this life is much easier, than bearing the humiliation and torment in the hereafter.

The reward of patience in this life, is help, care, and victory from Allah. The reward of patience in the afterlife, is paradise! It is the infinite reward from Allah.

May Allah grant us patience when we get in trouble and reward us with paradise.

A01. AL-QAREEB (THE CLOSE ONE) اسم الله القريب

Other translations: The One Who is close to His servants.

Linguistically

The name Al-Qareeb comes from the root *qāf rā bā* (ق ر ب), with the following classical meanings:

- to approach,
- to be near,
- to be close:
 - Close in distance - implies proximity without a barrier.
 - Close in time - sooner or later.
 - Close in kinship – like relatives for example.
 - Close in favor – like a trusted friend or someone near and dear.

Al-Qareeb in The Quran

The name Al-Qareeb is not among the 99 beautiful names, but it appears 3 times in the Quran in the absolute form, with the intent to inform, pointing to Divine Perfection. The word Qareeb appears 22 times.

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

Al-Baqara 2:186 - And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

❖ Meaning 1: Ever Close to His Servants

Allah is always with us, wherever we are. He hears and sees everything.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Al-Hadid 57:4 (ending) - ... and He is with you wherever you are. And Allah, of what you do, is Seeing.

The closeness of Allah is perfect and cannot be quantified or explained in human terms.

Al-Qareeb's closeness is perfect. Human closeness gets annoying after a while if someone follows you closely. We all need some space. Al-Qareeb's closeness is gentle, enjoyable, and comforting.

❖ Meaning 2: Closeness in Knowledge

Al-Qareeb is ever so close, that to Him we are an open book. He knows the thoughts and the intentions. If we speak, He hears and sees. He knows what is in the hearts, and nothing is hidden from Him.

We have a direct connection with Allah without needing any intermediary. If we have this belief, then we are closer to Allah, Al-Qareeb.

Al-Qareeb is the only One Who truly understands us. Sometimes there are things bothering us, and no one else is aware of the suffering we are going through. Al-Qareeb ever close and the only One Who knows what we are going through.

❖ Meaning 3: Brings His Servants Close to Him

Al-Qareeb is the One Who brings some of His servants closer to Him.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا

Maryam 19:52 - And We called him (Moses) from the side of the mount at [his] right and brought him near, confiding [to him].

Allah SWT brought His servant Musa close to Him and singled him out with His intimate conversation. Allah SWT also brought His beloved servant, Muhammad ﷺ, close to Him.

كَلَّا لَا تُطِغُهُ وَاسْجُدْ وَاقْتَرِبْ

Al-'Alaq 96:19 - No! Do not obey him. But prostrate and draw near [to Allah].

Any believer who strives to get closer to Allah SWT, will be rewarded with His closeness.

وَالسَّابِقُونَ السَّابِقُونَ *أُولَئِكَ الْمُقَرَّبُونَ

Al-Waqi'ah 56:10/11 - And the forerunners, the forerunners - * Those are the ones brought near [to Allah]

This nearness is full of love, support, help, guidance, and all kinds of goodness from Allah SWT.

❖ Meaning 4: No Intermediate

There are many verses where people were asking the prophet about things وَيَسْأَلُونَكَ، and Allah responds with “say O Muhammad” قُلْ.

But in the following verse, Allah SWT did not use this format, and chose a more direct answer:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Al-Baqara 2:186 (beginning) - And when My servants ask you, [O Muhammad], concerning Me - indeed I am near.

Scholars deduced that there is never any intermediary between Allah and His servants, because He is close.

❖ Name Pairing

The name Al-Qareeb appears with 2 other names: As-Sami' (The All-Hearing) and Al-Mujeeb (The Answerer).

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۖ إِنَّهُ سَمِيعٌ قَرِيبٌ

Saba 34:50 - Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near."

فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۖ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

Hud 11:61 (ending) - so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

Allah is assuring us He is close, able hear everything, and He responds to all requests.

Al-Qareeb is so close to every one of us, He can hear us individually and perfectly. Our hearing is flawed in the sense that we cannot hold two separate conversations at the same time.

Allah is perfect. Millions call on Him and He hears every word and every thought perfectly, and responds to them, because He is close and intimately acquainted with all.

Al-Qareeb is ever close to us. He knows everything that is going on in our lives and what is on our minds, very intimately. That is why He is also Al-Mujeeb – He answers and responds to our needs because He is perfectly aware.

There is no need to explain our situation – He is close and knows it all. We can go straight to the point.

Al-Qareeb in Our Lives

❖ Human Nature

Human nature craves intimacy and closeness. When we have an issue, we always turn to the ones closest to us. Al-Qareeb should be the One we go to first when we have any issue – small or large.

We all want to be close to Allah. How can we do that? The Quran gives us a clue:

كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ

Al-'Alaq 96:19 - No! Do not obey him. But prostrate and draw near [to Allah].

- **Prayers.** Offering extra prayers will bring us closer to Allah.
- **Prostrate.** Being a slave to Allah is realized when the face meets the ground. We are at the lowest point, most humble, in that position which is most beloved to Allah.
- **Be helpful to people.** We should be close to them, hear their problems, and help them as much as we can.
- **Spending** in the way of Allah is another way to get closer to Allah.

The special closeness of Allah comes with a price.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا

Al-Ma'ida 5:12 (beginning) - And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan,

If we want the special closeness of Al-Qareeb, we must do our part: establish prayers, charity, believing in the prophets, and implementing the Sunnah of prophet Muhammad ﷺ.

❖ State of Reverence خشوع

To reach the state of reverence and submission **خشوع**, it necessitates that we understand the name Al-Qareeb, and His closeness.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Qaf 50:16 - And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein

If we reach that state, we will be comforted that Allah is with us. This closeness also brings a state of vigilance, when we realize Allah is always with us.

❖ Higher Level of Iman

The highest level of belief is to realize that Allah is with us, ever so close, all the time.

If we realize that Allah is close, and He knows everything we do, and we are within His reach, then how can we disobey Him?

If we recognize His closeness, we will correct our actions and be afraid to do wrong. We are also comforted that He is close when we need Him.

فَلَمَّا تَرَأَى الْجَمْعَانِ قَالِ أَصْحَابُ مُوسَى إِنَّ لَمُدْرِكُونَ * قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Ash-Shu'ara 26:61/62 - And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!" * [Moses] said, "No! Indeed, with me is my Lord; He will guide me."

In worldly scale, the situation was hopeless. The sea was in front of them and Pharaoh's army is closing in to wipe them out. How comforting for prophet Musa that he had the true realization of Al-Qareeb. He knew that Allah is ever so close and will never abandon them.

The general meaning of Al-Qareeb to non-believers is just the knowledge that He is close.

The special meaning of Al-Qareeb to the believer, is the closeness resulting in victory, success, protection, and help.

❖ Supplication

Supplication is the weapon of the believer. Allah is near, hears the supplication, and responds.

When prophet Yunus was swallowed by the fish, he was in a very dire situation – doomed in worldly terms. He knew Allah was close, so he called for help.

وَدَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ * فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

Al-Anbiya 21:87/88 - And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkneses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." * So We responded to him and saved him from the distress. And thus do We save the believers.

This verse should make us very happy. Divine Help is always available to the believers when they need it.

Supplication is a beautiful act of worship. What is more beautiful is to have an intimate conversation with Al-Qareeb, telling Him what is bothering you. You do not need to ask for anything or even say a word. He is Al-Qareeb.

If we want safety in this world and the next, then we must be close to Allah Al-Qareeb.